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Editor
C. L. Goswami, M. A., Shastri.

B. K. Mitra

❋ OM ❋

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Contents

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(An illustrated English monthly for the propagation of spiritual ideas and love of God.)

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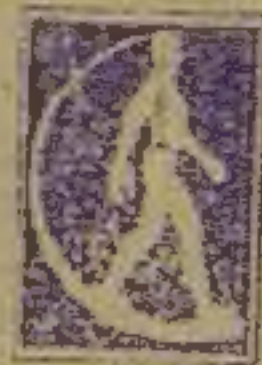
KALYANA-KALPATARU

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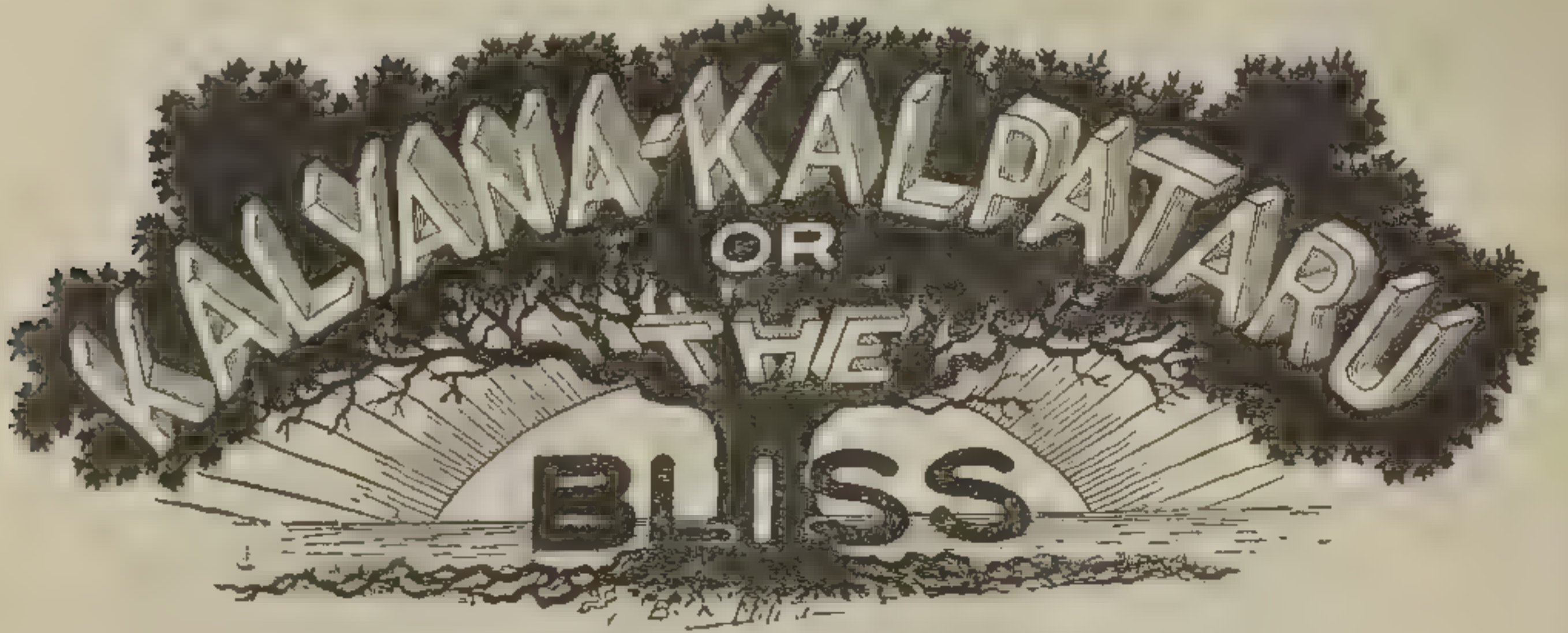
(Tri-coloured)

White and Black.

Bhagavān Śiva in meditation.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE HINDI 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgitā VI. 30.

Vol. II] FEBRUARY, 1935 [No. 2

येनावृतं नित्यमिदं हि सर्वं
ज्ञः कालकालो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्तते ह
पृथ्व्याप्यतेजोऽनिलखानि चिन्त्यम् ॥

(*Śwetāśwataropaniṣad VI. 2*)

"He by whom the universe is eternally overspread, He in whom all ending has an end, He who is the All-knowing Consciousness, Possessor of exalted attributes—at His command creation's work rolls on, which we can only apprehend as earth, light, waters, wind, and sky.

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from page 745 of Vol. 1*)

Swaras

We shall now refer to the differentiations of Swaras or Vedic accents (*Udātta*, *Anudātta* and *Swarita*) on account of which the words in our Vedas are said to have not merely their *Artha-śakti* (the value or force coming from their *meaning*) but also their *Śabda-śakti* (the *psychic* and *Spiritual* effect and force of their very sounds themselves and their accents)! The Scriptures speak of the Vṛtrāsura incident connected herewith, as regards the correct accenting of the compound word इन्द्रशत्रु, which, owing to the difference in *Swara*, can mean, according to the Vedic Sanskrit Grammar, two *diametrically opposite* things:—(1) इन्द्रस्य श : (शातकः), *i.e.*, one who is going to destroy Indra and (2) इन्द्रः शत्रुः (शातकः) यस्य सः, *i.e.*, one who is going to be destroyed *by* Indra ! Now, the ancient Scriptural narrative about यथेन्द्रशत्रुः स्वरतोऽपराधात् is to the effect that, whereas the prayer of the performer of the *Yajña* was for the birth of one who would kill Indra, the wrong *Swara* having been used, the result was the birth of Vṛtra who was to be (and afterwards actually was) killed by Indra ! For a long time, people of the ultra-rationalistic modern type of mind have been laughing at such things as futile flights of foolish fancy, idle imagination, and so on ! But the recent researches and discoveries of Madame Fenelon, Principal Wood and other great Scientists of the Western world in the department of Acoustics in Physical Science have gone to prove indubitably that the Vedic Mantras (Hymns) have *Śabda-śakti* as well as *Artha-śakti*, that the Swaras in the Vedas have their own tremendous Psychic effect in enabling the Spiritual Aspirant to VISUALISE the particular form of the particular Deity that he is meditating upon and that the Vedic Mantras are thus *literally* veritable power-houses and store-houses for the generation, development, concentration and storing up of enormous Psychic Energy calculated to carry us further and further onwards on our Path of Evolution towards our desired Goal of Oneness with God !

Meanings of Sanatana Dharma

It is naturally impossible to translate the Sanskrit word *Dharma* into English (or any other western language, for that matter) by means of a word, which can fully convey all that the word *Dharma* means, denotes, connotes and conveys to us. However, for practical purposes, we may use the word *Religion* as a rough equivalent therefor. Now, then, "Sanātana" means Eternal, and "Dharma" means Religion. And this compound word, according to the rules of Sanskrit grammar, as we shall presently proceed to show, carries with it four beautiful and splendid meanings, which throw light

on the wonderful nature and unique greatness of Sanātana Dharma and prove it to have been most appropriately and felicitously named !

(1) God-established Dharma

We have already explained, at great length, how Sanātana Dharma was established by God Himself at the very time of the creation of the world, whereas all the other religions existing in the world at the present day came into existence only a few thousand years ago (*i. e.*, millions of years after the world itself was created) ! For example, Christ is said to have been born 1934 years ago; but learned research scholars have traced and detected a mistake of 4 years in the original historical computations and chronological calculations, and, therefore the present year 1935 A. D. ought really to be numbered as 1939 ! And this means the paradox that Christ was really born in what, according to the present-day calculations, would be 4 B.C. ! And if we take into account the fact that Christ did not begin His teachings (in their full-fledged shape, at any rate) as soon as He was born but only in His 30th year, this means that *Christianity* is only 1935 *plus* 4 *minus* 30, *i. e.*, 1909 years old ! Jainism, Buddhism, Zoroastrianism and other such religions were born a little earlier, and Mohamedanism several centuries later, than Christianity !

The First Meaning

This, then, gives us a clue to the first meaning of the word *Sanātana Dharma*, wherein we explain it grammatically as a षष्ठीतत्पुरुष समास, *i.e.*, सनातनस्य धर्मः—सनातनधर्मः (in other words, Sanātana's Dharma) and the meaning of the षष्ठी विभक्ति (genitive case) therein as व्याप्यव्यापकभावसम्बन्ध. In other words, just as Christ's, Mohamed's, Zoroaster's and Buddha's Dharmas mean the religions founded *by* Christ, Mohamed, Zoroaster and Buddha respectively, so *Sanātana's Dharma* means the Religion *of* (*i.e.*, the Religion founded *by*) the Eternal One, namely, God Himself, and not by any person born subsequently !

East and West

In passing, we might, in this connection, refer to the interesting and instructive fact (1) that *all* the *ancient* religions of Europe have died out, nay, have been exterminated and even wiped off the present-day history and even the geography of the world; and (2) that *all* the *existing* religions of the world to-day (including Christianity) took their birth in the East, *i.e.*, that not even a single one of them originated in the West ! The East is thus the birth-place and the cradle of *all* the existing religions of the world to-day; and, if the West prides itself on its Christianity to-day, it thereby unconsciously and automatically (but nevertheless effectively) acknowledges the Spiritual Victory of the East over the West !

(2) Past and Present

In other words, we have this fact to take into account that, with the exception of Sanātana Dharma alone, *all* the other religions of the world—both past and present —can be brought under one of two headings—(1) Religions which *were but are not*, and (2) Religions which *are but were not* ! But Sanātana Dharma does not come under either category, for

Sanātana Dharma alone existed before the birth of all these Religions and it alone continues to exist to the present day!

The Future

But what about the future? In connection with this point, we have, willy-nilly, to reckon with the inexorable Law of Nature—you may call it Theology, Metaphysics, Psychology, Logic, Experience or anything else that you like; but there *is* the Law, the Fundamental and Universal Law of Nature,—which says:—

यजन्यं तदनित्यम्

(*i. e.*, whatever is born must necessarily die)! This is a Law to which there never has been any exception, and to which there never can be any exception!

The Astrological Law

In this connection, we may mention that this Universal Law of Nature is itself based upon the inexorable Astrological Law by which the positions of the planets in the Zodiac at the time of one's birth have a potent bearing on the incidents—good and evil, happy and unhappy—in one's life, that under no circumstances can *all* the planets in any horoscope be wholly and absolutely auspicious, that a horoscope therefore is never a purely good one or a purely evil one in all respects but only an admixture of both, and the ratio of the former element to the latter one is the criterion whereby it is declared good or bad, that Rāhu and Ketu at any rate cannot *both* occupy wholly beneficial positions in any horoscope (however good and splendid it may be in other respects, and even in those ultra-rare cases where all the other planets occupy entirely satisfactory positions) and that there is therefore at least one planet in every horoscope which accounts for the disease, decay and death of the individual in question!

This is why, in spite of all their tremendous, nay, horrid Tapasyās (penances) and other efforts to keep themselves alive and their bodies strong for ever, even such mighty Asuras and Rākṣasas as Hiraṇyakaśipu, Rāvaṇa and others had to shuffle off their mortal coil at last! This is why, in spite of Rāvaṇa's superhuman endeavours for the eternal continuance of his son Indrajit in the physical body, the latter too had (thanks to Saturn) to go the way of all flesh; this is why the greatest of Yogīs and Siddhas too, even though they may live for centuries, have one day, at long last, to leave their bodies behind and depart!

Its Application

Now, this is a Law which applies to *all* things that have taken birth. Applying this Law to the *religions* before us, we must again, willy-nilly, take into account the fact that, as all of them (except Sanātana Dharma) were *born* at a certain particular point of time in the world's history, they too have their respective horoscopes and that they too must have a मारक planet (*i.e.*, one which, in the fulness of time, must kill them off)! In the case of Sanātana Dharma, however, this Astrological Law cannot possibly apply, for the very simple and sufficient reason that the Sun, the Moon

and other planets were themselves created long *after* Sanātana Dharma took birth (in the shape of the Vedas) and no planet can, therefore, have any lot, part or even voice in the shaping of the destinies of Sanātana Dharma ! And certainly there *can* be no मारक (*i.e., destructive*) planet for Sanātana Dharma !

The Second Meaning

And this means that, if there be any religion which can hope to remain for ever, it can and must be the one and only Religion which was at the very beginning of things and which continues to exist to the present-day, to wit, our own beloved Sanātana Vaidika Dharma ! It is on this account that, being अनादि (*i.e.*, beginningless) and अनन्त (*i.e.*, endless), inasmuch as it began with the world, continues to exist and can only end with the world itself, Sanātana Dharma is not merely the *Dharma* established by the Sanātana (*i.e.* Eternal One) Himself, *viz.* God, but is also itself सनातन, *i. e.*, Eternal ! It is bound to exist and will alone exist till the final extinction of the world itself ! And, even then, it will not really die but will only remain *latent* (*i. e.*, temporarily out of sight), for the simple reason that there will be no one left to make use of it and benefit by it ! And, as soon as the next *Kalpa* is created, Sanātana Dharma must—and will therefore—automatically reappear and resume its function of protecting and uplifting Humanity, nay, all Creation ! This second meaning of the word "Sanātana Dharma" is justified and proved by its grammatical analysis as a कर्मधारय समास *i.e.*, सनातनश्चासौ धर्मश्च (the Eternally-Existing Religion) !

(*To be continued.*)

I Am.

I am the Tints of the rainbow.
I am the Fire of the sunset.
I am the Thunder on the hills.
I am the Silence in the forest.
I am the Power of the tides.
I am the Incandescence of the sun.
I am the Orbit of the moon.
I am the Light of the stars.
I am the geometrical Figures.
I am Science and Art.
I am the Revolution of the electron.
I am the magnetic Poles.
I am Space and Destiny.
I am the Redeemer of the world.
I AM that I AM.

Herbert Porter.

My Birth and Works are Divine.

By Jayadayal Goyandka.

The divine nature of the Lord's birth and works is a deep divine secret and known wholly to the Lord Himself and partially to those devotees who might have seen His divine form face to face. But even those who might have partially known the divine Truth, may not be able to describe it exactly as they know it; for we see, in our ordinary life, that a man cannot describe even commonplace subjects as he knows them. How can a man describe the Divine. Even the Śāstras have not dealt with the subject in an exhaustive and incisive manner. I really feel diffident to say anything in this connection, but simply for the sake of self-edification I shall here submit a few words.

The birth of Śrī Bhagavan is divine, super-physical and miraculous. This divine secret might hardly be known to one out of millions. One who has grasped it is liberated from the bondage of birth and death. Bhagavan Śrı Kṛṣṇa Himself says in the *Gītā*:—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

(*IV.9*)

"O Arjuna, one who knows thus in essence that My birth and work are divine, having abondoned this body, is not subjected to rebirth but comes unto Me."

Those who do not know this secret often say that it is neither possible nor conceivable for the unmanifest Supreme Reality consisting of truth, knowledge and bliss to put on an appearance; for, they say, the Omnipotent Supreme Lord is in His infinite fulness equally pervasive of all existences and cannot therefore appear in a particular place, body or time. There are various other contentions also. But all these need not cause any alarm. For it is quite natural for a man not to believe in a thing, even in our ordinary life, without some tangible proof for it. For such a mind, then, not to believe in things divine is not something unnatural. God is not a physical phenomenon which could be proved by bringing it under physical appliances in a scientist's laboratory. The Divine is altogether a different subject and has a different way of dealing. The only right royal road to it is love and faith and constant devotion. It is not in human power to bring the Divine before the physical mind. A vision of the Divine is possible only for one who is endowed with the eye of devotion. Says the Lord:—

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

(*Gītā XI.54*)

"It is only by exclusive devotion, O Arjuna, that I can be perceived in this form, known in reality and entered into or unified with."

A little consideration of the matter will show that this is quite reasonable.

The Lord appeared out of a pillar before Prahlāda. We have numerous evidences in the scriptures to show that the Lord thus appears whenever and wherever He likes. The Omnipotent Lord can even bring that which is impossible within the region of possibility. If He exists everywhere, what is there to make it impossible for Him to appear out of a pillar. If one contends that, because He is infinite, He cannot be conceived to have put on a finite form, he must pause for a while to place before him the many elemental substances of the universe in both their extensive as well as limited embodied forms. For instance take the case of fire, although the analogy does not fully apply here; for no finite object can ever be perfectly illustrative of that which is infinite. But it will go a long way to meet the contention and show its futility. Fire, as an element in its fundamental existence, is unmanifest and equally extended throughout the universe. But friction causes it to manifest itself in form from wood or flint or a match or any other thing. It can be manifested in any one place or many places at one and the same time, and, wherever it manifests it manifests with all its power. No flame of a burning fire, however small in appearance, can be regarded as not having in it the intensity or fulness of the extensive universal element. Wherever a fire burns, it burns with all its burning and lighting power and, when necessary, can extend in its universal form and can burn the universe itself to ashes. Thus fire, though always existing in its fulness, can manifest itself in a finite form in one or more places at a time. Likewise, the all-pervading and the all-knowing unmanifest Divine, though always pervasive of all existences, can with His full might and light manifest Himself in a particular place or simultaneously in many places. Thus there is nothing more rational than the coming in form of the Divine.

Then there are people who cannot understand why and how is it necessary for the Lord, who is Omnipotent and who could, only by a turning of the mind, punish Rāvaṇa and Kaṃsa and other such like persons in an instant, to descend into this world in the person of Śrī Rāma and Śrī Kṛṣṇa. But this, too, is not a rational way of thinking; for a human mind has no right to think of the actions of the Divine in its own terms. Those steeped in ignorance are generally led away by such doubts. However, there may be a number of causes of the descent of the Divine, known best to the Divine Himself. But, according to our dim light, one of the causes seems to be His Will of grace for humanity which impels Him to take on forms and place before men a lofty ideal and an easy and convenient way to perfect bliss, by following which numberless men of contemporary and future generations reach the highest goal.

The birth and forms of the Divine Lord are themselves divine and they are always a divine secret. The Lord does not take His birth in a human way. When Bhagavān Śrī Kṛṣṇa appeared in the prison cell before Vasudeva and Devakī, as described in *Śrīmad Bhāgavata*, it was not a human birth. The unmanifest *Sachchidānanda Brahma*, by dint of His *Līlā*, appeared there in the form of Viṣṇu with His conch, disc, mace and lotus

flower. He appears and again disappears by way of *Līlā*. It is not like our birth and death. We have to remember that He is the Divine Lord. A *Yogī*, too, has the power of disappearing at will and appearing again in the same form before men. His disappearance is not regarded as death. When such is the power of a *Yogī*, as endorsed by Maharṣi Patañjali, there is nothing strange about the appearance and disappearance of the Lord-in-form. To the eye of the generality, of course, the descent of Bhagavān Śrī Kṛṣṇa was a human birth, although in reality it was not a birth but an appearance—a manifestation. Says Śrī Śukadeva in *Śrīmad Bhāgavata*:—

कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम् ।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ॥
(*X. xiv. 55*)

"Know this Śrī Kṛṣṇa to be the Self of all beings and becomings. He (comes) here for the welfare of the world (and) looks like an embodied soul by His *Māyā* (illusive power)."

When Śrī Bhagavān appeared in His supra-physical divine form, mother Devakī addressed Him thus:—

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।
शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् ॥
(*Śrīmad Bhāgavata X. iii. 30*)

"O Self of the Universe, conceal this Thy transcendent form with four arms adorned with the conch, the disc, the mace and the lotus."

On being requested thus by Devakī, Śrī Bhagavān concealed His four-armed form and put on a new-born baby's form with two arms.

इत्युक्त्वासीद्धरिस्तूष्णीं भगवानात्ममायया ।
पित्रोः संपश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥
(*X. iii.46*)

"Having said this, Śrī Hari became silent and by His own *Māyā* (power of manifesting), before the eyes of the parents fixed on Him, appeared as a human child."

This clearly proves the manifestation (and not the birth) of Śrī Bhagavān. In the *Gītā* also, on being requested by Arjuna, Śrī Bhagavān is stated to have showed to him His universal form, and, on being requested again, He appeared with four arms, and in the end reappeared in His human form with two arms. This shows that Śrī Bhagavān abides by the wishes of the devotees and vouchsafes to them His vision in whatever form they desire and withdraws it again. Now those who look upon the appearance and disappearance of Śrī Bhagavān as a human birth and death, do not understand the truth of the thing. Śrī Bhagavān, pointing out the divine nature of His birth, says to Arjuna:—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥
(*Gītā IV. 6*)

"Though being unborn and imperishable and the Lord of all existences, I, standing over My nature, become manifest by My *Yogamāyā* (Divine power)."

The words अपि (although) and सन् (being), used by Śrī Bhagavān, indicate that those who do not understand the truth of His appearance regard Him as born, even though He is unborn. When He conceals His diivne form

these ignorant people think Him to be dead, even though He is imperishable. When He by His *Līlā* (independent will) puts on human form, He appears like an ordinary mortal man, to those who do not know the truth, in spite of His being the Lord of all beings and becomings.

Thus it is proved that the appearance or disappearance of Śrī Bhagavān is not of the nature of human birth and death. Had His birth been like that of a mortal man, it would not have been possible for Him to change form in an instant, as He did before Devakī and also before Arjuna.

One should not think that the Divine form of Śrī Bhagavān is liable to destruction as the mortal body of a man. A dead body remains lying on the earth. But the divine bodies which Devakī and Arjuna saw could not be found here after their disappearance. Nay, the body with which Bhagavān Śrī Kṛṣṇa performed various Līlās on earth, for the good of the world, for a period of 125 years could not be recovered after its work, was finished. He made His exit with that Līlā-serving body to His highest abode. Even after that, whenever His loving devotees wanted, the Lord in that same beautiful violet form appeared before them and blessed them. Had that body perished, how could it reappear thus after having left for the highest abode ?

This means that, in fact, the disappearance of the Lord-in-form constitutes His returning to His Original transcendental plane, and not the destruction of His personal form like that of a mortal body. *Śrīmad Bhāgavata* also says:—

लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् ।
योगधारणयाग्नेय्या दग्ध्वा धामाविशत्स्वकम् ॥

(*XI. 31-6*)

"Śrī Bhagavān left for His Abode without having burnt, by the fire of the absolute concentrated holding of *Yoga*, His body which is charming to the eye of the people and a giver of all blessings when held in concentration and seized completely."

The appearance of the Lord is entirely dissimilar not only to the birth of all physical bodies, but also to the appearance of the Yogīs. It is divine and nothing but divine. The Lord, standing over His fundamental Nature, appears by the power of His *Yogamāyā*. All creatures of the world, whether big or small, animate or inanimate, are subject to the control of the Cosmic Nature and dominated by their own qualities, actions and natural inclinations and habits, and have to accept joys and sufferings according to their past actions. The Yogīs are not, like ordinary mortals, subject to the *Māyā* of the Lord or to their natural inclinations and habits. But they do not appear in this world like Śrī Bhagavān, as standing over the Divine Nature and with an independent will in its own mood and play, subject to no law of nature, as a mere *Līlā* or sport. Śrī Bhagavān does not appear in the world subject to any natural law or principle other than His own sweet will prompted by compassion for His own creatures. This is what the *Gītā* conveys by the following line:—

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ।

His appearance, in human form, is a mere play (*Līlā*) on His part, while

the birth of creatures is full of suffering. Śrī Bhagavān is wholly independent in the matter of His manifestation, while the birth of creatures is not in their own hands. The birth of Śrī Bhagavān is actuated by His boundless compassion for His creatures, while the cause of the birth of creatures is their past good or evil actions. The bodies of creatures are mortal, sinful, subject to disease and are created out of a combination of the five elements of nature, while the body of Śrī Bhagavān is purely divine and above nature. It is not made up of the elements. Says Brahmā, the Lord of Creation, in *Śrīmad Bhāgavata*:—

> अस्यापि देव वपुषो मदनुग्रहस्य
> स्वेच्छामयस्य न तु भूतमयस्य कोऽपि ।
> नेशे महि त्ववसितुं मनसान्तरेण
> साक्षात्तवैव किमुतात्मसुखानुभूतेः ॥
> (*X. xiv. 2*)

"O Lord, none can know the greatness even of this, Thy divine form, which is not made of the five natural elements but has been acquired in accordance with the wishes of Thy devotees for blessing me. Much less can we know even by *Samādhi* (absolute concentration) Thy real being, consisting of an experience of the Self-Bliss."

Here, too, it is emphasised that the body of Bhagavān Śrī Kṛṣṇa is not made of the five nature-elements as we ordinarily know them. It is the body of His will, made of His divine nature which is beyond sin and virtue and therefore free form all diseases, and pure. Because God Himself, who is a compact mass of knowledge and bliss manifests in a particular form, that form is called All-Blissful. It is Bliss itself personified or Love appearing as embodied. That is why one who knows Śrī Śyāmasundara representing perfect bliss and love and beauty in that form, knows the truth and is driven into raptures of Divine Love and merged in *Ānanda*. Love and *Ānanda* are, in fact, one and the same thing; out of love one finds himself in *Ānanda*. The Divine Lord is not visible and cannot be visible without a relation in nature, to the outward eye of mortal men and therefore Śrī Bhagavān manifests Himself with the purest essence of His Divine Nature *i. e.*, in a form made of the divine essences, which the Yogīs experience as divine word, divine touch, divine form, divine flavour and divine odour. When Śrī Bhagavān extends His grace to His loving devotees and gives them the power of seeing Him face to face and has a heart-to-heart talk with them, He does so by taking with Him these purest essences of His divine nature. Because it is colour alone which is visible to the human eye, He puts on a form with colour; because skin alone can be touched, He makes Himself perceptible by touch; and because the human organ of smell perceives odour alone, He puts on a cover full of divine perfume. Likewise, the human intellect and mind, being the effects of the threefold nature, are capable of reflecting on and grasping only such things as are associated with *Māyā*. Hence in order to make Himself fully known to His devotees along with the attributes of of His Divine nature that the Unmanifest, All-pervading, All-Conscious and All-Blissful God manifests Himself in form. The truth of His thus manifesting Himself in nature is not realized by

all, and therefore Śrī Bhagavān says in the *Gītā*:—

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥

(*VII. 25*)

"Enveloped as I am with My *Yogamāyā*, I am not visible to all and therefore this ignorant world does not know Me in My real nature as the unborn, imperishable, Supreme Being (*i. e.*, thinks Me to be a creature subject to birth and death)."

Not knowing the truth, the ignorant despise Śrī Bhagavān and circumscribing the unlimited powers of the Lord, say that the All-Conscious and All-Blissful Supreme can never appear in a manifest form. They regard the Supreme Lord Śrī Kṛṣṇa, not as the Supreme Spirit, but only as a mortal man. To think of Śrī Bhagavān in these terms is to offer Him an insult. So it is said in the *Gītā*:

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

(*IX. 11*)

"The ignorant, not knowing Me, the Lord of all existences, in my transcendent being, look upon Me as lodged in this human body and think little of Me, *i. e.*, take Me to be an ordinary man and not the Divine Lord come down, for the uplift of the world, concealed in His *Yogamāyā* (deluding Power)."

Thus we come to the conclusion that the Unmanifest, All-pervading Supreme Being, in order to extend His grace to His creatures, comes down from time to time, with His divine form, for the establishment of *Dharma* (the law and order that holds the Universe). One who realizes the truth of the Absolute, Unmanifest and Everlasting Supreme, who is all-truth, all-knowledge, and all-bliss, descending into this mortal world of ours with His immortal divine body, he and he only, by the grace of the Lord, attains to the highest status.

As the birth of Śrī Bhagavān is divine, so His works, too, are divine. Therefore one who knows the divine nature of the works of the Divine reaches the Divine status. What that divineness of the works of the Lord is and what its realization, and how does it result in liberation, let us now see. The works of the Divine are full of selfless compassion, impartiality, freedom, generosity, perfection and love, and are beyond not only all that is human but beyond even the way of the perfected Yogīs. He is Omnipotent, is possessed of all powers, and can at will make possible all that is impossible; yet, He would not transgress His own laws. The All-knowing and All-blissful Lord Śrī Kṛṣṇa came to this world and, extending His grace to it, established the *Dharma* and blessed the creatures. When the Lord was in Brindaban, the cowherds and their womanfolk, the Gopīs, enjoyed His Līlā (a perfectly conscious and purposeful sport) of childhood in a rapturous state of delight. Not one of those who knew the truth could keep himself aloof from it and deprived of its rapturous *Ānanda*. To hear the sweet notes of His flute was a ravishment to the heart not only of men but of beasts and birds also. All His movements in body and words of mouth

were superhuman, not capable of being imitated by men. Even in His advanced age His superhuman way of doing things captivated the hearts, at every step, of His lovers who knew the truth behind. Arjuna was so much captivated by the grace of His movements that he became a tool in His hand, ever ready to do His bidding.

There could never be a duty for the Lord to be discharged, yet He performed duties to show the right way of doing things to men. The Lord thus points out the significance of His works when He says:—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ।

(*III. 22*)

"O Arjuna, there is nothing for Me to do, nor anything unattained to be attained by Me, yet I do works (as one duty-bound)."

The Lord loved equality of mind (समता) as well and He thus extols it:

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

(*VI. 9*)

"He who regards impartially lovers, friends and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous, he excelleth." Śrī Bhagavān not only preached this impartiality in the *Gītā*, He also practised it in dealing with friends and foes alike. At the commencement of the Mahābhārata War, both Arjuna and Duryodhana went to Dwarka and sought help from Śrī Kṛṣṇa. He placed before them Himself on the one side and His army known by the name of 'Nārāyaṇī Senā' and representing one *Akṣauhiṇī* (which means an army consisting of 21,870 elephants, the same number of chariots, thrice as many or 65,610 horses and 1,09,750 infantry, in all a combined force of 2,18,700) on the other and asked them to choose between the two, adding that He would remain absolutely unarmed in the battle. This shows that He treated Arjuna and Duryodhana equally. But here we must consider a point of great importance. Arjuna was the dearest friend of Śrī Kṛṣṇa: they were really one, though appearing in two forms. In the 'Mousala Parva' of the *Mahābhārata* Vasudeva, father of Śrī Kṛṣṇa, says to Arjuna:—

योऽहं तमर्जुनं विद्धि योऽर्जुनः सोऽहमेव तु ।
यद् ब्रूयात्तत्तथा कार्यमिति बुध्यस्व भारत ॥

(*VI. 21-22*)

"Realize, O Arjuna, what Śrī Kṛṣṇa meant when he told me, 'whatever I am, that know Arjuna to be; and whatever Arjuna is, know that to be Myself, and do what he (Arjuna) tells you to do."

In the *Bhagavadgītā* also Śrī Bhagavān says:

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ।

(*IV.* 3)

"Because thou art My lover and friend, I tell the supreme secret to thee."

In spite of this dearest tie of friendship and love with Arjuna, Śrī Bhagavān feels no hesitation in offering help to His dire enemy Duryodhana with an equal and impartial mind. Our human mind looks upon a foe of our friend as our own enemy and Śrī Bhagavān Himself spoke in that vein when He

was out on His mission of peace between the Kauravas and Pāṇḍavas.

यस्तान्द्वेष्टि स मां द्वेष्टि यस्ताननु स मामनु ।
ऐकात्म्यं मां गतं विद्धि पाण्डवैर्धर्मचारिभिः ॥
(*Udyoga Parva XCI. 28*)

"He who is the enemy of the Pāṇḍavas is My enemy and he who is on their side is on My side. I am not anything different from the Pāṇḍavas who tread the path of *Dharma* (righteousness)."

In spite of all this Śrī Kṛṣṇa helped Duryodhana with His whole army. Who is there in the world who would help an enemy of his own beloved friend to fight against him ? But the equality of the mind of Śrī Kṛṣṇa is not a human quality that undergoes changes under pressure of circumstances. And Duryodhana was fully satisfied with his success in his mission to Dwarka, having secured the whole military strength of that State to his side. He thought, his diplomacy had prevailed over Śrī Kṛṣṇa Himself and hoodwinked Him.

कृष्णं चापहृतं ज्ञात्वा सम्प्राप परमां मुदम् ।
दुर्योधनस्तु तत्सैन्यं सर्वमादाय पार्थिवः ॥
(*Udyoga Parva VII. 24*)

"Duryodhana did not realize the greatness of Śrī Kṛṣṇa, and looked upon the large-heartedness, impartiality and nobility of Śrī Kṛṣṇa's mind as 'the virtue of an ass' (to use a modern phrase). Those who do not realize the greatness of master-minds, cannot discern in their actions an unceasing flow of compassion, impartiality and generosity. Duryodhana's state of mind on this occasion is a good illustration of this fact.

Whatever Śrī Kṛṣṇa did was informed with perfect impartiality, selflessness and unattachment. No action ever affected Him in any way. He says in the *Gītā*:—

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥
(*IV. 13-14*)

"O Arjuna, by divisions in qualities of nature and their actions, I have evolved the four classes of Brahmans, Kṣatriyas, Vaiśyas and Śūdras; know Me to be their author, the immutable Supreme Lord, as a non-doer. For I covet not the fruit of actions, nor do the actions affect Me. He who thus knows Me in reality, he, too, is not bound by actions." Again, He says:—

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥
(*IX. 9*)

"O Arjuna, these actions do not bind Me, seated as I am above them and unattached to them."

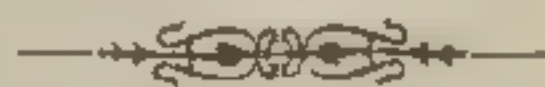
To say nothing of Śrī Bhagavān Himself, even the knowers of the truth attain to the state where actions cannot bind them. Now let us see what is meant by knowing the truth of all that has been said in the verses quoted above. This consists in realizing the fact that Bhagavān Śrī Kṛṣṇa had no attachment to actions, no inequality, no desire of return. He who knows that attachment to action, desire of fruit and inequality of mind are binding chains and, knowing this abandons them and engages in action free from all egoistic turn of mind,

knows the truth of action and acts accordingly. One who works with such a knowledge is not bound by actions. Just as we see that mercury, arsenic and other such metallic substances, when refined and purified, act as the most effective medicines in certain chronic diseases, even so all our actions, when perfectly freed from all impurities like inequality of mind, egoism, desire for return and attachment, act not as a binding but a liberating force.

If a poison is mixed with milk, none would drink it except a fool. One has, however, to realize that attachment and egoism and desire and inequality of mind produce an effect more detrimental than that of a deadly poison and throw man again and again into the whirlpool of birth and death. He who knows this, is freed from the binding forces and gets liberated, leaving nothing to be done.

There are many other divine elements in the works of Śrī Kṛṣṇa which we cannot understand and those who do understand them a little can hardly explain them to others. We are after all mortal men. Even seers and sages as well as gods were enraptured and infatuated to see the various Līlās of the Lord. We are told in *Śrīmad Bhāgavata* that once the Lord of creation, Brahmā, himself was infatuated by the Līlās of Śrī Kṛṣṇa. Brahmā led away all the cowherd boys with their calves to a cave and Śrī Kṛṣṇa, knowing this, instantly created their exact copies and none of the Gopīs or the cows came to know anything of what had happened. Strange that Brahmā the very Lord of creation should have thus fallen a victim to infatuation. But nothing is impossible for the Divine Lord. He can bring what is impossible within the region of possibility. Such deeds of a divine nature cannot be performed even by Yogīs, to say nothing of ordinary human beings.

The divine nature of the Lord's birth and actions is a deep fathomless mystery. Arjuna was the dearest friend of the Lord and therefore He condescended to unfold that secret to Arjuna.

He who knows in reality the divine character of the Lord's birth and works, knows the Divine in reality. Therefore we should all make strenuous efforts to know that truth. The greater the knowledge of this truth, the higher state of bliss one would attain to and the nearer to the Supreme Lord will he reach. The works of such a seeker after the Divine would be covered over by a divine grace and light and he will find himself more and more on the path of divine love and before long will reach the supreme Divine status. (*Kalyan*)

Just as the darkness that has persisted in a cell for ages past disappears the moment you take a torch inside it, even so the whole stock of sins committed in a series of lives is washed away by a single favouable gesture of the Lord.

—Sri Ramakrishna Paramahansa.

Meditations.

By a Seeker.

I

Should we despair ?

Moments of gloom visit the lives of most of us. There are times when we do not know what to do. All seems to go wrong. And, what is worse, we are prone to let our own selves go wrong. That is the great moment of trial for us.

If we have filled our hearts with light while it lasted, we can produce some of it to combat the gloom. The English poet, Matthew Arnold, has put his advice in these beautiful lines:

> "*The thoughts in hours of insight willed,*
> *May be through hours of gloom fulfilled.*"

The fight between the Light and the Gloom is symbolical. It is going on on all sides. The great thing is to have confidence that it is Light which shall conquer and prevail. We should not enlist ourselves in the army of Gloom.

Yet gloom has its place in the economy of things. It is gloom which provides the dark background to pictures, which otherwise would lose all perspective.

And the Gloom is also inevitable. The state of mind worthy of attaining Light is one when the existence of the Gloom does not disturb us: when we live in confidence that Light has the power to dispel Gloom, and that Gloom is powerless before Light.

II

In the lives of all of us strugglers inertia asserts itself with greater or less persistence. Happy those who recognise the fact and, recognising it, escape from its grapple. For, it has most insidious ways of appearing in our lives.

Sometimes it would assume the form of fatigue. We have to be watchful. We know that when mind or body is fatigued it needs rest, it cannot be forced. The kind of rest the mind needs is a matter for contemplation. Only let us not mistake mere disinclination to work for fatigue.

More subtle are the ways of inertia still. It would now come clothed in philosophy. Is not life to be enjoyed ? Certainly. And in such circumstances, let us hearken to the inner voice in the matter of what true enjoyment is.

In a third form inertia might invite one to hasten its own destruction by surfeit. One does not know if it is not the most dangerous garb inertia chooses to appear in.

The struggle is eternal. Let us realize that we are in it. Let us in moments of calm self-communion elect our side and be loyal to it to the last. Let us not dally.

If we allow ourselves to be tempted to-day, to-morrow our strength to resist the temptation will be less.

III

Each one of us has, for the time being, a special problem to solve. This is a thing to remember. It is *his* problem. No one else can solve it. No one else can even help in his solving it. He has to help himself.

If it takes time, he must be patient. If it costs pain, it must be undergone. It is imperative, he alone should do it. There is no progress for him unless he has solved this problem. He must do it with good grace. If he does it with good grace, the chances are that he will solve it the sooner. All futurity is waiting for the performance of this little feat by him. The matter cannot be shirked. If he flies from it, it will overtake him with double speed.

Let him just change his attitude towards the task. Let him just accept it in a spirit of pleasure. A miracle happens. He will find joy even while he is sweating to unravel it. Each difficulty in the process will call forth a fresh venture. Each step towards the solution will fill his soul with happiness. And so on until the problem *is* solved.

And then? Just another problem. Another prospect of adventure.

IV

At times we are staggered by the stupendousness of the task awaiting our attention. We cannot simply understand how with our small capacities for work can we ever be able to cope with it. The result is that we become faint-hearted. We do not put our hands to work at all. Despair seizes us. We are beginning to be crushed by it.

Let Faith come to our help. We are not required to do more than our might can accomplish. But we must make up our minds to accomplish all our might can. Let us not turn either to the right or to the left while we are engaged in our task. And surely this honesty will bring its own reward. We would have accomplished more than we had ever hoped.

Let us just recollect our feelings after a day's work well done, and let us compare this with the other feeling, of having fretted or fiddled with the idea of doing a thing without actually getting on to it.

It is better far to plunge into the work instead of fretting over doing it. The one state will keep you happy even while the work remains unfinished: the other will never find you in peace of mind.

And is not happiness what we want most of all?

V

Have we not sometimes been told that a particular thing was final? And have we not felt distressed by the statement? A philosophy which accepts finality in human affairs is a very depressing philosophy indeed.

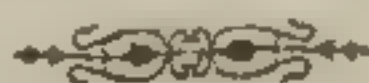
Nothing in this world is final. Injustice certainly is not. It must alter. And what about justice and goodness? Even they must alter. Has not Tennyson beautifully put it thus:—

> "*The old order changeth, yielding place to new,*
> *And God fulfils Himself in many ways,*
> *Lest one good custom should corrupt the world.*"

If we chance upon a discovery, we are inclined to assert it with vehemence. The realization of the law of change should make us humble. It behoves the best minds to present their conclusions tentatively.

If our conclusions are upset, we are disturbed. There is something wrong with our attitude. Should we not rather rejoice that a new facet of truth has been brought to light?

We are every day outgrowing our past knowledge. The faith that it is kept moving towards perfection should hearten us.

Nothing is final. All things are changing for the better.

What is Life?

By Jean Delaire.

Life, the creative Breath moving through infinite space, follows a vast rhythm, of which we perceive but a fragment and call it evolution.

This divine Breath, which in its denser or outermost aspect manifests as Energy, after myriads of transformations becomes Matter as we know it. After myriad more transformations Matter re-becomes Energy, and as Energy returns to the divine Breath whence it came.

And after that? Only one moment of eternity has passed. Another swing of the pendulum, another world-period, another universe, another "day" and another "night" of Brahmā.........

If we can make a mental image of this stupendous, yet at heart simple, process; if we can picture it as the dual movement of the heart, whether the human heart or the Heart of the world; conceive it as absolutely universal man and all that exists, from the atom to the star, repeating this vital rhythm, from God back to God, from God as diffuse life, back to God as self-conscious Sons of God—if we can but do this, we shall begin to understand a little of the Great Plan, begin to know a little of the wonderful world of which we are a part.

As the blood pulsates through our body, building every cell, vivifying every tissue, so the divine life, mystically known as the Blood of the Lord, pulsates through that greater body we call the universe. It builds, destroys, rebuilds. It creates the universe: It *IS* the universe, all that we know of it, all that we do not know, all that perhaps we never shall know.

As both the Science and Philosophy of to-day, with Religion following somewhat lamely in their wake, are looking to life itself for the secret of the evolutionary urge, recognising ever more clearly that this life is eternally and fundamentally one, the next step must be the recognition that consciousness also is, and must be, one. If we extend the word 'consciousness' to mean both the sub-conscious and the super-conscious, then we may well say that

even as there is no consciousness without life, so there is no life without consciousness.

In that long evolutionary process which embraces consciousness as well as life, there are no gaps between the simple sentiency of the vegetable kingdom, the consciousness of the animal kingdom, the self-consciousness of the human kingdom. The one evolves naturally, harmoniously, from the other. Yet neither the Philosophy nor the Science of our modern world—and certainly not its Religion—seems aware that this logically implies an absolute continuity of consciousness; that there is not one consciousness,—*simple sentiency*,—which begins and ends with the vegetable world; and another,—*rudimentary consciousness*,—that begins and ends with the animal world; and still another,–*self-consciousness*,—that begins and ends with man. To believe this, tacitly to assume it in all our scientific research and philosophic enquiries, even as it is taken for granted by religion, has completely side-tracked modern thought in its quest for truth. It has made possible a religion divorced from knowledge, and a knowledge divorced from all reverence in its outlook upon life. It has cut off modern man from the realization of his own nature, his place in the universe, his origin and ultimate destiny.

The old barriers between the so-called living and non-living have been swept away, albeit their influence still remains; yet no up-to-date man of science, no broad-minded philosopher, can to-day speak of life as divided into three rigid sections, vegetable, animal, human, or refuse to include the mineral in the evolutionary series. Vegetable and animal kingdoms, both resting on the basis of that mineral kingdom of which their bodies are entirely composed, are seen to have evolved by imperceptible but sure degrees upward into the human kingdom; but still, although we realize the absolute oneness of this life, and talk glibly of it as universal, as one in all its myriad manifestations, we fail to see that the consciousness inseparably associatad with it must also be one and indivisible.

If there is continuity of life; if evolution, conceived as an almost infinite progressive series of beings, is the universal law, then it means that *the same life* passes in turn through every kingdom of Nature, animating in turn every form of life, from the lowest to the highest, in the ascending spiral of evolution. It means that the same life which now animates the human kingdom some ten or twenty or a hundred million years ago animated the animal kingdom, and farther still the vegetable kingdom. It means that there is no break in the vast chain of life, no "missing links" anywhere and also, ethically envisaged, no miscarriage of justice or lack of Wisdom in any part of the Great Plan.

It means that Evolution is a dual process: it is the evolution of the forms, the myriad forms, assumed by the One Life, and it is also the evolution of Life and Consciousness in and through those ever-changing forms: it is Life in its aspect of Energy becoming Life in its aspect of matter, then slowly, through untold ages, rebecoming Energy; yet not moving in a closed circle but in an ascending spiral, ever reaching out to an unattainable divine perfection.

Saint Ramdas.

In South India there is a town, Kanakawati by name, situated on the banks of the river Godavari. Ramdas lived in this town. He was a Chamar, cobbler, by profession. He was very simple-minded and straight. He earned an honest living and was a great devotee of Śrī Hari.

Muli was the name of Ramdas' saintly wife. The couple loved each other very much. They had a son who was equally devoted to the parents.

The wife and the husband used to prepare shoes together and Ramdas took them to the market for sale. They were quite content and happy with what they got.

Out of the sale proceeds of the products of their honest labour, they saved something after meeting their own requirements and this saving was utilized by Ramdas for entertaining unexpected visitors and for serving the poor, the needy and the afflicted.

After finishing his daily work of preparing shoes, Ramdas used to go in the evening to join Sankirtan parties and chant the name of Śrī Hari. On return, he performed the Sankirtan in his own little cottage, accompanied by his wife and son.

The line, "Hari, whatever I am, I am Thine", had impressed him very much. Ever and anon, whether at work, walking about or sitting at his house, he was either repeating the line or muttering it within himself.

He had come to realize the meaning of the line, the whole import of it. Verily, he considered himself to be the humblest slave of Śrī Hari and Śrī Hari to be his only shelter. In this firm belief, he was always full of joy.

Śrī Hari is always pining for His Bhaktas who worship Him with implicit faith. Bereft of this faith, the chanting even of Vedic hymns does not please Him; whereas the singing or humming with devotion of a single line of a simple song, though full of mistakes, is enough to propitiate Him. Śrī Hari wanted to bring him closer and closer to Himself.

Some thieves, among other things and ornaments, had in their possession a small but peculiarly beautiful and gold-streaked stone of Śālagrāma (which is held sacred by Hindus as a symbol of Śrī Viṣṇu); but they did not know what to do with it. One of them was in need of a pair of shoes. He went to the house of Ramdas and, showing him the beautiful little stone, said, "Look here, what a pretty stone it is! Just see how well it will sharpen your tools. I am prepared to give it to you in exchange for a pair of shoes."

At the time, Ramdas was engrossed in his own muttering of the line "Hari, whatever I am, I am Thine." He felt slightly disturbed by what the thief said to him. He placed a pair of shoes before him and for the rest he went on with the muttering of the line and with

the stitching of the shoes he had in hand. The thief took the pair of shoes, placed the stone in the hands of Ramdas and left the shop. Ramdas' mind was absorbed in the thoughts of Śrī Hari. He forgot all about the price. He placed the stone before him and began to sharpen his tools. Thereafter he performed most of his business like cutting, sewing, etc. on the same piece of stone.

One day, a Brahman happened to pass that way. He felt very much pained to find a beautiful image of Śālagrāma being used as the cobbler's stone. At the time, Ramdas was holding the stone between his two feet and was sharpening his tools. The Brahmin thereon said to himself, "How can a monkey realize the worth of a diamond, how can this cobbler know what Śālagrāma is."

The Brahman approached Ramdas with the idea of purchasing the stone and said, "Brother, I have come to you to beg for a thing that you possess. You can earn merit by giving it to me. I feel simply enamoured of this stone. I cannot lift my gaze away from it. If you decline to give the stone to me, it will cause me great pain and anguish. If you so desire, I could as well pay you some price for it."

Ramdas replied, "Revered Sir, this stone is of very great utility to me. I have never had one like this before. But, if you pine for it so much, well, here it is, you may have it. I will not take any price for it. With your blessings I get enough for the maintenance of myself and my family and it is not good to be avaricious. I have no mansions to build. What I get through the grace of Śrī Hari, is enough for me and mine. You can take the stone." So saying, Ramdas handed over the stone to the Brahman.

The Brahman was very much pleased to get the image of Śālagrāma, rare as it was. He came to his house, took a bath and, dressed in pure silk, gave an ablution in *Pañchāmṛta* (a preparation consisting of milk, curds, honey, sugar and butter) to the image also and, seating it on a cushion, began to worship the Deity in the manner prescribed in the Śāstras. Thereafter, day to day, he performed the worship in the prescribed manner and, desirous of worldly enjoyments, begged the Deity for the fulfilment of his worldly desires.

Ramdas was illiterate, but his mind was very pure. It had no trace of greed, jealousy, desire, anger or enmity. He never desired more than what he got. His mind never wandered in pursuit of wealth or prosperity. He was quite content with his coarse fare, the unbuttered bread and boiled pulse. He chanted the names and sang praises of Śrī Hari with full faith and singular devotion, no matter whether they were correctly pronounced or not.

Śrī Sālagrāma, the stone image that the Brahman had obtained from Ramdas began to feel uncomfortable with the Brahman. In the night, the Brahman had a dream in which he was addressed by the deity thus:—

"O Brahman, listen. I long to be back at Ramdas. When, after sprinkling some water on me, Ramdas sharpened his tools on My back to the accompani-

ment of the pet line that he was continually humming, I felt as if a loving devotee was softly rubbing my body after giving me a bath in perfumed water; when with my name on his lips he took me between his feet for the purpose of cutting leather thereon, I felt as if a true *Bhakta* was applying sandal-paste to my body and gently massaging it. No doubt, Ramdas did not possess the true perception of My real identity; but I am enamoured of his unassuming, pure and motiveless devotion.

"On the other hand, you are undoubtedly a Pandit, a man of learning, the highest of God's creation, the object of reverence for the three castes, and, what is more, you perform My *Pūjā* with due ceremony and in the prescribed manner. But you hanker after fame and wealth. It is these that you really worship. I am more pleased with the pure, unaffected, though unmethodical love of Ramdas; I long to be with him and to hear him humming his devotional song. Therefore, Brahman, take Me to Ramdas early in the morning. Thy *Pūjā* will not go unrewarded either, thou seekest fame and wealth and this thou wilt have."

In the morning, the Brahman after finishing his ablutions and saying his prayers, wrapped Śrī Śālagrāma in a piece of cloth and went to the shop of Ramdas.

Ramdas was absorbed in his meditation. He was chanting his favourite song and a stream of tears was flowing from his eyes. The Brahman waited for a while and then, giving Ramdas a gentle shake, spoke to him thus:—

"Brother, receive your great wealth. Blessed are you and your father and mother. Ramdas, you are a great soul, you have captivated Śrī Hari in the cavity of your heart. Do not take it to be an ordinary stone. This is an image of the Lord of the three worlds, who pervades all and is the resort and refuge of all. They who seek shelter with Him are released from the bondage of *Māyā*. Śrī Hari is very much pleased with your devoted worship and with your humming of the song of love. You will visualise the Great Lord in this beautiful image of His. I am a great sinner and the Lord is not pleased with my worship. You are a great devotee of Śrī Hari. My obeisance to you, O blessed Ramdas." Ramdas bowed at the feet of the Brahman reverently, out of gratitude for his Śalagrāmajī having been brought back to him.

Ramdas carried the image to his house, merrily chanting his favourite song, and related to his wife all that he had heard from the Brahman. Then he placed the image on an elevated seat and, with folded hands, said:—

"Lord, I am too, humble and ignorant, too low and too fallen a man. Day and night I have to remain with skins and hides, curing them, tanning them, slitting them, and then sewing them into shoes. I am impure by living and cannot claim any purity in conduct either. I wonder how Śrī Hari has been so merciful to such a one as I am. Lord, I now realize that You are, verily, the Great Merciful Lord, the Friend of the fallen and the Purifier of the impure."

Ramdas was no longer able to carry on his business. He chanted the Name of Śrī Hari with greater and still greater avidity. He would sing, dance, weep and laugh in ecstasy and then keep mute. Gradually, the desire to have a Darśan of Śrī Hari became irresistible. He was pining for it every moment of his life. Separation was unbearable for him now. With a voice choked in the throat, he would again and again address the Lord, saying:—

"O Enchanter of the world, O Wielder of the Flute, my salutations to Thee, my humble prostrations at Thy feet, ever and anon. O Lord, shall I not have a Darśan of Thy swarthy form ? Indeed, that is like a child crying for the moon. The Darśan of His blessed feet, which is not available to the great sages and saints even after they have performed penance for thousands of years, how can it be obtained by a humble, degraded Chamar like myself. But, Lord, tell me, what shall I do ? I cannot be without it. It is Thou who hast kindled that desire in my heart and it is Thou, O Lord, who canst satisfy or extinguish it.

"O Lord, ignorant of the fact that the image was Thine, I treated it with unpardonable irreverence. I gave it away at the mere asking, thinking that it was a thing of no consequence, a mere trifle; but, O Lord, Thou didst not forsake me even then. Thou camest back to me of Thy own choice and then madest Thyself known to me through the Brahman and, thus, gavest me the urge to do as I am doing.

"O Merciful Lord, all this boldness and audacity on my part is due to Thee. It is Thou who hast emboldened me by coming to the mean hut of a degraded and humble fellow like myself, from the sacred dwelling of a learned and righteous Brahman. If I was not to get a Darśan, wherefore all this ?

"O Lord, I do not beg of Thee any sort of wealth nor the puissance of Indra. My Mohan, my Charmer, let me have a Darśan of Thy charming face but once and that, too, to steal away my heart from me. Pour forth Thy Great Mercy on this pauper. Pray let me have Thy Darśan but once."

The Lord could no longer withstand the persistent call of Ramdas. He came disguised as a Brahman. For a while, the Lord watched Ramdas in his ecstatic mood, singing, weeping, laughing, dancing and falling prostrate at the feet of the image. Then, going near Ramdas, the Brahman said, "Brother, what is it that makes you so boisterous ? What is it that you are muttering day and night ? Why and to gratify whom are you doing all this and why is it that you have given up all your work and business ?"

Perceiving the godly figure of a Brahman before him, Ramdas bowed to him reverently and said, "Sire, I am a most stupid and damned fellow. Pray excuse me for my inability to answer your questions. I am a Chamar, my mind is impure and I possess no knowledge or intelligence."

Then Ramdas related to the Brahman the whole story of how he came by the image of Śrī Śālagrāma, how he parted with it and how it was again brought back to him, and added, " The Brahman advised me to worship Śrī Śālagrāma,

so that I might have a Darśan of the Lord; but I did not know the method of worship. So I have been saying and doing as it has struck me, but I have not been able to get a Darśan of the Lord so far. Will you be pleased to tell me the true path, the real way whereby I could have a Darśan of Śrī Hari." So saying, Ramdas began, once more, to weep and cry.

The Brahman, without at all trying to console Ramdas, tauntingly said, "O simpleton, the Darśan of Śrī Hari is not so cheap as you seem to imagine. How is it possible for a man like you to have a Darśan of the Lord when great deities and celebrated sages and devotees have not been able to get it even after hundreds of years of racking penance, fervent prayers and deep meditation. Now listen to me, give up this hopeless and reckless adventure and set to do the work of a cobbler that you have been doing all these years."

These words of the Brahman tore Ramdas' heart to pieces. With tears in his eyes and in a voice sorely afflicted, he said, "Sir, you are right; but what shall I do? I cannot do otherwise. Really, I am a great sinner, a very low and degraded creature. I am aware that, looking to my faults and shortcomings, Śrī Hari can never let me have His Darśan. But my strong conviction that He is the friend of the humble, the Great Fountain of Mercy, urges me to go on praying to Him and I am sure that sooner or later He will be pleased to bestow His Darśan on me. Sir, say what you will, I must persist in my madness. The worst that can come to me is that I may die in the attempt, but what of that?" Ramdas could not utter a word further, his voice got choked in the throat.

The pure Bhāva (motive) and the unshakable faith of the *Bhakta* pleased the Lord very much. He continued in the disguise of a Brahman and said, "Dear Ramdas, you are blessed indeed. With your true love for the Lord, you have won the Lord. An untouchable cannot in this life become a Brahman; but, by his true love for the Lord, he may become the object of worship even for a Brahman. Caste cannot be changed but one may attain any rank, even the highest for all castes. You have got it. Now behold and see your long-coveted Divine Image of the Lord."

In a twinkling of the eye, there was all around Ramdas a light more luminous than that of a hundred suns. Ramdas could no longer keep his eyes open. In his heart, he saw seated the Divine Image of the Lord, all smiles, with the Divine flute on His lips from which came soul-enthralling notes of Divine music. Ramdas was in an ecstasy of joy. Within him there reigned a peace that knew no conflicts. As he opened his eyes, he found the same figure before his very eyes. Ramdas bowed and, as he raised his head, the figure had disappeared.

Ramdas, panting for a Darśan of the Divine Lord again, began to chant the Name of Śrī Hari, as usual, and between occasional separation and reunion passed the rest of his earthly existence. * (*Kalyan*)

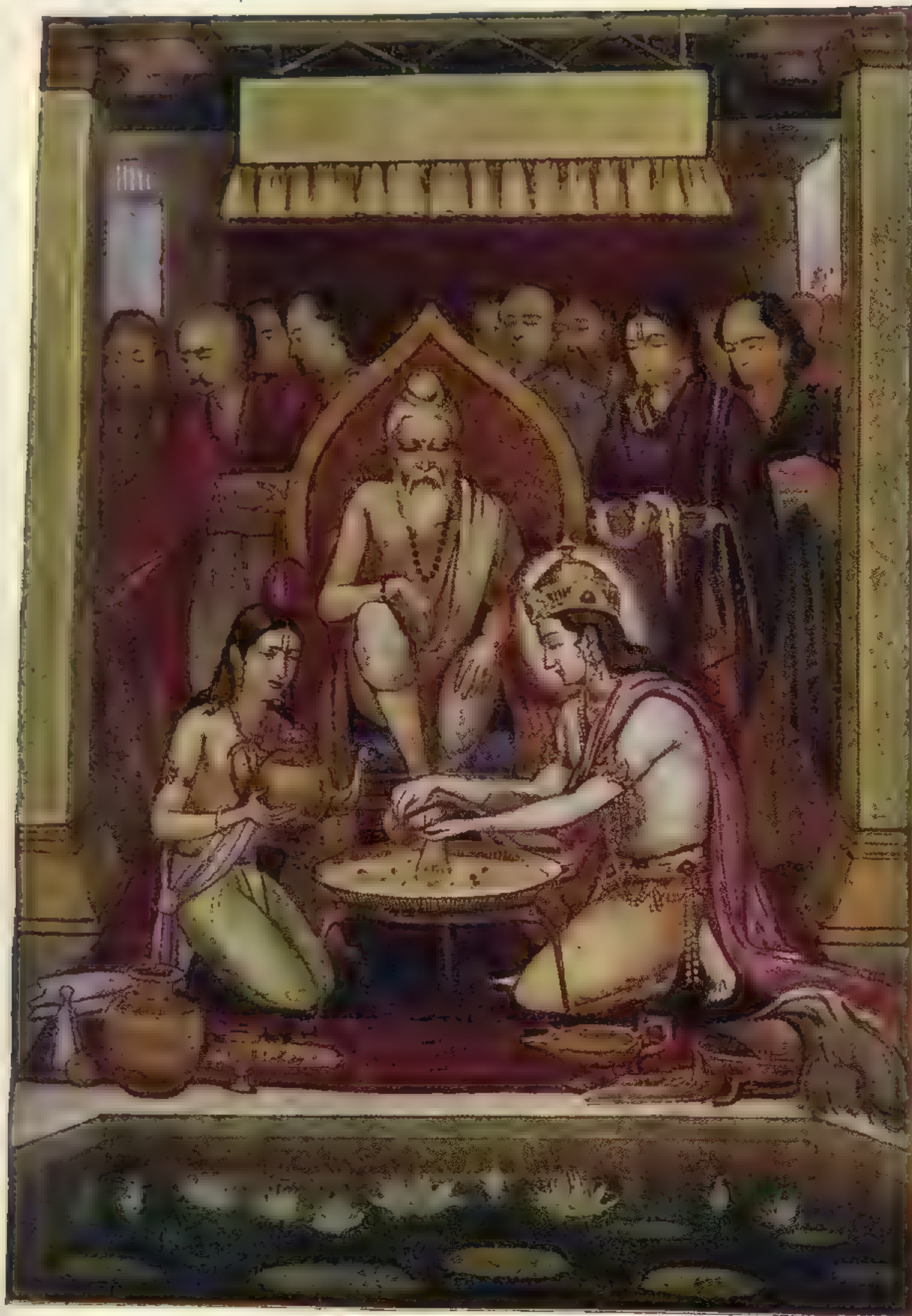
* Translated by Balmukund Verma

Divinity: A Puritanic Ideal.

By Lakshmi Prasad Deveot, B. A., B. L.

A mountain clothed in a thin mist is a lovely sight; but one in its rugged, austere grandeur is in itself an imposing object for contemplation. A fine garb makes a shape more flowing and fulsome; yet, the bare simplicity of a form of beauty is more natural in its native colour and outline. Religious symbols have their meanings and functions, and images and idols attune the spirit to their prototype through the appeal of form and expression. But the system of clothing the divinity in emblematic garments has often tended to limit the suggestion intended to be imparted through their medium. It has not infrequently contracted the spiritual horizon of men who have pinned their faith to form and ritual, without being able to work upon their psychic suggestion. The effect upon religion has been to degrade a living form to a dead weight and consequently to corrupt religious ideas, to create fanaticism and pitch hostile religious camps. My own belief has been on the side of direct contemplation, stripped of secondary rituals.

By direct contemplation I mean going straight to the Temple of God, without any other companion except one's judgment, without any other offering except one's heart. We leave aside the half self-disciplining, half fettering rituals and ceremonies, and stand in naked simplicity and meek humility before our Father. We wash His feet with tears and bend down to them in spirit. We touch the hem of His garment with our outstretched imagination and pluck at His skirts for blessings. We make a hymn to His praise, running through the whole gamut of our experiences. We see Him right at the centre of our intensified yearning, standing in ideal majesty, sublime and supreme. We see the fountain of life welling up at His feet in crystal currents and eddying round and round in sweet murmurs of all sounds. We see His sweet sunny smile bending over us in benign loveliness, over the changes of form aud colour, melting into and out of His Personality. We see Him clothed in the splendour of all things and hear His voice in the rhythmic utterance of His creative language.

This is a purely Puritanic ideal of contemplation. It differs from other forms in the discarding of that ceremonious routine which associates itself with temporal majesty and savours of the dazzling glory of our imperial court. It seeks to approach the Divinity on terms of little constraint, with the free, audacious address of filial affection. It aspires to see His Divine Personality in whole, not in detached lights and through a veil. It is simple and straightforward. It leaves behind the controversies of religious cliques and enters into the realm of universal religion. It gives free scope to individuality and never comes in conflict with the daily

Bhagavān Śrī Kṛṣṇa waiting on guests.

duties of social beings. It sits easy on the sceptre and does not hinder the free movement of the spade. It widens the temple of worship and carries religion to the atheist's door.

But there are various prime requisites for direct contemplation. It calls for tremendous earnestness in the direction of divine realization. It requires the cultivation of what may be called a poetic instinct for the Divine. It demands the proportional culture of one's finer spiritual susceptibilities. It requires the eye of devotion and the aid of intelligence. But the road is the easiest and safest of all. Every requisite faculty is promptly requisitioned and developed in the course of a few months' training. The range of one's ideas, the keenness of one's observation and the discovering faculty progress on without much difficulty. The only condition is that one has got to develop a meditative habit and carry it with him every moment.

In the solitude of the hills, there is a certain awe-inspiring influence which makes the guilty mind tremble in the midst of vast things and elemental presences. In the busy haunts of men, the constant currents and eddies of life afford food for the imagination and for observation through which one rises to the ethereal realms of contemplation. God manifests Himself in the heart of the city as in the heart of Nature. The lively dance of skipping girls, the joyful, sportive movements of a little cherub are in their own fashion as full of suggestion to the meditative mind as the dance of cataracts or the sprightly, springy motion of vernal foliage. There is as much of divinity in the graces of the human form as in the autumnal moon in a serene atmosphere. The stage of the world is full of music and movement and all dances are to the tune of His Will. In the holy ties of family affection, in the social instincts of human beings, in the impulses and habits of lower creatures, in art, music and poetry, God sends His light through many windows. The sun in his daily march is catching a faint effect of that smile which plays on His lips. Morning and evening remotely reproduce the colour of His face. In short, to the direct contemplator, the world teems with infinite suggestions of His Personality, which is visualised through the harmonious operation of the analytic and synthetic faculties of the mind and through the sincerity of the spirit in its quest.

The first and foremost condition for success through direct contemplation is genuine purity of heart. There should be a crystalline limpidity in the flow of our thoughts and emotions. Our yearnings should have a rich glow learnt from the roseate clouds of sunset. Our devotion to our ideal should imbibe the sublime influences of the waterfall, pouring down in constant torrents and rushing along on its difficult way through all impediments, with a song fashioned out of the pellucid swirls and currents, struck into music by the difficulties of our uncertain path. We should culture the softer feelings of the heart and taste something of that divine bliss which accompanies a happy consciousness. We should know that the weak mind is overpowered by the forces of evil, but the strong spirit overpowers them and converts them into agencies of good.

We should learn to believe in the boundless potentiality of our nature and remember that we do not yield to evils and temptations unless and until we lose our self-respect and renounce our humanity. We ought not to forget that isolation from human society is a false expedient; and the detached 'Fakir' has often under his ash-besmeared breast a heart robed in silken finery, encircled by lovely figures and lolling in luxuries. What we require is not self-detachment, but being on the alert against evils doing an injury on the sly. The sense of self-detachment can be cultivated in the midst of society, with a strong concentration on one's isolated individuality as complete in itself and impregnable from outside. The remembrance of the ultimate frailty of human help fosters the development of this sense. But, side by side with this consciousness, there should be an unshaken belief in the ultimate power and efficacy of sympathy and the desire for well-doing. In the daily dealings of life, we should make our transactions a matter of religion. We should carry our better feelings and our higher principles to the private office and to the busy mart. In this way shall we be able to contemplate the absolute goodness and purity of God and realize Him from action to action.

On War.

By Tarachandra Pandia.

Why do you indulge in war? Why do you delight in the organised and wholesale massacre of human beings? Is human life so trifling? Is a human being so undesirable? Ask the mother who is passing the whole night in anxious vigil by the side of her sick child. Is all her care to this end that her child be killed one day by a child of another mother? Ask your doctors and your educationalists. Are not all their efforts but for the preservation and progress of human life? Ask the tillers of the soil and the tradesmen and the artisans. Is not all their labour but for the comfort of human beings? Aye, are not all your wealth and knowledge, governments and societies, rights and duties, but for the safety and prolongation of human existence? Then why do you kill men?

Do you war to protect your wealth? Ah, is not life sweeter than all the joys of the world? Is not every life richer than all the wealth of the world? And how much wealth, how many treasures accumulated in Peace, you fritter away in the preparation for war, in the maintenance of war, in combating the after-effects of war, and in keeping the gains of war?

Do you war to preserve your peace? Lo, the very name of war is dreadful to peace. Mars but mars the peace of the victor and the victim alike. Has the Great War or any other war secured peace for any of its parties? By stirring rage, revenge and suspicion in others' hearts, by making your neighbours your enemies, can you hope to remain in peace and security? Can war truly subdue the

enemy? The history of the world is full of wars! Has any of them rooted out wickedness or injustice ? Alas, under force, the evil may but subside—but hide itself—to gather strength invisibly and manifest itself ultimately with terrible vigour, but cannot be destroyed, cannot be reformed. A soul, unconquerable, all-powerful, subtle, and majestic that it is, may condescend to yield to the soft influences of Love and Truth (which are its own natures); but it is against its nature and beneath its dignity to submit to Force or Fraud (to which it is quite impervious). Remember that a living being's actions are directed by the inner faith, and that a change in this inner belief is by its very nature a matter of pure and perfect free-will and self-conviction. Remember that a soul which is fondly embracing the evil cannot be made to part with it until it, being convinced of its futility and genuinely ceasing to love it, willingly lays it aside.

Do you war to defend your nations? What are nations without men ? What is that suicidal culture which prompts man to kill man ? What is that wisdom and power which seeks to wipe out human existence and thwart off the aimed at ends of peace, prosperity, and progress ? Can nations prosper and progress through war ? Has war made any nation mighty ? Look at the history of the most notorious conquerors of the world. After a gory, feverish and restless glamour of a moment, their countries were deluged with great-disaster and corruption. Wars may aggrandise the individuals for a while, but never bring prosperity to nations or communities.

How baseless, artificial and changeable are the distinctions of nations and communities. To-day a man is a German, and to-morrow he loses his German citizenship and becomes a French citizen. To-day a man is a Muslim, and to-morrow he becomes a Christian. Does the mere fact of being a German cause a man to be less susceptible to pain than a Frenchman ? You are first a living being and a man. So, your first and highest duty is as a living being to living being, and as a man to man. Can you cease to be a living being and a man ? Should you not regard the different cultures of the world as different classes in a school, all conducing, sooner or later, to one and the same goal ?

Are you surer to win through war than through peace ? Are you sure that you will ever remain strong ? Ah, does not war sap up the very vitalities of your strength and leave you a mere weakling ? And the barbarism, the cruelty, distrust and utter selfishness, the utter disregard of others' interests and lives, that you foster and display in war against your enemies, can they not, debasing your nature turn against your own children, neighbours, friends, and countrymen, and infect them too as a repercussion ? Then, where will your peace and security be ? Ah, do not your own avarice, selfishness and rage keep you in a state of tormenting uneasiness, and so often bring you want, woe and disaster ? Surely, peace is ennobling and war is corrupting. Surely, security dwelleth in friendship and good-will and not in enmity and distrust.

Is it courage to be overpowered by passions, greed and sorrows? Is it bravery to kill human life ? Alas, how fragile and insecure it already is. A petty thing can

put an end to it! But, certainly, there is valour in reforming it; for this calls for all your patience, courage, wisdom and power. Alas, even man is deadly hostile to man, as if human life were not already beset with enough maladies and enemies.

Look at the works of war—the shelterless orphans, the tearful widows, the helpless and decrepit parents, the destruction of men, wealth, and industries, the devastation of fields and gardens, the state of constant terror and suspicion, the mutilated and the wounded human beings, the loss of the budding and the promising youth and the survival of the weaklings, the horrors of epidemic, famine and unemployment, men madly slaying men whom they never knew, the great degradation in moral character, the letting loose of passions, the bestialisation of human nature,—and then tell me whether war is just, whether war is desirable and useful. What justice can be more just than the saving of human life? Can you restore to life what you have killed? Then, why do you cause irretrievable loss to any one?

How to prevent war? Efforts were made in the past and are being made at present, and shall continue to be made in future, to prevent war. But I say that wars cannot be prevented unless and until you (1) take to simple living and lessen your desires, which, making you selfish, engender competition and rage; (2) remove the false prejudices of nations and communities and regard the whole world as your family and consider every man to be first a living being and man; (3) grow fond of the beauties of natural scenery; (4) cease to honour and praise the bloody conquerors and warriors (how cowardly and shameful you even now think it to honour one who murders your brother or enslaves or humiliates you); (5) abstain from meat, which tends to make you indifferent to blood and disregardful of another's life; (6) give the message of love and goodwill to all men, especially the children and the youth; and (7) grow fearless by discerning the inviolable, wantless, and all-perfect soul that you are.

Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive nor be thou to inaction attached.

Perform action, O Dhanañjaya, dwelling in union with the divine (dwelling in Yoga, union), renouncing attachments and balanced evenly in success and failure: equilibrium is called *Yoga*.

—*Gītā*.

Which first—the egg or the hen ?

By Bankey Behari, B. Sc., LL. B.

Sir Oliver Lodge happily placed the eternal riddle in a nutshell, when he put this query to the scientist: and equally confessed the ignorance of the scientist when he answered it by saying, "We must admit that science knows nothing of the ultimate origins." The scientists might feel chary at this bald confession of so great a physicist, and may attribute this to the scientist's fad for spiritualism. But what he said in all humility, must be accepted as a stern truth.

Even an Emerson, who at an earlier stage of life refused to be a pessimist and condemned in bitter terms the gospel of resignation, and, saying at scornful length: "You shall not say, 'O my Bishop, O my Pastor, is there any resurrection?' What do you think ? Did Doctor Channing believe that we should know each other ? Did Wesley ? Did Butler ? Did Fènelon ? What questions are these ? Go, read Milton, Shakespeare or any other ideal poet. Read Plato or any other seer of the interior realities. Read Swedenborg or Immanuel Kant. Let any master simply recite to you the substantial laws of the intellect and, in the presence of these laws themselves, you will never ask such a primary-school question." had to confess the defeat and to admit that even seers like Tolstoy and his Plato could not give solutions to this eternal riddle, and he had to run to the main source—Faith—and not to Science for a solution. "A little consideration", he said later, "of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labours are unnecessary and fruitless; that only in our easy, simple spontaneous action are we strong and by contenting ourselves with obedience we become divine. Belief and love—a believing love will relieve us of a vast load of care. O my brother, GOD EXISTS. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe."

The quest to solve this Enigma—the why, whence and whither of Man—is age-old and not the monopoly of any particular nation or country. In fact, all whether rich or poor have been trying experiments to arrive at a conclusion. In England, even as early as the year 626, we notice, "When Edwin, the Anglo-Saxon king, was deliberating on receiving Christian missionaries, one of the nobles said to him, 'The present life of man, O king, compared with that space, of time beyond, of which we have no certainty, reminds me of one of your winter frosts, where you sit with your generals and ministers. The hearth blazes in the middle and a grateful heat is spread round, while storms of rain and snow are raging without. Driven by the chilling tempest, a little sparrow enters at one door and flies delighted round us, till it departs through the other. While it stays in our mansion, it feels not the winter storm; but, when this short moment of happiness has been enjoyed, it is forced again into the same dreary tempest form which it had escaped and we behold it no more. Such is the life of man and we are as ignorant of the state which preceded our present existence as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty it deserves to be received.' ......And, at a later period, this religion gave to the world ascetics like Francis of Assisi, and seers like Joan of Arc".

At one stage or other of one's life, this problem is bound to confront everybody, and it is up to him to accept the Machiavellian philosophy of life and sing with the aged Omar,

> *"Come, fill the cup and, in the fire of Spring,*
> *Your winter garment of repentence fling;*
> *The Bird of time has but a little way*
> *To flutter and the bird is on the wing."*

or accept the Schopenhaurian verdict of suicide. The one to me appears as ultraoptimistic as the other is extremely sickening and pessimistic. Thomas Browne, however, delighted in the commonplace when he preached, "For the world, I count it not as an Inn, but an Hospital; and a place not to live in but to die in."

So unavoidable is this problem that we need no more arguments to convince us that one must at one time or other be confronted with it. And one must answer it in this life or in the life to come. Are there not enough memorials both living and dead that remind us of it? Do we not observe in bold capital written on every page of Nature—MUTABILITY. Did not Harold Beglie (Harmsworth History of the World, pp. 6416) say:—

"Our history, of which we are so proud, man's struggle for political liberty, his advance form slavery and ignorance, his conflicts with other nations, his beheadings of terrible kings, his French Revolutions, which fill libraries with the documents of their achievements—these things, which have meant nothing to the earth on which they were enacted, are but like the buzzings of the flies. They have scratched with a pin the earth crust during her silent circlings of the Sun, they are merely the movements of the parasites swarming on the monster that is moving, wholly indifferent to us, to his own destruction. The central, absolute and dwarfing fact is the destiny of the Earth itself, and that destiny is destruction...."

The Author points to History and asks one to observe things with an open mind. He says (pp. 6415):—

"We have seen people rise and fall like the waves of the sea, mighty empires and historic empires go out like candles, agelong religions expire like lost seasons, popular novels, philosophies, customs, morals, manners and laws that seemed eternal change with climate and race, and lose all likeness to their origins; nay, we have seen that before recorded history began to uncountable centuries stretched behind—æons in which continents of which we know nothing bore under the stars the palaces and temples of civilization which were blotted out and left not a rack behind, and when the present configuration of our planet was a little dust at the bottom of the Ocean

"But even as the history of the blade of grass is only as a day to human history, so is the total history of earth but as a trembling of our eyelid to the history of the Universe in which it swims."

And this cry of the soul has in practically every case resulted in the reply that on a nearer view it will be found that creation proceeds in a circle, call it progress or call it decay. The seed must sprout into a plant, grow into a tree, blossom and die away again to be reborn to repeat the process over again. But this is no consolation at all to the discerning mind. I do not quite appreciate what a Nirvāṇa or annihilation and merging of the Self in the Lord means exactly I aspire for, and can only conceive of, a personal touch—the Lord appearing in human form and answering my queries and soothing my ailing soul and drying my tears. What if I am to be drowned in the Ocean of divinity. I cannot imagine or wish to lose my identity

and attain to divinity without the consciousness that what I wanted I have got. This will mean to me always joy and show me the glory of effort. Briefly speaking, the idea of a personal God appeals to me the most, the simile of an Arjuna (the individual soul) discoursing with Kṛṣṇa (the divinity). Till that moment arrives I have to wait on. Philosophy may give solace, and, what Laing says, may give me temporary peace; nay, I may for a time get positive consolation when I read him say:—

"The inscrutable First Cause of the Universe knew well what He was about when He established the fair chain of love or of mutual attraction. For, with this chain he bound the elements—fire, air, water and land, together in definite forms so as not to fly asunder into primeval chaos.

'In like manner, He established certain period and duration for all creation beyond which nothing could pass. This needs no authority to confirm it, for it is proved by universal experience. Men, therefore, by this order of the Universe, may easily discern that the laws of Nature are fixed and eternal. And anybody who is not a fool can understand that every part is derived form a whole, that nature could not have originated from any part or parcel of a thing but from something that is perfect and stable, passing by evolution form the homogeneous to the heterogeneous, until it becomes subject to change and corruption. The Creator of the Universe, therefore, has in His Providence so established its order that definite pieces and progressions of things shall not be eternal, but come into existence and pass away in due succession.

"Thus the oak, which grows so slowly and has so long a life, at last wastes and dies. Even the hard rock in time wasteth away, broad rivers run dry, great cities decay, and disappear and all things have an end. So also OF THE HUMAN RACE. All die, some in youth, others in old age; kings as well as commoners, some in their beds, some in deep sea, some in battle-fields.

There is no help; all go the same way, all die. What causeth this but the Ruler and the First Cause of all things, who draws back in His own Essence all that was derived from it, against which decree it availeth no living creature to strive. Therefore it seems to me to be wise to make a virtue of necessity and make the best of that which we cannot prevent. That man is a fool who grumbles at that which is the Universal path and rebels against the law to which he is indebted for his own existence."

If you would not accept this theory of resignation or better of Predestination, although couched in rather different language, it does bring some peace, although not lasting. It portrays the theory of the Brahma, who says that Creation is the desire of the Creator to manifest Himself, to watch His LILA. What to the Lord is watching a show for the mere fun of it, is so tragic an experience to us. He must be a brutal God who would create so much pain and at times with no limit to it. In our world the drama has a close to it, and the sight-seer knows that he need not be much moved at the tragedies be witnesses, for they are mere mock shows. But this drama, which is seen in the Universe, is queer and long-lived, where actors have not only to play the mock part and revert to their real life, but to die in pain and merge off into eternity. I wonder if many thinking men will accept this theory.

But whatever it be, one thing is certain; one easily sees that in this Universe one thing binds—Love. Everything seems to be its manifestation. Disintegration will be the end if it were not for mutual attraction. And death seems to be nothing else but the point at which the attraction of the Unseen Forces

for the object dying in our world increases, compared to the attraction of the things of the world. Death, looked at from this point, is a redemption and a meeting. It has been viewed thus by many mystics and writers of eminence. Here is what, for example, Stevenson wrote to his mother on the death of his father:

"The mind of the survivor is mean; it seeth the loss, it seeth not the deliverance."

And in the "Diwan Shamsh Tabriz" Maulana Rum says:

"When thou seeest me carried on the bier,
cry not 'alas, what a departure;"
Where thou seest the parting, is my
meeting the Beloved.

... ...

You see the sun go down the West,
truly it is sunrise in the East.
You see the prison in the tomb, verily
it is the deliverance of the soul (from
the body).

The cult of the Bhakta and the *Marga* of *Bhakti* seems to be the only possible solution. In fact, mind and intellect cannot comprehend the Incomprehensible, although every one of us is conscious of the truth that the very cosmos is in every one of us, and that every human heart is vast enough to encompass the whole of the manifest Universe in it.

All said, the world is not a den and the House of sorrows, but because of our cringiness and small-heartedness in all matters it becomes so. The day this sense—apparently inborn, but truly the creation of Society,—which makes me call things *Mine*, is gone, not only does one feel peace himself, he does give peace to others also. This is so; yet anamolies creep in and it becomes difficult to answer why should one be born in pain, a cripple or a blind man in this world This may be answered by saying that our span of one life is too short to visualise the working of ages To-day we see a nation free; but we are not to forget that it has a past and again it will have a future. Once you grant that the evolution of Creation is in a circle, death becomes as inevitable as birth, and a peep behind the veil will show the dream is an actuality and an inevitability.

The path is through the Cross. He also will reach the East who is going to the West, once the consciousness dawns in him that the earth is round. But this will take a much longer time than the one who starts directly to the East and he will see the Sunrise earlier. But this requires Faith, and Faith 'transcends reason'. Are you prepared to barter reason and intellect for Faith ? If yes, you are on the highroad to answering the ultimate enigma of creation—the egg or the hen first ?

The *Yogi* is greater than the ascetics; he is thought to be greater than even the wise; the *Yogi* is greater than the men of action; therefore become thou a *Yogi* O Arjuna !

And among all Yogis, he who, full of faith, with the inner SELF abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised.

—*Gita.*

Purushottama in the Gita.

By. Basnta Kumar Chatterjee, M. A.

Chapter XV. of the *Gītā* contains the two following verses :—

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

"There are two Puruṣas in this world—the *Kṣara* and the *Akṣara*. The *Kṣara* consists of all Bhūtas. The *Kūṭastha* is called the *Akṣara*. The *Uttama Puruṣa* is different. He is called *Paramātmā*—He who permeates the three worlds and supports them, who is unchangeable and the Lord."

What are these three Puruṣas—the *Kṣara*, the *Akṣara* and the *Uttama*? This is how the celebrated commentators explain them.

Śrī Śankarāchārya says that these three Puruṣas are (1) *Chaitanya* (consciousness) with *Kṣara* as its *Upādhi* (adjunct), (2) *Chaitanya* with *Akṣara* as its *Upādhi* and (3) pure *Chaitanya—i. e.,* without any *Upādhi*. He has interpreted *Kṣara* to mean "all changeable substances". Thus *Kṣara* means (according to Śankara) all living beings. He has interpreted *Akṣara* as *Māyā-Śakti*—the power of God. Hence *Akṣara Puruṣa*, according to Śankara is *Brahma* coupled with *Māyā*—or *Īśvara*, as Śankara calls this combination. He interprets *Uttama Puruṣa* as *Brahma* disconnected with *Māyā*. Of course, according to Śankara, there is only one substance which has *Chaitanya*, or, rather that substance is identical with *Chaitanya*. It is *Brahma*. The same *Chaitanya* is reflected in the Intellects of different beings, and looks like different Jīvas. Virtually there is only one *Puruṣa* according to Śankara. That is *Brahma*. The other two Puruṣas (according to Śankara) are the reflections of *Brahma* in *Māyā* and in the Intellects of the Jīvas.

According to Śrī Rāmānuja, *Kṣara* means individual soul joined with its body (देहयुक्त जीवात्मा), *Akṣara* means liberated individual soul (मुक्त जीवात्मा), while *Uttama Puruṣa* is *Brahma* or God. According to Śankara, when the individual soul attains liberation, it becomes identical with *Brahma*. But, according to Rāmānuja, the individual soul after liberation becomes a part of God, but not identical with God.

According to Śrī Madhvāchārya, *Kṣara* means all beings or individual souls; *Akṣara* means *Prakṛti* or the power of God; *Uttama Puruṣa* is, of course, *Brahma* or God.

According to Śrīdhara Swami *Kṣara* consists of the bodies of living beings, and *Akṣara* is the collection of individual souls. *Uttama Puruṣa* is, of course, *Brahma*.

We should remember that *Kṣara*, *Akṣara* and *Uttama* are all Puruṣas. We should also remember the definition of *Puruṣa* given in the *Gītā*:—

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

"*Puruṣa* is the cause of the feeling of pleasure and pain." Hence inanimate objects should not be considered as *Puruṣa*. The difficulty in interpreting the doctrine of the *Gītā* referred to at the beginning of this article is that neither Śankara nor Rāmānuja admits the existence of three kinds of living beings. According to the *Adwaita* philosophy of Śankara, there is only one living thing, viz. *Brahma* or *Chaitanya*. So the other two Puruṣas have been conceived by Śankara as *Chaitanya* with two different adjuncts. According to the *Viśiṣṭādwaita* philosophy of Rāmānuja, there are only two kinds of living things, *viz*. God and the individual souls. Hence, in order to find three Puruṣas, Rāmānuja has conceived two kinds of individual souls, viz., liberated and unliberated ones Madhvāchārya has mentioned the third *Puruṣa* as *Prakṛti* or power of God, but he does not state explicitly whether he conceives the *Prakṛti* or power of God also as a *Puruṣa* or a living object. The third *Puruṣa* of Śrīdhara consists of the bodies of living beings. The bodies, being, inanimate, can be considered as living beings only when joined with *Chaitanya*. But then they can be hardly distinguished from individual souls and there would be two Puruṣas instead of three.

Let us try to find out the intention of the *Gītā* by reference to the various relevant passages in it. In the 19th *Śloka* of Chapter VIII the Lord says:—

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥

"The same collection of beings periodically comes into existence and disappears at the advent of (Brahmā's) night. They appear again at the advent of (Brahmā's) day."

Undoubtedly the reference here is to living beings and not to inanimate things, as otherwise the word अवश would not be of any significance. So long as a living being does not attain liberation, not only is it born again and again, but it is also liable to destruction at the time of *Pralaya* and reappears at the time of creation. On account of this liability to destruction it is called *Kṣara* or perishable.

What, then, is *Akṣara*, the indestructible ? *Akṣara*, has been described in Chapter XV of the *Gītā* as *Kūtastha* or unchangeable. There are other passages in the *Gītā* where the word *Akṣara* occurs. In Chapter VIII Arjuna asks 'किं तद्ब्रह्म' ?—"What is *Brahma* ?", to which the Lord replies "अक्षरं ब्रह्म परमम्"—"*Akṣara* is the Supreme *Brahma*." In the same chapter the word *Akṣara* occurs again when the processes of creation and destruction are explained in verses 18 to 21. It has been said there that all beings are created out of *Avyakta* (Unmanifested *Prakṛti*) at the time of creation and that they merge into *Avyakta* at the time of destruction. The Lord then says:—

'अव्यक्तोऽक्षर इत्युक्तः' "*Avyakta* is called *Akṣara*". From these verses it appears that:—

(1) All beings are created out of *Avyakta* at the time of creation and merge into *Avyakta* at the time of destruction.

(2) *Avyakta* remains unaffected at the time of *Pralaya* when all beings are destroyed. Hence *Avyakta* is *Sanātana* (everlasting) .

(3) *Avyakta* is the परमा गति (ultimate goal), यं प्राप्य न निवर्तन्ते (on attaining which the soul is not born again). तद्धाम परमं मम (It is My best abode).

Thus we find that, though *Akṣara* remains unaffected in *Pralaya*, it has been given a position lower than the Supreme God (पुरुषोत्तम). The objects, except Supreme God, which remain unaffected in *Pralaya* are the liberated souls and प्रकृति or the power of God. Rāmānuja identifies *Akṣara* with the liberated souls, while Śankara and Madhva identify *Akṣara* with *Prakṛti* or the power of God. If *Akṣara* is identified with *Prakṛti*, then *Prakṛti* must be conceived, not as a blind force, but as a living force, because it has been mentioned as *Puruṣa*.

The word अक्षर also occurs in Chapter XII:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः॥

'Whose method is better—of those that worship You, or of those that worship *Akṣara Avyakta*?' The Lord replies that the method of those that worship Him is the better. Here also there is reference to the *Akṣara Puruṣa* and the *Puruṣottama* as two distinct beings.

We may now consider what the Śrutis and Smṛtis have to say about *Akṣara*. Madhva in his commentary on the *Gita* quotes the following from [illegible] श्रुति.—

प्रजापतिप्रमुखाः सर्वजीवाः क्षरः।
अक्षरः पुरुषो वै प्रधानम्॥

"All Jīvas beginning with Prajāpati constitute the *Kṣara*; *Pradhāna* is the *Akṣara Puruṣa*.

The *Kaṭhopaniṣad* also contains references to *Akṣara*, which I quote below:—

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति।
तत्ते पदं संग्रहेणब्रवीम्योमित्येतत्॥
एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्।
एतद्ध्येवाक्षरं ज्ञात्वा ब्रह्मलोके महीयते॥

I. ii. 15-16

"I shall tell you briefly what has been declared in all the Vedas as the thing to be attained, the thing for which all austerities have been prescribed, the thing for which *Brahmacharya* is practised. It is ॐ. It is *Akṣara Brahma* as well as the Supreme *Akṣara*. By knowing this *Akṣara* one is honoured in *Brahma-loka*."

A distinction has been made here between *Akṣara Brahma* and the Supreme *Akṣara*. This *Akṣara Brahma* seems to be the same as *Akṣara Puruṣa* of the *Gītā*, while the Supreme *Akṣara* is the *Puruṣottama* of the *Gītā*.

The *Muṇḍaka Upaniṣad* also contains a reference to *Akṣara*:—

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः॥

II. i. 2.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः॥

II. ii. 7.

"That glorious Being without form, who pervades the inside and outside of all things and is unborn, who is without *Prāṇa* and mind, who is radiant, and beyond *Akṣara*, who is all-knowing, whose glory is manifested in the world, who lives in the glorious realm of *Brahma*, the soul established in the *Vyoma* (sky)."

Here the Being referred to is undoubtedly the *Puruṣottama*. It may be noticed that He is said to be beyond *Akṣara*, and living in the realm of *Brahma*. Here *Akṣara* and *Brahma* refer to the *Akṣara Puruṣa* of the *Gītā*.

We may in this connection refer to another passage of the *Kaṭhopaniṣad*:—

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः ॥

(*III. 10-11*)

"Objects are superior to the senses; the mind is superior to the objects; intelligence is superior to the mind; the great soul is superior to the intelligence; the Unmanifested (अव्यक्त) is superior to the soul; the *Puruṣa* is superior to *Avyakta;* there is nothing superior to the *Puruṣa* ; He is the greatest, the ultimate goal."

Here महान् आत्मा is the individual soul or the *Kṣara Puruṣa*; the *Avyakta* is the *Akṣara Puruṣa*; the *Puruṣa* is the *Puruṣottama*.

The following passage of the *Viṣṇu-purāṇa* is relevant in this connection.

द्वे वाव ब्रह्मणो रूपे मूर्त्तं चामूर्त्तमेव च ।
क्षराक्षरस्वरूपे ते सर्वभूतेषु च स्थिते ॥
अक्षरं तत्परं ब्रह्म क्षरं सर्वमिदं जगत् ॥

"*Brahma* has two Rūpas (manifestations), the definite and the indefinite (or the visible and the invisible); they are the *Kṣara* and the *Akṣara*; they exist in all beings. The *Akṣara* is the *Absolute Brahma*. The *Kṣara* is all this world."

Thus this passage also states that *Brahma* is *Akṣara*.

We thus find that the three Puruṣas referred to in the *Gītā* are (1) individual souls, (2) *Prakṛti* or the power of God, also called *Brahma*, and (3) the *Puruṣottama* or the supreme God. It is to be noticed that in the *Gītā* the Lord always identifies Himself with *Puruṣottama* and never with *Brahma*. In the third *Śloka* of Chapter XIV the Lord says:—

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥

"*Brahma* is the organ of birth in which the Lord places the seed. Thence appear all the creatures of the world".

The same idea appears also in the following passage:—

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

(*XIV. 4*)

"For all the creatures which are born in the world *Brahma* is the organ of birth and the Lord is the father who gives the seed".

In the 21st verse of Chapter VIII the Lord says that *Akṣara* (which, as we have seen, is identical with *Brahma*) is His dwelling place (तद्धाम परमं मम). A more detailed description of *Brahma* is to be found in verses 12 to 17 of Chapter XIII:—

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥
सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

"I will tell you the thing to be known, by knowing which one becomes immortal. That thing is without beginning; that is the Supreme *Brahma*; It is neither tangible nor intangible. Its hands and feet are everywhere. Its eyes, head and face are everywhere.", etc., etc.

A few comments may be made on the expression 'अनादिमत्परं ब्रह्म' used above. Śankara divides it into these three words: (1) अनादिमत् (2) परं and (3) ब्रह्म. Now 'अनादिमत्' is a very unusual word, and it signifies nothing but अनादि. The more natural splitting up of the expression is (1) अनादि (2) मत्परम् (3) ब्रह्म. मत्परं means "That to which I am superior"—(अहं परो यस्मात्). Śankara naturally cannot accept this interpretation, as it implies the existence of a *Puruṣa* higher than *Brahma*. But this explanation fits in well with the doctrine of *Puruṣottama* in the *Gītā*, according to which *Brahma* is the *Akṣara Puruṣa* to which the Supreme God or *Puruṣottama* is superior.

According to the *Adwaita* doctrine, the Liberated souls become one with *Brahma*. If *Brahma* be conceived as the *Akṣara Puruṣa* (as seems to be the intention of the *Gītā*), then neither the *Viśiṣṭādwaita* philosophy of Rāmānuja, nor the *Dwaita* philosophy of Madhva can have any objection to this doctrine, viz. that, when the individual soul is liberated it becomes one with *Brahma*. For what the *Viśiṣṭādwaita* and the *Dwaita* schools insist is that the individual soul cannot be one with the Supreme God. They cannot have any objection to the individual soul being one with *Brahma*, if *Brahma* does not represent the Supreme God but a lower being (viz., the power of God).

We may now conclude. We have seen that, according to the *Gītā*, there are three Puruṣas: (1) individual souls (2) *Brahma* and (3) *Puruṣottama*. Individual souls are created out of *Brahma* at the time of creation and merge into *Brahma* at the time of destruction. *Brahma* is the power of God, but is not a blind force. It is a *Puruṣa*, a self-conscious force which at the will of the Supreme God creates and destroys the universe:—

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

(*Gītā XIII. 16.*)

"*Brahma* is the supporter of all beings, the destroyer and also the progenitor." *Brahma* is also the Supreme abode of God (तद्धाम परमं मम). When individual souls attain liberation, they merge into *Brahma* and are thenceforth not affected by the process of creation and destruction. At the time of *Pralaya* and *Suṣupti* (deep sleep) also the Individual souls merge into *Brahma*, but they do so unconsciously (the *Gītā* uses the word 'अवश' in this connection and the Upaniṣads say:—'सति सम्पद्य न विदुः सति सम्पद्यामहे' "though they merge in *Brahma*, they do not realize that they do so"). But when individual souls attain liberation, they merge consciously into *Brahma* and become the highest abode of God (तद्धाम परमं मम).

In the *Gītā*, *Puruṣottama* and *Brahma* are used in two different senses, viz. God and His power. In the Upaniṣads the same word *Brahma* has generally been used to represent these two aspects of God. Reference may be made here to the doctrine—शक्ति शक्तिमतोरभेदः (A thing and its power are the same). But in the Upaniṣads also, in some places, it has been explicitly said that there is a Being superior to *Brahma*, where *Brahma* has been used to mean the power of God,—the same sense as in the *Gītā*.

Though the interpretation given in this article does not exactly coincide with Śankara's int rpretation, it agrees with Śankara in interpreting *Akṣara* as the power of God, *Kṣara* as that portion of beings which is destroyed at the time of *Pralaya*, and *Puruṣottama* as the Supreme God. Rāmānuja interprets *Akṣara Puruṣa* as the liberated souls. As liberated souls become one with *Akṣara* or the power of God, Rāmānuja's interpretation can also be reconciled with this interpretation. Śrīdhara Swāmī interprets *Akṣara* as individual souls. His interpretation also may be reconciled by interpreting individual souls as liberated soul. Madhva's interpretation agrees fully with the interpretation given above.

Sri Krishna and Indian Womanhood.

By K. S. Ramaswami Sastri, B. A., B. L.

The greatest battle between sense and soul is yet to be fought—fought not on earth or sea or air but in the relations of the sexes. Civilization, whether it be a case of upward curve or not in the realms of outer achievement, is not clearly upward in art to-day and is clearly downward in sex-life. The crudities and bestialities and brutalities of primitive sex-life, the rigidities and tyrannies of early civilization, and the unrealities of feminine idealisation in the chivalry of the Middle Ages, have all given place to the hedonisms and the sophistries of sense-delights in modern times. Sacred marriage became bleached into civil marriage and now threatens to get vapourised away as companionage marriage and eventually sovietised into nationalisation of women!

The real source of this degradation is the source of all misery in the universe, viz. ignorance. Man is more ignorantly and futilely learned than ever before. He knows a few more of the secrets of Nature—and probably, nay certainly, has forgotten some of the secrets which he knew before. Like a little child proud of its new Christmas toys, he makes shrill noises of self-advertisement and deafens the world with his shouts of self-applause! His ignorance of sex-energy, which is the most potent and mysterious of all the energies in the universe, is, of course, the most dense and dreadful of all his limitations.

Man feels in a blind and amorphous way that but for woman, beauty and bliss in the universe would be very much less than they are now in the world. Natural beauty is wonderful and is one of the manifestations (Vibhūtis) of the Lord. But it is the *Aparā* (the lesser) manifestation. The *Parā* (or higher) manifestation is in the more mobile and expressive living forms. Even there the ultimate reach is in woman's face with her starlike eyes full of shy and sweet and silent calls of pure love beneath the golden crescent of her forehead lighting up the perfumed night of her hair.

But such outward beauty, though a wonderful mystery, is but the outer court of a deeper moral and spiritual lovelinesss which is the only reality and illumination in the world. We seem to see in her face and voice hints

"Of that fair Beauty which no eye can see
And that sweet Music which no year can measure"

As I have said elsewhere, "Beauty cancels the tyranny of time and space and tears aside the veils of limitedness and separateness and leads us into that palace where time vanishes and space disappears and we are left face to face with perfection. That is why we desire beauty always and ask for more and more of it. That is why we are eager to have

'Such sights as youthful poets dream
On summer eve by haunted stream.'

Woman is not only the spirit of beauty but is the spirit of peace and gentleness and love. Shelley says in his *Epipsychidion:*

"A smile amid dark frowns, a gentle tone.
Amid rude voices, a beloved light,
A solitude, a refuge, a delight ?"

I have shewn elsewhere how beauty is given by God to woman as a trust and as a means of spreading His reign on earth. Man is a spendthrift and, left to himself, would soon drift to hell through nomadism and vagabondage. Woman has therefore to conserve his inner riches for him even as she has to keep house for him. She must fit him for his home on earth so that they may both be fit for their home in heaven. Man, left to himself, would make the world an office or a factory. Woman alone can make it a home. Beauty and beneficence are God's gifts left in her hands. Man's footsteps go like a steamroller from sea to sea. But macadamisation is not everything. Woman follows with her sprinkler of spiritual emotion and waters the roadside trees of literature and art and service and philanthropy and piety and spiritual emotion, so that the trees may flourish and give shade and also beauty of blossom and blessedness of fruit to the pilgrims on the road. Economics and politics do not exhaust the content of life. Beauties and delights and pieties and sanctities are as much of the stuff of life,—nay, they are the finest strands of life.

Nay, it is a wonderful miracle of God that in woman joy is linked to creativeness. The truly divine joy is the joy of creativeness. The human touches the divine there and only there. "Man marks the earth with ruin," says Byron. Man has built much in the realm of industrial and fine arts. But all that he owes to woman. In himself he is a destroyer. It is woman that has been the strongest creative force in the world. If she left one Eden—the Eden of innocence,—she has helped to bring into existence a second Eden—the Eden of creativeness and culture. Man can produce, she only can create. Man can build a hotel; she only can create a home. He can be an artisan; she only can be an artist. He may have muscle and money, she only can give music and mirth. He may know how to die wisely; but she only, like Sāvitrī, can redeem and win back life from death. There is deep

spiritual significance in the fact that Śakti has been described as *Premarūpā* and *Priyaṃkarī* (she is of the essence of devoted love and she is beneficent and healing and saving in deed).

All this may seem the insubstantial pageant of poesy and nothing more. To those who grovel and revel in the crude realities of the prose of life, it would appear so. But the future will and must see and feel and experience and enjoy the finer and higher realities of life or it will perish from want of vision.

Indian literature has been reviled as abusing and debasing woman. It hits hard only that self-forgetful and self-degrading womanhood which lowers itself and manhood as well instead of refining and exalting both. It is not more abusive and contemptuous than the *Bible* or the *Koran* or even the literature of Teutonic chivalry, which is supposed to be a devoted woman-worshipper. It is as alive to the power and blessedness of true womanhood—true to itself and to man and to God—as any other literature in the world. The *Mahābhārata* calls woman the incarnation of purity and love, the golden lamp of the home, and a ray of Lakṣmī's grace. The *Bhāgavata* calls her the God-given ally of man in the war of soul with sense. India has expressed her highest concept of womanhood in the conception of Saraswatī impersonating in her form the co-ordination of art and literature and devotion, robed in the white garment of flawless purity, and leading humanity to God through the perfection of speech and song and soul.

Śrī Kṛṣṇa has expressed for ever all these truths in His words in the *Gītā*:—"धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।" One of His most graceful and gracious manifestations is *Kāma* (especially sex-desire) which is in harmony with Dharma—Love in union with Righteousness. Sex-love, if it is obedient to Moral and spiritual love, is a Heavenward force. Else it is a Hellward force. The Lord describes ordinary *Kāma* as leading to Hell:—

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

(*Gītā XVI. 21*)

"Threefold is the gate to hell, leading to self-destruction: Desire and Anger and Avarice. Therefore these three should be given up." Nay, in Chapter III the Lord calls it the वैरी (enemy) of the soul and asks Man to slay it with the sword of Wisdom (ज्ञानासिना). But the pure and noble *Kāma* is one of the Vibhūtis of God.

In Chapter X of the *Gītā*, the Lord describes as His manifestations in the realm of Womanhood *Kīrti*, *Śrī*, *Vāk*, *Smṛti*, *Medhā*, *Dhṛti* and *Kṣamā*. These are not only qualities but goddesses,—not only goddesses but qualities. Wherever we see the pure flame of reputation, wherever we see auspiciousness, wherever we hear the melody of sweet and sincere and sacred speech, wherever we find the trailing of the clouds of glory in the form of individual and national and universal memory recalling and retaining the vanished raptures of human experience through the evolving ages, wherever we find the light of knowledge piercing the deep surrounding gloom and illumining ever new secrets of Nature,

wherever we find the fine flowers and fruits of the powers of self-knowledge and self-reverence and self-control, wherever we find the divine quality of mercy and forgiveness—which is twice blessed and droppeth as the gentle rain from heaven—we find some of the most glorious manifestations of the Lord. Where these are not found in sex-life, when we find not continence and chastity and self-control but mere indulgence in amorous pleasures and mere glorification of feminine grace as an instrument of hedonistic sense-gratification, we find only the gate to Hell and not the gate to God. To minds and bodies trained from youth in *Brahmacharya* and *Yoga*, to men and women who know that *Tapas* and *Bhoga* are not necessarily clashing forces, to those who know how to transform sex-energy into spirit-energy, natural self-control will be easier than artificial birth-control, as has been well urged and shown by Mahatma Gandhi. Purity in food and sense-life and thought-life is the means of realizing the noblest ideas of womanhood in the world *i. e.* the ideas of Śrī Kṛṣṇa. Then and then only can Indian womanhood save itself and save Indian manhood and both can save the world, so that the whole world may attain Śrī Kṛṣṇa's Grace.

Divine Grace and the Devotee.

By Hanumanprasad Poddar.

Many people are under the impression that when God rains mercy upon man, he gets in abundance the manifold worldly blessings in the shape of power and pelf, wife and children, honour and fame, health and happiness. They think that those who loll in luxuries and have an abundance of objects of sense-gratification, are the only recipients of Divine Grace. They also think that God is kind to them alone whose miseries He wards off. Those people whose conception of Divine Grace is so narrow and hopeless deserve pity. Such people, as a matter of fact, have not realized the greatness of Divine Grace.

We cannot, really speaking, gauge the extent of Divine Grace by happiness or misery. Divine Grace is eternally unfathomable. This nectar of Divine Grace is being perennially showered upon all the creatures of the world. Those who do not appreciate its real value, wrongly interpret Divine Grace to mean the enjoyment of worldly pleasures. They alone, in want of, or on being deprived of, worldly enjoyments, curse God and accuse Him of partiality, injustice, and cruely. Truly speaking, no dispensation of God is devoid of mercy. To shower blessings is His very nature, His very breath. Even in punishing a sinner He is kind and benignant. It is a different question in what form His mercy manifests itself. There can be no doubt about the fact that internally His mercy is ever suffused with love, sweetness and beauty, although, externally, at times it may appear to be the loveliest of the lovely (सुन्दरं सुन्दराणाम्) and at others amongst terrible things the most terrible (भीषणं भीषणानाम्). Some time it may appear to be more tender than the flower (मृदूनि कुसुमादपि , while at another it may be sterner than the thunderbolt (वज्रादपि कठोराणि). Those who are really wise and are seeking final beatitude and who do not look upon God as a means of securing worldly enjoyments only, who are really self-sacrificing

and devout lovers of God, have their heart's desire fulfilled by visualising His mercy in both these forms; but those ignorant creatures who look upon the ephemeral earthly objects as the only means of gratification lack prudence and discrimination inasmuch as the manifestation of Divine Grace in its attractive form drives them into transports of joy whereas they tremble with fear on seeing its terrible form.

Suppose an innocent, simple child has got a malignant ulcer, which gives it racking pain. The mother of the child calls for the doctor. The doctor advises the mother to have the ulcer opened without loss of time, failing which, he says, poison will spread throughout the system and cause the death of the child. Looking to the interests of the child, the mother agrees to the doctor's proposal. The doctor sets about his work and applies the knife The child, who cannot look far ahead of it, gets unnerved on account of fear and pain, grows boisterous and even begins to curse and abuse its mother, thinking her to be its direct enemy.

"Although the operation is, painful to the child in the beginning," to quote Goswami Tulasidas, and it begins to weep and cry wildly, the mother, who looks to the ultimate good of the child and is anxious to see it cured, turns a deaf ear as it were to its cries."*

Nay, she lays hold of it even more tightly, the operation is finished, the poisonous matter comes out with the application of the knife, the whole trouble is gone and the child is gradually lulled to a sound sleep!

The child foolishly objected to the operation. The wise man, on the contrary, willingly gets himself operated upon. "Even so", says Goswami Tulasidas, "Srī Bhagavān applies at times the knife of adversity in order to purge his beloved devotees of mental vices like pride and vanity, having their true welfare at heart. What a pity that we do not surrender ourselves at the feet of such a merciful Lord, casting off delusion and infatuation!"*

During such operations there is no end to worldly miseries for the devotee; but at the root of all this destructive sport there is His insatiable passion for looking after the interests of His devotees. Just as a kind mother gets the putrid matter taken out of her child's body through incision, in the same manner, God, for the good of His pet children, squeezes out of them the venom of objects of sense-gratification. In such circumstances far-sighted and faithful devotees rejoice, whereas those ignorant people who are addicted to sense-gratification weep and cry and mourn their lot.

When Bhagavān Vāmanadeva (the Dwarf Incarnaion of Srī Viṣṇu), in His infinite mercy, assumed His Universal form and threw His devotee Bali into bondage, which the latter gladly accepted as a token of His mercy, the most celebrated devotee Prahlāda, the grandfather of Bali, appeared on the scene. The blessed Prahlāda, who understood the real significance of divine Grace, addressed the Lord as follows:—

"O Blessed Lord! it was Thou who once conferred on him the sovereignity of Indra's paradise and Thou again hast thought fit to divest him of the same at this moment. To my mind, by deposing him from his pride of place Thou hast bestowed on him Thy special favour. Man forgets himself when he is wrapped up in riches. The riches disturb the

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* जदपि प्रथम दुख पावइ, रोवइ बाल अधीर ।
ब्याधिनासहित जननी, गनइ न सो सिसुपीर ॥

*तिमि रघुपति निज दास कर, हरहिं मान हित लागि ।
'तुलसिदास' ऐसे प्रभुहिं, कस न भजहु भ्रम त्यागि ॥

equilibrium of even saints and the learned: who can then, in spite of it, realize his true self in its essential form? So you have been extremely kind to us." This is an expression of the supreme faith of a devotee; this is what is called seeing good in evil; this is the devotee's absolute reliance on God.

Srī Bhagavān, too, endorsed the statement of Prahlāda when he said, "I rob him of his wealth and power whom I hold in favour, because a man rolling in wealth becomes altogether mad and begins to treat with disrespect all My creatures, nay, even Myself, their Supreme Lord."

What a great blunder it is to take the influx of wealth and riches alone, which are the cause of so much evil, as a token of Divine Grace. But let it by no means be understood that the Lord invariably robs His devotees of their wealth and prosperity. Far from it! Vibhīṣana got perpetual sovereignty over the kingdom of Lankā. Dhruva likewise received a perennial store of wealth, the indigent Sudāmā became the master of untold wealth—and all this through the grace of God. He deals with different cases differently as He thinks fit.

A good physician, who has correctly diagnosed the ailment of his patient, prescribes such a remedy as would perfectly cure him of his disease; he does not care whether the medicine is palatable or otherwise, and whether it will be liked by the patient or not. As a matter of fact, he does not take the patient's likes and dislikes into consideration. If the patient wants to take an unwholesome diet, the physician reproves him and, caring not the least for his murmuring and grumbling, he prescribes for him a bitter mixture or decoction. He would not, like other dealers in medicinal drugs give the patient the medicine of the latter's choice on getting the full price, as he is not blind to the interests of the patient. His sole object is the complete eradication of the trouble and the recovery of the patient. Similarly, Srī Bhagavān also prescribes a remedy for his devotee according to the nature of his ailment. He would not, like other gods, give his devotee whatever he likes. Far from meeting the wishes of His devotee, He very often ordains what is altogether unpalatable to him.

Once the celestial sage Nārada, the most celebrated devotee, being deluded by the Divine *Maya* or illusive power of the Lord, wanted to get himself married. He begged the Lord's permission. The Lord knew that it would do him positive harm, as it is unwholesome for one who is suffering from the disease of metempsychosis; and hence it was that He did not let the marriage take place. Nārada got angry and abused and cursed the Lord in sheer petulance. Srī Bhagavān cheerfully accepted the imprecation, but saved His devotee from ruin. He did not let him swerve from the path of duty and righteousness.

When a man completely recovers his health and physical prowess after a period of convalescence, he gets the privilege to take whatever food he chooses. Similarly, a devotee who has been cured of the disease of rebirth and has realized God acquires a mastery over all that the Lord has in His possession. He has no wants left and is hampered by no difficulties. Man in his ignorance, hankers after worldly affluence and power. If he just exerts himself a bit and attains God, who is the fountain of all riches and power, nay, who holds this entire universe with all its treasures in one tiny fragment of His being, like a particle of sand in the vast expanse of the ocean, all things are bound to come to him automatically.

King Bali was in no way terrified to see the Divine Grace in its terrible aspect. On the contrary, he welcomed it most heartily. He was robbed of all his wealth and power. He was, no doubt, subjected to a fiery ordeal and, on his emerging

victorious therefrom, was given the kingdom of the beautiful and flourishing 'Sutalaloka' (the third of the seven lower regions supposed to exist below or inside the earth), which is coveted even by gods. In that region there is neither mental agony nor bodily pain, nor delusion, nor lassitude, nor humiliation, nor any other worldly troubles. Srī Bhagavān did not rest satisfied with this much; He promised Bali the sovereignty of the celestial regions in the eighth Manvantara (the age* of a Manu) or Sāvarni Manvantara and spoke to Prahlāda thus:—"Dear Prahlāda ! go to the 'Sutalaloka' with your grandson and live joyfully there, making your people happy by your presence. There you will always find Me, mace in hand, at the gate of Bali." Thus the Lord willingly assumed the role of a warder at the gate of Bali and in the end offered him a place in His own Supreme Abode. Was it not a special boon from the Lord ? Srī Bhagavān deigned to descend on earth four times in order to kill Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa *cum* Kumbhakaraṇa and Siśupāla *cum* Dantavakra respectively. What led him to do so ? The reason was that He loved them, that He had to bestow his favour on them. He had to deliver his porters Jaya and Vijaya from the curse of Sanaka and other sages. There can be nothing more terrible than death ? But even death at the hands of God Himself is saturated through and through with His mercy. Why does God destroy the wicked ? For their deliverance—to emancipate them from the bondage of sins and send them to His Supreme Abode, which is full of bliss and peace. His devotees alone can see this through their divine eye. It is not necessary that a devotee of God should be altogether free from worldly trials and tribulations or that he should be altogether deprived of worldly happiness. He will be getting both happiness and misery from time to time according to his past actions, but in both these conditions there is a peculiar manifestation of Divine Grace. They alone truly realize this Mercy who maintain an equanimous state of mind in happiness and misery, who do not seek any worldly thing from God and thus keep His majesty and their own devotion spotless. What does the lover seek through his love and the devotee from his devotion ? Love and devotion only. Really speaking, for such Bhaktas there is no penance so great as they would not undergo in order to acquire the love of God; their attraction towards it is so keen and strong.

One who now turns to God and at another time to the world is not a true lover. An intense yearning for Divine love has not yet taken possession of his soul. The world may go on or cease to exist, the family may thrive or go to dogs; but the flame of love should be kept burning, it should receive no set-back—this is what constitutes true love.

Even when the mother punishes the child, the child runs to her lap for shelter; it remains with her even when she pats it on the back or caresses it. The child knows no rest without the sweet lap of its mother. Similarly, a devotee finds no peace except under the lotus feet of the Lord. No matter whether God punishes him or loves him, the devotee does not want to live even for a moment without Him. It is quite possible that the horizon of a devotee's life may be overcast with clouds of misfortune and adversity. It is equally possible that his whole life may be spent in trials and tribulations and may be a record of uninterrupted woe without a moment of relief and physical comfort. Yet his

* This period, according to *Manusmriti* I. 79, comprises 43, [illegible] human years or one 14th day of Brahma, the fourteen Manvantaras making up one whole day. Each of these periods is supposed to be presided by its own Manu. Six such periods [illegible] the seventh, and seven more are yet to come.

mind is so filled with the supreme joy of Love that he does not harbour the least doubt about the mercy of God.

How will it affect the Chātak bird if the cloud, which is the object of its love, instead of pouring rain, begins to shower stones. Will the bird cease to love it? Will it cause the least difference in the intensity of its love?

Goswami Tulasidas says:—

"Having showered stones, the cloud begins to thunder, as if fretting and fuming, and even darts thunderbolts. Will then the Chātak leave the cloud and fix its looks on any other object? No, certainly not."*

The bird may lose its life under a cruel stroke of lightning, but it will never turn its eyes towards any other object. A devotee is likewise ever self-complacent and free from anxiety. He is neither perturbed in misery nor does he covet earthly pleasures. The Lord says:—

"He who neither rejoiceth nor feels aversion towards anything, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me."‡

The Bhakta visualises His charming beauty in adversity no less than in affluence and is always free from doubts.

Undoubtedly, from the worldly point of view, at times the form of Divine Grace is extremely terrible. Prahlāda is consigned to fire, Mira is given a cup of poison, [illegible] hands are chopped off, Haridas' back begins to bleed as a result of repeated flogging; but blessed are the loving devotees of the Lord, who appear calm and collected in every circumstance. How profound is their faith and confidence! A tiny thorn, a small spark coming into touch with our body makes us uneasy but those Bhaktas had lost themselves for the sake of love of God and hence they underwent all sufferings and tortures so cheerfully. Having dedicated their very lives to God, these devotees would fearlessly embrace the gibbet and unhesitatingly jump into the fire. They carry their heads on the palm of their hands. Kabir says:—

"Love does not grow in a garden, nor does it sell in the market. Prince or peasant, whoever desires it, may have it in exchange for his head."

We hear people say—"See how miserable the poor fellow is. For his whole life he has been repeating 'Ram Nam' but he never had a moment of happiness. It appears God has ceased to administer justice these days. This man spends all his time in prayers and still mountains of miseries are being heaped on him. The devotee, who has transcended the sense of happiness and misery, is amused to hear such innocent remarks of those near him and pities them.

These worldly people do not know that God does not wish to inflict pain on anyone. The miseries which He sends to the devotee are meant for his welfare. If we get a vision of God in happiness alone, does it mean that He is excluded from misery. If He is present in happiness, He is equally present in misery also. There is no condition or object in which He is not present. It is to acquaint His devotees fully with this fact that the Lord manifests Himself in both these forms. When the devotee has fully unravelled this secret, he comes to know Him fully and in every aspect.

Ordinary people see Him from one side only and hence they exult to find Him in the guise of happiness and shudder to have Him in the form of

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* उपल बरसि गरजत तरजि, डारत कुलिस कठोर ।
चितइ कि चातक मेघ तजि, कबहुँ दूसरी ओर ॥

‡ यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।
शुभाशुभपरित्यागी भक्तिमान यः स मे प्रियः ॥

(*Gita* XII. 17)

miseries. But those who are devoted to Him would see Him in both these conditions and hence they feel neither attachment for happiness nor repugnance to miseries. They are, as it were His right and left hand respectively and both are equally His. A true devotee does not lose sight of this fact even in the darkest moments of his life; on the contrary, he addresses the following prayer to God when he finds others upset by miseries:—

न कामयेऽहं गतिमीश्वरात्परा-
मष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजा-
मन्तःस्थितो येन भवन्त्यदुःखाः ॥

(*Śrīmad Bhāgavat IX. XXI. 12*)

"O Lord ! I do not seek to obtain from You the highest condition with the eightfold supernatural accomplishments (Siddhis) or even salvation. The only thing I pray for is that I may be allowed to suffer on behalf of all, seated in their hearts, so that they may be free from miseries."

The most celebrated Bhakta Prahlāda addressed the following words to the Lord in a most pathetic tone:—

"My Lord ! my mind is thoroughly merged in the ocean of joy by singing songs of your glories I am not in the least afraid of the world. But I do not want to get myself liberated alone, leaving these Asura children who are quite lost in sensual pleasures and have turned their face away from you." These are the utterances of devotees. They are ready to bear all the sorrows and sufferings of the world. They would not seek salvation for themselves without s curing deliverance for the afflicted and miserable. They seek the forgiveness of the Lord even for their oppressors and persecutors. They are indifferent to their own afflictions and sufferings. Why should they have any worry about themselves ? Even in the thick clouds of miseries they see their Beloved Kṛṣṇa. They have already surrendered their all, including their mineness and sense of ownership and have all their desires fulfilled by bathing in the unending and refreshing stream of the nectar of Divine Grace. They visualise His mercy at every moment of their life. Hence it is that they take both pleasures and miseries as a token of His favour and welcome them with all their heart. Nothing can unsettle them. Having attained the *summum bonum* of their life, they ever enjoy it and are merged in the vast ocean of the supreme joy of love.

The Blessed Lord says:—

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

(*Gītā VI. 22*)

"Which, having obtained, he thinketh there is no greater gain beyond it, wherein, established, he is not shaken even by heavy sorrow."

Not only does the Bhagavad gītā fulfil every condition needed for becoming a National Scripture of India a link between her many scattered sects, a priceless asset of the national life to be it is pre-eminently a Scripture of the future World Religion, a Gift of India's Glorious past to the moulding of a still more glorious future of mankind.

—*F. T. Brooks.*

A Child's Faith.

By Li Hong Chong.

Once there lived a child, who was of good temperament. He heard a Saint saying, "It is God Himself that comes to a man as a hungry and thirsty beggar, to test his faith in Him, and whoever gives his best, God's pleasure he secures, and becomes His chosen man."

The words were simple. They went straight to the heart of the child, and took deep root in him. It transformed his very life; and whoever came to beg at his parents' door, was never refused by him.

The child grew in age, and his mind, too, widened; and he became a charitable man. His parents, instead of reprimanding him for the waste of gifts, encouraged him more and more, and he was now known far and wide, in the surrounding villages, as a very benevolent man, which he proved to the last.

When he was twenty-five years of age, his parents died, and he became the sole proprietor of the property. He got himself married, and his wife, too, proved of the same disposition. In this way they spent their all among the poor and needy.

In consequence of this habit of wasting money, one day, they found themselves reduced to abject poverty. They were always scolded and jeered by their foolish neighbours, who were selfish and worldly to the core. These the noble pair did not heed, and, in their poverty, too, they were as extravagant in their deed of gift, as they were in affluence.

The poor fellow and his wife starved for want of subsistence. A neighbour, however, provided them with food; but, when they were on the point of breaking their fast, a hungry dog and a poor beggar came to their door. The couple gave away their food, and kept wthout any food that day as well.

During the night both husband and wife had a pleasant dream. Some one was saying to them, "Good people! God is immensely pleased with your charity, and He came this morning as a dog and a hungry beggar to beg food from you. You respected them, and did not refuse your hospitality. The merit of your charity is great, and now you will never suffer from wants. One who feeds himself alone does not receive the help of heaven. Those who help others with no expectation of reward are really the salt of the Earth. A treasure is buried there in your house. Take it, it is yours". And he pointed his finger towards the place where the treasure lay buried. They dug it; in reality there were immense riches hidden underneath, as they had dreamt.

This treasure they took off, and he spent it with advantage. The fangs of poverty did not trouble him any more and henceforth both husband and wife helped people where necessary.

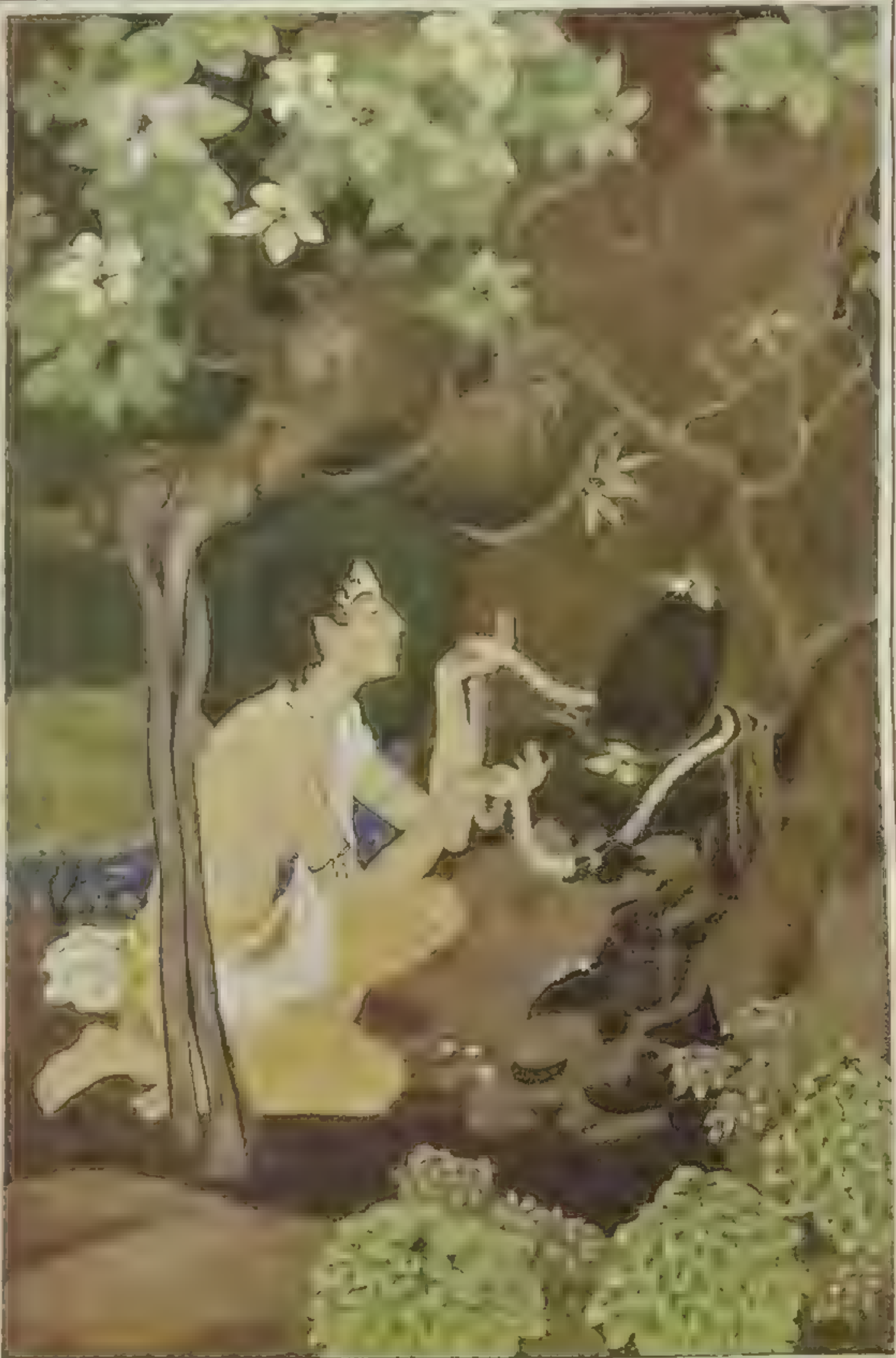
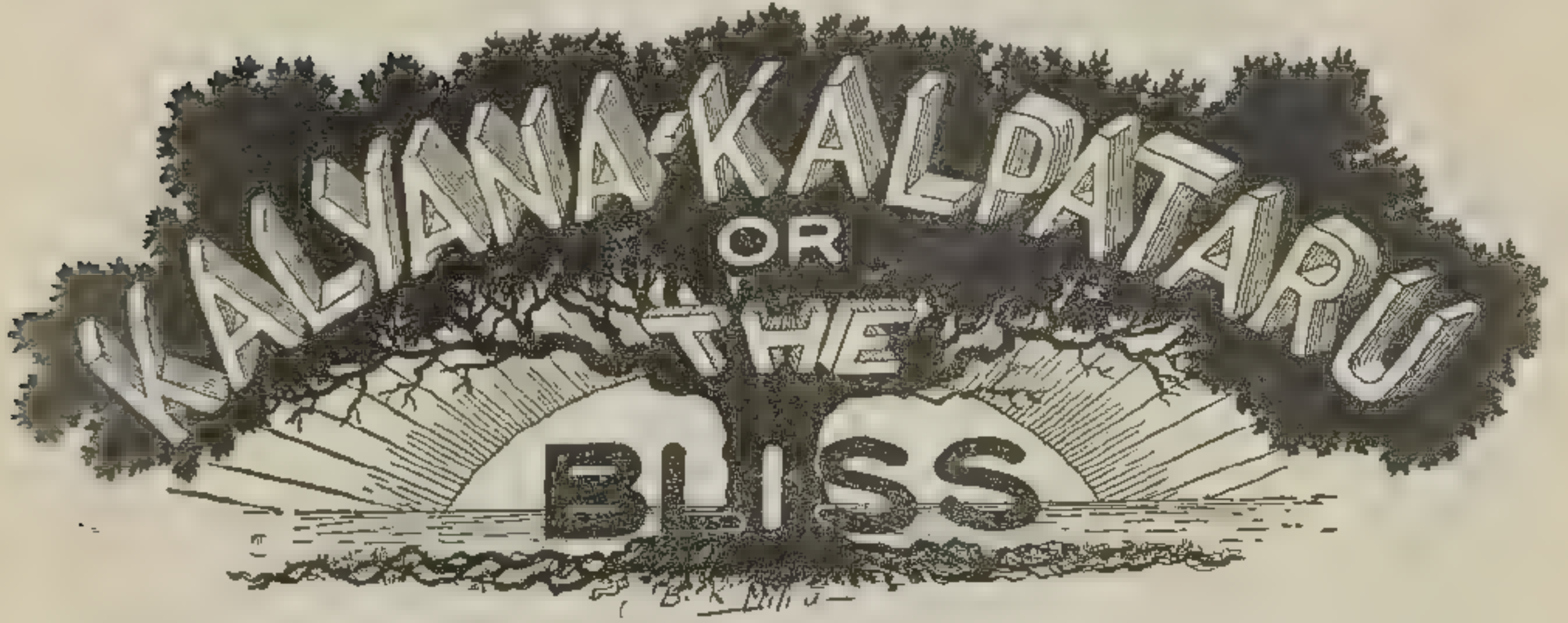
At the ripe age of seventy, once he addressed his children in this way, "Dear and near ones, listen to my counsel. The highest attribute of Divinity is to give. He gave us all the necessities of life and furnished us with the gift of vision, audition, etc., etc. If a man feels grateful for what was given to him by the Divine Supreme Father, he should never hesitate to give what he can

spare to His creatures. Stinginess is the meanest habit in a man. The Law of compensation rules the world. One who receives ought to give. Give it with venaration, as if you were doing homage to your Deity. Never throw out a paltry sum to any beggar with contempt. The man who begs you venerates you as a giver, the best form of respect that he could give; and the money that you bestow on him is veritably the price of this commodity. He gives you his respect, and you purchase it with the money you offer him. The gift and the article purchased should both be valuable. One who gives charity in disgust gets nothing but disgust manifold in return, but the one who gives it with respect receives manifold respect for his offerings. Never think for a moment that these beggars are a burden to the society. They have been created with certain objects. Had there been no such people, how could you have developed the charitable propensity of your mind! If you give alms to anybody, give it with respect; otherwise keep the thing with yourself. Unwilling charity proves a baneful curse. Nothing can be more contemptible than this.

In the economy of nature no living being depends on another for its subsistence. All are God's creatures and it is God that protects them. They come to your door to beg, for the purpose of giving you a chance of developing charity. Never raise a question whether a man has any right or not. Your duty is simply to give and nothing more. Discretion and indiscretion should be avoided. As a giver, do not expect any gratefulness on the part of the receiver. It is you and your person only that ought to be grateful to those who want to be relieved. How could you have been charitable, if there had been no beggar and receiver of gift; and it is you that should be grateful to God for their existence. The more one gives, the more he receives. The more one sows, the more one reaps. Why has man been created? He is in reality a manifestation of Divinity in miniature. As a seed grows in the form of a big tree, casting around seeds in its turn and spreading far and wide, so it is in the very nature of man to grow and occupy a wider area, just like a Banyan tree, and become a perfect manifestation of what he was in the beginning. This could be done by giving his all. A parsimonious miser does not grow or increase, and the Divinity in him does not come to completion. While one who gives his all becomes perfect in the end, and Humanity is transformed into Divinity. There is a prayer for this:—

"O! Thou which art Life, give us Life that knows no Death, decrease or change. O! Thou that art Light, give us Light that knows not extinction, dimness or diminution. O! Thou that art Love, give us Love that is unaware of distinction, discretion, and narrowness; so that we live as Thou livest, we enlighten as Thou enlightenest, we love as Thou lovest, becoming All, becoming Full, and becoming Perfect and complete as Thou art."

After delivering this short and sweet harangue, the noble pair breathed their last and became the pervading principle of Breath, That is, That was, and That will be here, there, hereafter, thereafter; and no one allots any name or form to it.

His children learnt in this way the purport and purpose of charity. Thus ends our story.

Bhakta Vyāghrapāda.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE HINDI 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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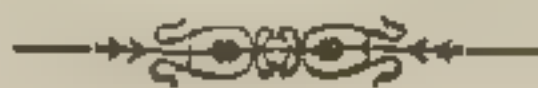
स्वभावमेके कवयो वदन्ति
कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

(*Swetāswataropaniṣad VI. 1*)

Some teachers there are who say that natural causes govern all things, and others tell of Time as the ground of all. They are deluded, for in truth it is the mighty power of God manifest in the world by which the wheel of Nature is made to turn.

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the last number*)

Relative utility all the same

By this we do not mean, however, to suggest even remotely—that all the other religions are false and so on! On the contrary, we have already—at great length—pointed out that all religions (sincerely followed) ultimately lead to God! So, there should be no misunderstanding on this matter of our attitude towards other religions. Our point is merely that, while all the other faiths are good in their own way as far as they go and as long as they last, they too—like the Roman, Greek, Norse and Druidical religions—will, however, have to disappear from the world in due course; but, in the case of Sanātana Dharma, it is the world that will first go out of existence and then Sanātana Dharma will become latent thereafter (to re-appear when the world re-appears in a new *Kalpa*) !

(3) Utilitarianism

In answer to this, it may be asked: "Yes, but what is the good of it (*i. e.*, this imperishability of Sanātana Dharma) ? A man may be very old and likely to live for a long time more. Does he, by that mere fact, become a great man or a good man ? The question is, what is the benefit to *us* from the continued existence of the man ? Similarly, Sanātana Dharma may be a very old religion and it may last for ever; but how do *we* benefit by it ?" This kind of question is the most natural one for a present-day questioner to ask; in fact, this is *the* frame of mind which is symptomatic of present-day times in the world! We remember an incident during our student life, in this very city of Madras, which has an intimate bearing on this matter. A great Western lecturer was to have come to Madras and to deliver a series of lectures here on various *Religious* and *Philosophical* subjects. Long before he came over to India, his qualifications and attainments were advertised and boomed in the thoroughly Western fashion; and the very first preliminary announcement about his lectures specifically named the subject of the first lecture and added that the subsequent programme would be advertised after his arrival. The first subject, however, was announced under a heading which none of us could understand at the time! It was "Will it pay ?" It seemed as though the lecture was going to be about something commercial, something industrial, something mechanical and of interest only to traders and such others! But the lecturer was a world-renowned personality and was booked to speak on Religious and Philosophical questions. We students were naturally, therefore, curious as to and wondered what the subject of the first lecture was really going to be; and then there was also the contingency to be taken into account that the first lecture might be a sort of *prologomena* to

the whole series and that a proper understanding of the further lectures might depend upon or at least be helped by a knowledge of the contents of the first lecture! We did not, therefore, like to lose the psychological *connecting* link, if any, between the first lecture and the further series and be handicapped thereby from a proper understanding of the subsequent lectures! So, almost all the students of Madras (including ourselves) went and attended the meeting. After some preamble and introductory remarks were over and when the lecturer developed his subject properly, the full heading came up: "How and what will it pay *me* to accept Jesus Christ as my Lord, Master and Saviour?"! Even there, the expression used was 'pay', the characteristic Western term! "How will it benefit me to accept Christ as my Lord, Master and Saviour" would have been—from our Indian point of view—bad enough in all conscience; and the word 'profit' would have been worse; but the actual expression used was "what will it *pay*", the worst imaginable, reducing the whole thing to terms of a seemingly financial or monetary character and suggestive of Rupees, annas and pies, Pounds, shillings and pence, dollars and cents and so forth!

The third meaning

So, from this point of view, the question will naturally be asked as to how and what will it *pay* us to accept Sanātana Dharma as our Religion? And the answer to this question comes in in the third meaning, which we shall just explain, of the word 'Sanātana Dharma'. We still keep it as a *Karmadhāraya Samāsa*, *i.e.*, सनातनश्चासौ धर्मश्च; but the adjective 'Sanātana' is itself to be derived in a slightly different way thus:—

सदा भवः सनातनः (as usual), सनातनं करोति सनातनयति । सनातनयतीति सनातनः । सनातनश्चासौ धर्मश्च सनातनधर्मः (as before). According to this third grammatical analysis and interpretation of the word, Sanātana Dharma has not merely been established by the Eternal One (*i.e.*, God) and is not merely (in itself) Eternal; this explanation goes one step still further and answers the question "How and what will it pay?" by pointing out that Sanātana Dharma *makes and keeps Eternal* those who believe in it and act according to it!

Other ancient empires

Let us now, in this connection, take up and make a comparative and analytical study of the history of all the great Empires of the ancient world—the Greek, the Roman, the Syrian, the Assyrian, the Persian, the Babylonian, the Chaldaean, the Phœnician, the Egyptian, the Ninevite, the Carthaginian and other such ancient Empires whose very names inspired terror in the hearts not merely of their neighbours but also of all kingdoms even in the farthest nooks and corners of the world! Well, all of them, by turns, achieved tremendous greatness, reached the topmost pinnacle (*i. e.* the very *zenith*) of National—nay, Imperialistic glory, kept it up and stood there for two or three centuries, and then came down—nay, toppled down, down—until at last they reached not merely the bottommost point (*i.e.* the very *nadir*) of vigorous national existence, but even went out of existence altogether and have been wiped off the face (or, at any rate, the map)

of the earth. None of them survives to-day! Why? Is this great, grim and awful fact in the world's history to be accounted for by any such explanation as, for example, that they did nothing to think over, devise and adopt all the requisite—nay, all possible—means and measures for keeping themselves eternal? No, not at all. On the contrary, each one of them did everything *humanly* possible and tried, in every *humanly* conceivable way, not only to live for ever but also to live on eternally as the *Suzerain* Power of the whole Universe. They did everything practicable for the creation, preservation and conservation of all possible human strength all round, *i.e.*, physical, military, political, economic, financial and so on and so forth *ad infinitum*. And, yet, what was the result of all these grand efforts and fond endeavours of them all? Nay, rather what has become of all these glorious empires of the past? They have all gone off and been exterminated altogether—let us repeat—from the face and even the map of the world.

The secret of Greece's gretaness

Now, let us dive deeper down and try to find out what made these ancient Empires so great: and let us begin with the case of Greece. The great Historians of the world are all agreed—and not a single scholar is there who doubts or disputes their verdict—that the Secret of Greece's ancient greatness is to be found in what we, with our study and experience of modern Indian History, may aptly describe as Lord Curzon's Cult of Efficiency (all-round—physical, intellectual and so forth). Greece paid concentrated attention to and worshipped at the shrine of Efficiency and believed that if and when the State devoted and dedicated itself to the correctly organised development and the absolutely unimpaired maintenance of Efficiency in all aspects, phases, branches and departments of life as its National Ideal, then there *could be* no possibility of Greece going down in any respect whatsoever from its high level of intense, unquestioned and omnilateral *superiority* to all the nations of the world. The Cult of Efficiency, therefore, it was which Greece in general and Sparta in particular sought to excel and did actually surpass all in, throughout the halcyon days of Grecian History.

Physical efficiency

On the *physical* side, this ultra-idealised idolising of Efficiency in the daily life and practice of the Spartan people manifested itself in the shape of the Spartan Law and Practice, whereby, as soon as a new child—whether baby-boy or baby-girl—was ushered into the world, its parents took it immediately and straightaway over to the top of Mount Taygetus and mercilessly abandoned it there (absolutely unprotected from rain and sun, from wind and frost and from the ravages of the wild beasts, to return after three or four days to see how the infant was faring. If, perchance, the babe had not merely survived all the inclemencies of the forest weather and the tender mercies of the prowling denizens of the wilderness and was still alive but was also found to be in the happy enjoyment of sound and even robust health and strength, then declared they proudly and triumphantly to themselves and to others: "This child is

fit to become in due course a worthy citizen of Sparta, capable of routing invaders from abroad and quelling insurgents from within!" They would then carry the child home and give it the splendid training which was carefully designed for the sole purpose of the successful evolution of perfect Spartan citizenship?

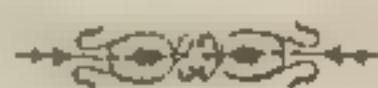
Intellectual efficiency

And, then, on the *intellectual* side, too, ancient Sparta had its own special outlook and angle of vision and its own unique devices for bringing about, in its citizens, the perfect fruition of splendid efficiency! Into details hereof we need not enter just now; but we must refer to one point of great moment herein, for the simple, sufficient and satisfactory reason that it was *typical* and *characteristic*! Well, it was this:—Like the Penal Codes of all countries in the history of the world, the Spartan Penal Code, too, had its own graded scale of punishments for various *criminal* offences (*e. g.* theft, murder and so forth); but the *motive* underlying the punishments was a peculiar one, absolutely unknown to, nay, even undreamt-of by, the whole race of human legislators in the pages of History! Theft, for example, was not punished because it was (*religiously* or *morally*) held to be a sin to thieve and such sins ought to be punished, nor even on the juridical ground that the suffering caused by such acts to the owner of the property stolen ought to be prevented by the State and Statutory provision, for the severe punishment of such offences was the best deterrent (*i.e.*, preventive) thereagainst, but solely because the Spartan Legislators held that if and when a man was found thieving and was hauled up, tried, convicted and punished, it meant, in reality, that, while thieving, he had bungled so badly as to get caught and punished and this was regarded as the worst sin, the greatest offence and the most heinous crime conceivable against Sparta's Cult of Efficiency (on its *intellectual* side):

How it worked in practice

The natural result of such a conception and outlook and the detailed and elaborate provisions based thereon was that the procedure followed in some cases by the Criminal Courts of Sparta was *diametrically* opposed to the one with which the world as such (including us all) at the present day is familiar! Now, you all know that, when a person is hauled up before the Criminal Courts and charged with a theft or murder or any other such offence, it is the police and the prosecution witnesses on whom the *onus* rests for proving him guilty, while the accused and his witnesses try their best and utmost (by *alibi* pleas and in various other ways) to prove him innocent. In Sparta, however, it often so happened that a man who had gone on undetected for a decade and more, thieving and murdering and so forth, went before a Magistrate, proudly narrated to him all the achievements to his *credit* (!) in these lines of crime and sought (by means of as detailed and circumstantial evidence as possible) to substantiate his allegations against himself, whereupon, as his proving of them to be true would mean not merely his great intellectual efficiency from the standpoint of the Spartan Ideal of Effici-

ency but also the corresponding inefficiency of the Police (in not detecting him) the Police would move heaven and earth to demonstrate to, and satisfy, the trying Magistrate, by means of convincing evidence, that the man had never committed any such crimes but was dishonestly seeking to achieve the Spartan Hero's fame, glory and honours by such utterly false allegations about his own criminal exploits ! If and when, at the termination of these *topsy-turvy* proceedings, it was proved to the satisfaction of the Court that he had really committed all the crimes in qusetion and the Police had not detected and arrested him for a decade or more, the State hailed him as a great 'Intellectual Efficient' of Sparta and voted grand honours to him (*e.g.*, historic festivities and special processions wherein he was taken round in palanquins born on the shoulders of the highest officials and other grandees of Sparta) and, (in cases of extraordinary skill having been evinced by the criminal in the *undetected* committing of the most *diabolical* crimes), marble statues (and not mere festive processions of a few hours' or even a few days' duration) were regarded as the only fitting acknowledgment and recognition of such a glorious level of Ideal Intellectual Efficiency and as the only sufficient means for keeping the memory of such a great Personage eternally green in the history of Sparta, so as to serve as a perennial source of eternal inspiration to future generations of the sons and daughters of Sparta !

(*To be continued.*)

The Ascent.

I sowed the wind of devotion
And reaped the whirlwind of *Prāṇa*
That cradled my yearning Spirit
And bore it aloft to Thee;

Through tempests of flame and thunder,
Through blizzards of crackling lightning,
Through gales let loose by the rebals
That dwell in the icy North;

To Thee, the Birthless and Deathless,
Garbed in the robe of creation
With stars that sparkle like diamonds,
Kissed by the Sun and the Moon;

To Thee, the Lord of Creation,
Who wearest the form of the Master,
Love-radiant King of Compassion,
Beloved of gods and men.

Meredith Starr.

Realization through Nature.

By Vidyanand, M. A., L. T.

Art hides as well as manifests its artist. Lower intellects see the art alone, and higher ones, the artist; but blessed are they who see the art in the Artist, and Artist in the art.

Nature is the art of God, and the Artist is hidden from our view. Our senses fail to grasp Him. Even intellect, our sovereign possession, retreats, and often, when it finds no relief, it proclaims, that there is no God.

But God appears to us through His art, Nature, and every flower, nay, every blade gives His glimpse. There *is* a tendency to forget the artist in the art, but great is he who sees the artist in every art. He alone is the Seer; others are, at least, half blind. There is nothing in the Universe which does not remind us of the Master-Artist, and, if this sense is not awakened in us, our imagination is too coarse.

They say, Nature is the result of some chemical action. It is shooting wide, and, unless we hit the bull's eye, we are not a marksman. To start with a simple illustration from our world, there may be a wild growth in the jungle without any man; but a well-arranged garden compels us to look for its gardener. A garden has a system, it has a design, it has an arrangement, it has a significance. There is a brain behind the whole scene, which is at once hidden and manifested in every plant that we see. Contrary is the case with a wild jungle, which bespeaks no man. Now the question is whether Nature resembles a wild jungle or a beautiful garden. For this, let us move about with open eyes and see what Nature speaks.

What a piece of art is man himself! Apart from its outward symmetry, its internal working defies even the greatest intellect. If we wish to study even one single portion of this art, it requires an age, and even then our knowledge is incomplete. How delicate is the eye, and how sensitive our ear ! Brain works wonders and emotions are ever inexplicable. Even man cannot understand man.

Birds and beasts are no less wonderful than man. There is a design in the feathers of a pea-cock, there is a taste in the whiteness of a pigeon, there is regular rise and fall in the note of a cuckoo. Even the ugliest fly and the spider have a plan in their structure. The butterfly ! the horns of a stag ! the lines on the back of a squirrel ! can any of these be without a designer ?

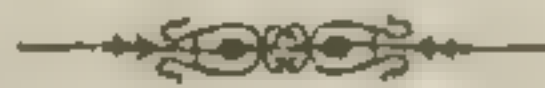
The fruits and flowers, too, are rhetoric. Take an orange and open it. Can a merchant pack his goods in a better way ? The yellow cover and inside that the well-arranged pieces, and each piece again wrapped in thin paper-like cover. Why orange alone, take any fruit and see how deftly it is

packed and preserved. Can it be without a brain?

Note the regular march of seasons through its alternate strides of day and night, unfailing appearance of Sun, the dew-drops in the winter night, the invisible drizzling of showers like some scent from above, the white snow on the tops of mountains, the sailing of clouds in the empty space, birth, childhood, youth, old age and death in every object of Nature. Can it be all a mere accident, a wild growth?

Who has not seen and appreciated the gay dawn, the grave dusk, the golden brim in clouds, the silvery moon, the starry night, the crystal water, the cool breeze, the mighty ocean, the sleeping hills, the veins in leaves, tiny blades of grass and soft, but artistically decorated, petals of roses! And one who has really seen all this cannot, even for a minute, doubt the existence of God.

Here lies the glory of a poet and the grandeur of a sage. As the eyes of Lyncaeus were said to see through the earth, so the real poet turns the world to glass and shows us all things in their right series and procession. He sees not only Nature, but through Nature. For him the universe is the externalisation of a living Artist. He sees one Law underlying all and what we call examples are really proofs to him. He sees God in every particle of Nature and what we call lifeless is really full of life for him. There is nothing mundane for him, there is nothing ugly for him; for all is the manifestation of One and art is the education of the perception of Beauty.

He says what he sees; even intellect does not colour his sight; and here lies the truth of what Wordsworth said: "Wisdom is ofttimes nearer when we stoop than when we soar".

The Process of attaining Supreme Devotion.

United to Reason (*Buddhi*), purified, controlling the self by firmness, having abandoned sound and the other objects of the senses, having laid aside passion and malice,

Dwelling in solitude, abstemious, speech, body and mind (*Manas*) subdued, constantly fixed in meditation and *Yoga*, taking refuge in dispassion,

Having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the ETERNAL.

Becoming the ETERNAL, serene in the SELF, he neither grieveth nor desireth; the same to all beings, he obtaineth supreme devotion unto Me.

By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme.

(*Gītā XVIII. 51 to 55*)

Science, Sakti and Sanctity.

By Radhakamal Mukerji, M. A., Ph. D.

A religion is to be ultimately judged by the contribution of the mystic consciousness to social experience and heritage. So often the mystic enjoys alone the sweetness of his communion with God or refuses to be disturbed in the sublime height of his Nirvāṇic calm. Yet there is no doubt that the highest stage of mystical consciousness is not one of intoxication or detachment but of active participation in the daily round of individual and social duties.

The more common experience has been, however, that the mystic finds a life of active service a hindrance for his ecstasy or meditation. Thus he shuns the world, which he relegates to the Devil. The sense of impurity of the world and the flesh is particularly dominant in the early stages of the mystic life, when the [illegible] has not been able yet to subdue and tame his desires. It is for this reason that most religions have their stages of initiation and preparatory discipline, which are meant to overcome the impulses by abstention and train the sub-conscious. In no religion was greater austerity imposed than in ancient Brahmanism.

The transmutation of the world and the flesh which the mystic's vision or ecstasy effects is sought in some religions through a prolonged and persistent discipline of withdrawal of senses from the objects of enjoyment with which the worshipper deliberately surrounds himself. This is the distinctive feature of the *Yoga* of the Sāktas or worshippers of the Divine Energy, who form a numerous body in the East. The background of the worship of Energy (*Sakti*) is philosophic monism. The Absolute is here worshipped in its Mother-aspect. In the *Navaratnesvara* we read "That *Devi*, who is existence, consciousness and bliss, should be thought of as a female or as a male, or as pure *Brahma*." The Absolute in its manifested aspect is Energy. Energy is conceived in the Indian languages in the feminine gender. The reason is that the other sex is the symbol of delight, sport and creation. In the Indian tradition, the eternal feminine has represented all forms of Creative Expression, whether it underlies the play of the senses or the mind of God. Once the goddess asked, "O! God tell me whose name is Energy and who is Siva. The God answered, "Oh! Goddess! Energy dwells in the fluctuating and Siva in the calm mind. One whose mind is calm obtains salvation even in his own body." (*Yogasastra*). In the *Devi Bhagavata* we read that Brahmā asked the Primal Energy as to whether she was male or female. "The Mother answers that Male (*Purusa*) and Myself are ever the same. There is no difference between Him and Me. The *Purusa* is what I am; I am what the *Purusa* is. The one without a second, the perennial *Brahma* becomes dual at the time of creation. As a single lamp becomes dual by difference of *Upadhi* (condition) as a single face becomes dual in the form of an image in the mirror, as a single body appears in dual form with its shadow, even so our images are many owing to the difference of minds (which are made up of *Maya*): O Ajā (unborn), for the purpose of creation the difference arises at the time of creation. It is only the difference between the seen and the unseen. At the time of final dissolution I am neither male, nor female, nor neuter. The difference (male and female) is imagined only at the time of creation."

In Her most supreme form the Mother of the Universe is one with the Absolute and "none knows her". But the Mother appears in Her female form in all things manifest. Indeed She is both the manifest and the manifestation Herself. Thus the universe is the world-body of the Mother. Her play is world-play. Her eyes, playing like fish in the beauteous waters of Her Divine face, open and shut with the appearance and disappearance of countless worlds, now illuminated by Her light, now wrapped in Her terrible darkness. One's Own Self is the Goddess in Her playful mood, whose body is the Universe. As mere manifestation She is white. When She is the mind, her colour changes into redness, which indicates wish and activity. Worship is the meditation on this.

As Creative Energy is everywhere, in everything which is apparent to us, mind and senses in their varying Forms are each in their abstract aspect particular forms of Energy. The whole Universe is informed by and is the manifestation of Energy. But a particularly named goddess is that Energy in the particular manifestation to which the name is given. The worshipper looks upon each part of activity of his body and mind as an Energy or Goddess or more simply, in earlier stages, as presided over by a Goddess. An elementary view is to regard, say the mind, as something apart, over and governing which is a Goddess or Energy. The more experienced and correct view is that the Mind is Energy, that is, a particular manifestation of it.

By constant and earnest suggestion and reference of the Goddess to the Universe, to mind and to the objects of sense, the worshipper rises to the feeling that everything, including things of enjoyment like food, drink or sex, are mere symbols. Sex, for instance, is a mere fragment of the one Primordial Energy. It is in this manner that enjoyment ceases to be enjoyment. In the conception of the woman as the Mother of the Universe, sexual love itself becomes transmuted, while food and drink cease to be objects of sense when consecrated by the Divine communion. The Scripture warns: He goes to hell who takes food and drink that has not been dedicated to the gods. A man commits an outrage against his own wife when he approaches her without realizing that she is the Supreme Energy who seeks union with his Self. He who withdraws the senses from their objects and unites them with Self is a true meat-eater. Others are mere slaughterers of animals. He who enjoys the bliss arising from the union of Primordial Energy with Self has true sex love; others are addicted to sex enjoyment. In fact, the spiritual worth of a man who can consecrate the world and the flesh which are too much with us can stand the ordeal better than that of one who flees from them. Thus the *Kularnava Tantara* relates "The Great God has ordained in the doctrine for adepts that a spiritual advancement must be achieved by means of those very things which are the causes of man's downfall."

And again,

"O, Mistress of the Adept ! In the religion of the Adept enjoyment becomes complete union of subjective self with the super-self, bad deeds are made good deeds and the world becomes the seat of salvation."

The above is the broad general principle of the worship of Creative Energy, which elicits the deepest reverence throughout a large portion of Asia. A faith which is mere erotic mysticism or which opens the gates of Hell for religion cannot certainly be so widespread and persistent. This religion prescribes different rituals and practices, discriminates the fit and the unfit worshipper and holds out a promise for

the feeble and the timid, who can acquire by such means strength of will and purity of desires. It is instinct with symbolism, which has for its purpose the withdrawal of the senses from their objects so that elevated contemplation and enjoyment might exist harmoniously and enjoyment be divested of its instinctive, coarse or sinful character. The worshipper makes abundant use of mystic formulæ and diagrams, consecrated pots and jars, ritual gestures made with the fingers, ritual movements with the hands, which all promote the suggestion that the Divinity in its particular aspects presides over or is his mind or body, his particular senses or organs, his desires or particular objects of his desire. The dominating philosophical principle which informs the ritual is the idea whioh God bimself has explained: "Think of yourself as the Divinity, as the manifestation of the Primordial Energy. This you should do by your mind, by your words and by your body." The ritual movements of the hands as well as the different marks smeared on different parts of the body bring about by a persistent process of suggestion the bodily worship, and then the conception that the body is itself the vehicle of the Goddess.

This leads us to another dominating principle of the *Tantra*, viz. that the human body is a microcosm, containing in miniature all that is contained in the cosmos. The meditation of diagrams which represent both the body of the worshipper as the Microcosm and the whole Universe leads up to this. Another important principle which underlies the worship is derived from the Haṭha Yoga. Indeed this worship begins with the desire and emotions and ends in Yogic meditation. It is by awakening suitable Yogic nerves, nerve centres and inter-central nerves by means of local concentration that the worshipper gains power over both his body and mind and ultimately succeeds in attaining a formless meditation. The worshipper is asked to concentrate his mind in six great centres or circles of energy situated in his trunk, the one above the other. Each of these is described as the lotus and the mind should travel like an ant from one lotus to another. This involves different stages of mystic consciousness. The Primordial Energy lies asleep like a coiled serpent, thin as the finest fibre of the lotus stem, but more brilliant than a multi-million suns. "This power will ever be hissing like an angry female serpent. It will ever rear its head aloft. It is the cause of the fluctuation which takes place in the mind. All the other nerves are connected with this." It is the awakening of this Serpent Energy through meditation and its ascent from the lowest lotus to the highest, situated in the crown of the head, that are deemed absolutely essential for elevated contemplation. Some physiologists indentify the Serpent with the Vagus Nerve which plays a very significant function in Yogic meditation, the six lotuses being certain important plexuses of the sympathetic portion of the autonomic nervous system.* It appears that the characteristic bodily postures and exercises lead to the contraction of the abdominal muscles, of the heart, etc., which induces a general circulatory and respiratory disturbance. This leads to the over-stimulation of the sympathetic fibres, which arouses the Vagus Nerve from its dormancy. The mystic establishes control of the Vagus Nerve either by stimulating it at its endings or at its centre. Concentration is exercised on the nerve to be stimulated at the expense of all others. This generates in the

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* V. G. Rele: *The Mysterious Kundalini*. The ascent of the Serpent and the traversing of the six circles represent, in our opinion, the sequential arousal of organic sensations in a particular order. On account of the inhibition of all motor expression the emotive complex tends to express itself through symbolic projection. The various manifestations of Sakti are but such projected symbols.

nerve an afferent impulse which is attracted by the lotus or the object of wish fulfilment. The passage of the Vagus Nerve through all the six plexuses of the autonomic nervous system until it reaches the brain is thus said to be the *sine qua non* of elevated meditation. By making the Serpent move gradually to and fro from one lotus to another through the cerebro-spinal axis the mind attains the *Brahma*.

It is interesting to note that even in Hindu images of gods in temples we sometimes have a representation of the lotuses, and, in some Buddhist images, a snake coils round the Buddha's limbs The penetration of the six lotuses is, indeed, a part of old and wide widespread Yogic tradition. Some of the Sufi fraternities thought that there are six great centres of light of various colours in the body of man. Such centres have to be moved or made current through the body that the worshipper realizes amidst the apparent diversity of colours, the fundamental colourless light which makes everything visible and is itself invisible * It is in this manner that the worshipper or Self becomes identified not merely with Formless Energy or Colourless Luminance but also with that Mother in all physical functions and acts. Nothing then is unholy or unacceptable. Everything is a particular Energy. Through the different rituals, observances and forms of meditation the worshipper is gradually led to realize that all these articular Energy Goddesses are as it were fragments of the one Energy which is the Prime Divine Energy and, that the worshipper himself both in his super-self and in his mind and body, which are particular aspects of the Goddess, is one with the Supreme Mother. This is the culmination of the philosophy of the Absolute. Reaching this stage, the worshipper exclaims: "She I am, "I am the Goddess. I am none else I am free."

We thus see that the worshipper worships all forms as particular Goddesses he is then led up from lower to higher forms of Energy until he places before himself for worship, and finally completely identifies himself with, the Supreme Power who is both the mother of all these particular Energies, and who appears in, and as, them and himself. For there is nothing but the One Mother.

(To be concluded in the next issue.)

Who enjoys lasting Bliss?

With Reason (*Buddhi*) firm, unperplexed, the knower of the ETERNAL, established in the ETERNAL neither rejoiceth on obtaining what is pleasant, nor sorroweth on obtaining what is unpleasant.

He whose self is unattached to external contacts and findeth joy in the Self, having the self harmonised with the ETERNAL by *Yoga*, enjoys imperishable bliss.

(*Gītā V. 20-21*)

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* Iqbal: Developments of Metaphysics in Persia, pp. 119.

Universal Brotherhood.

By J. N. Chaudhuri, B. L.

Sanātana Dharma, which goes by the name of Hinduism, speaks of unity of life, which means that One Life functions through all forms and kinds of living beings—human, animal, vegetable, etc. This doctrine of unity of life may be well illustrated by the following story of Nārada's visit to Dwāraka, the kingdom of Bhagavān Śrī Kṛṣṇa. One day, Nārada went to Dwaraka and was received with due honour by the Lord. Nārada said to the Lord, "I wish to see into the different chambers of your palace." Śrī Bhagavān assented, and accordingly Nārada was led by an attendant from one chamber to another, and to his surprise he saw Śrī Kṛṣṇa in every one of these chambers;—in one chamber he was seen bathing, in another, he was seen playing with children and so on. So in every chamber of the Palace of Life, *i. e.*, in every living being, there is the One Life God in human beings, God in birds, God in beasts, God in trees and so on. In short, every living creature is a temple of God.

Sanatana Dharma

According to the teachings of Sanātana Dharma, the best mode of worshipping God is to feel the divine presence in, and love, all living beings. It, therefore, teaches *Ahiṃsā* (non-violence) as an article of faith, so to say, almost unknown to other religions. The ancient books of the Hindus teach us to avoid doing harm to any form of life. There are five commandments for *Yoga* in the *Yoga-Sūtras* of Patañjali and the very first commandment is harmlessness.

Sanātana Dharma teaches us to show kindness to all beings belonging to this world as also to other worlds, as clearly appears from the following Vedic Mantras uttered by orthodox Hindus during *Tarpaṇa* (libation of water):—

"To the Devas, the Yakṣas, the Nāgas, the reptiles, the trees, the Vidyādharas, aquatic creatures, those flying in the sky, those going without food and those who are inclined to sin, I make this offering of water, with a view to soothing their tormented souls. Let those who are or are not related to me in a former existence and those who expect an offering of water from me, derive satisfaction from this offering of water."*

*देवाः सुरास्तथा यक्षा नागा गन्धर्वराक्षसाः ।
पिशाचा गुह्यकाः सिद्धाः कूष्माण्डास्तरवः खगाः ॥
जलेचरा भूनिलया वाय्वाधाराश्च जन्तवः ।
प्रीतिमेते प्रयान्त्वाशु मद्दत्तेनाम्बुनाखिलाः ॥
नरकेषु समस्तेषु यातनासु च ये स्थिताः ।
तेषामाप्यायनायैतद्दीयते सलिलं मया ।
येऽबान्धवा बान्धवा वा येऽन्यजन्मनि बान्धवाः ।
ते सर्वे तृप्तिमायान्तु यश्चास्मत्तोयमिच्छति ॥

It also teaches us to pray for peace to all and sundry, as appears from the following Mantras:—

"I pray for peace to the heaven, firmament, earth, water, vegetable kingdom, and the Devas, *Brahma* all and sundry, and let that peace come unto me."*

Now let us see what scriptural texts there are in support of the proposition that God is the Indweller in all living beings. The *Śvetāśvatara Upaniṣad* says:—

"There is only one God who lieth hidden within all sentient beings, who is all-pervading, who is the inner self of all living beings."†

"God—the Creater of the universe, the kind-hearted Indweller, in the hearts of all creatures."[1]

The *Gītā* says:—

"God dwells in the hearts of all beings."[2]

"And I am seated in the hearts of all."[3]

"He who seeth Me everywhere and seeth everything in Me, of him will I never lose hold and he shall never lose hold of Me."[4]

The *Manu-smṛti* says:—

"He who thus seeth the Self in all living beings through his self, becomes equal-minded to all and entereth the supreme state."[5]

Love of God connotes the love of all His created beings. Without loving all living beings, there can be no true love of God. Suppose I do always profess my love and affection for A, but bear grudge against his children. In such a case, is it likely that A will be lovingly disposed towards me? Not at all. I shall be called a hypocrite by A and he will turn an enemy to me in no time. All living beings are so many children of God, and, if some of them be inimically disposed towards some others, then the former can never expect to win the divine grace. As the king bears equal affection for all his subjects—high and low, rich and poor—so the Almighty King loves equally all living beings. He is the same to all. The Lord says in the *Gītā*:—

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* द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥

(*Yajurveda* XXXVI. 17.)

† एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा … ।

(Ibid. VI. 11)

1. एष देवो विश्वकर्मा महात्मा,
सदा जनानां हृदये संनिविष्टः … ।

(Ibid. IV. 17)

2. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

(XVIII. 61)

3. सर्वस्य चाहं हृदि संनिविष्टः ।

(XV. 15.)

4. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ।

(VI. 30)

5. एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम् ।

(XII. 125)

"The same am I to all beings"[6] and, for this reason, He enjoins upon us an equal treatment of all sorts and conditions of beings on earth. Thus we read in the *Gītā*: "The wise look equally on a Brahman endued with learning and humility, a cow, an elephant, and even a dog and an outcast."[7]

Loving all

One grand result of seeing the Supreme Being or God in all beings is that the heart becomes "too full of the milk of human kindness," so much so that one who becomes blest with such a happy frame of mind, looks upon all living beings as manifestations or temples of God; even his worst enemies are regarded by him as his dearest friends. Thus the *Iśopaaniṣad* says:—"He who sees all beings in the Supreme Spirit and the Supreme Spirit in all beings, hates none in consequence."[8] He is truly non-violent in deed and thought even under circumstances of grave provocation. "Resist not evil" becomes the motto of his life. He follows to the letter what the great law-giver Manu says: "Even though persecuted, one must not speak words which may cut others to the quick. He must not injure others in thought or deed. Let him not utter words which may make others afraid of him." (*Maun-Samhitā* II. 161). He is ever inoffensive, harmless and devoid of malice, even to the deadliest enemy.

Prahlada

We read in the *Bhāgavata* and *Viṣṇu-Purāṇa* that Prahlāda was sought to be put to death by his father, King Hiraṇyakaśipu, by having recourse to various means such as throwing him at a big elephant to be trampled under its feet, throwing him into a blazing fire, throwing him into the sea with a big stone tied to his body, throwing him before a venomous snake to be bitten by it, striking him with a sword, mixing poison with food offered to him, etc. Nevertheless, his mind did not cherish the least ill-will against his cruel father. On the contrary, he prayed to God for the liberation of his father from the effects of these sinful acts on his part.

King Ambarisa

King Ambarīṣa, even when violently treated by the ever ireful Ṛṣi Durvāsā—whose conduct was wholly disapproved by Śrī Bhagavān when prayed for mercy by him while about to be destroyed by the divine *Chakra* and who was asked by the Lord to go back to the King and beg mercy of him—had been fasting since the Ṛṣi left him without food and drink, and thought it quite improper on his part to break his fast till the return of the Ṛṣi and his entertaining him (Ṛṣi). At last, when Durvāsā came back to the King, the latter received the former with great reverence and humility as if he was never cruelly treated by the Ṛṣi, and offered him hospitality with a devout heart. He broke his long fast after the Ṛṣi had taken his food and

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6. समोऽहं सर्वभूतेषु ...... ।
(IX. 29)

7. विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ।
(V. 18.)

8. यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
6.

drink. (*Bhāgavata, Skandha* IX, Chap.V). The Ṛṣi said to the King: "To-day I witness a very wonderful magnaminity on the part of a servant (devotee) of God, for though I have offended against you, still you are thinking of my good. Nothing is impossible for those holy servants of God (ever affectionate and gracious to His servants) who have conquered Him by means of *Bhakti* (devotion). What remains unobtainable by those holy servants of His, the very hearing of whose name purifies the hearer ?" (*Bhāgavata* IX. v. 14—16).

Nityananda

Nityānanda, the great Vaiṣṇava saint and associate of Śrī Chaitanya Mahāprabhu was one day struck on the head with the edge of brim of a broken pitcher by Madhai, the lewd Brahman youth, totally spoiled like his brother Jagai by riches in unworthy hands and high office held by them under the then ruler of Bengal. Nityānanda was out on his preaching mission with some of his followers on the public road of Navadwip and, when the party singing the name of Hari was passing by the house of Jagai and Madhai, Madhai came out and wounded Nityānanda as stated above. On this the followers of Nityānanda grew excited; but he pacified them with entreaties and supplications quite unheard of and, with a smiling countenance and a heart full of compassion for his assailant, said to him: "Never mind, friend, what you have done; but I would ask you to take the name of Hari at least once. I can very well bear the wound inflicted upon me by you just now, but hardly can I afford to bear the sight of your ungodliness."

Haridas

Haridas was a devout Vaiṣṇava and a follower of Śrī Chaitanya. Though born of orthodox Brahman parents residing in Buran (now located in the district of Khulna), he was brought up as an orphan in a Mahomedan family. Nevertheless, he became an ardent Vaiṣṇava and the name of Hari was ever on his lips. As a result, the Mahomedans of the locality felt much annoyed and complained to the local Mahomedan executive officer against the supposed ungodly conduct of Haridas. Accordingly, the latter was ordered to renounce Vaiṣṇavism and re-embrace Islam. On his refusal to comply with this executive fiat, he was, under the orders of the Qazi, taken in chains through some twenty-two bazars one after another and whipped mercilessly all the while. But, so long as he was in possession of his consciousness, he was repeating the name of Hari cheerfully and also praying for the welfare of his torturers.

Kuresa

Kūreśa, a disciple of Rāmānuja, was, as a result of some misunderstanding, deprived of his eye-sight by some people of Chaturgrāma, a village in Southern India. Rāmānuja advised him to go to Kanchipur village and pray for his eye-sight before the image of God there. Accordingly, Kūreśa went there and appeared before the deity; but, instead of praying for his eye-sight being restored, he prayed for the welfare of his assailants.

Needless to say that the annals of India furnish numerous such noble instances.

Loving Animals

The Ṛṣis of Ancient India not only loved and kindly treated the deer and other animals but also the trees and plants. In Kālidāsa's as *Śakuntalā* we read that on the eve of Śakuntalā's departure from the hermitage of Kaṇva Muni—her foster-father—she takes leave of the deer she fed and the plants she watered, with eyes full of tears and addressing them with words full of affection thus: "God willing, I may come back and find you all hale and hearty."

Lord Kṛṣṇa had a great love for cows and took intense delight in the duties of a cowherd.

Lord Buddha is said to have carried on his shoulders a sheep and saved it from the sacrificial flame by earnestly pleading for its life before the king.

It is said of King Śivi that he became ready to lay down his life even for saving the life of a pigeon.

Kuvera, a holy man of Southern India and a spiritual associate of Rāmānuja, was one day baking his bread in his hut. There came a dog and it ran away with a piece of bread from the wafer on the hearth. And, taking the ghee-pot in hand, Kuvera followed it running and telling it all the way: "Wait a bit, O Nārāyaṇa (God), let me besmear the bread with ghee, else it would not be palatable to you."

We read in the *Chaitanya-Charitāmṛta* that Śrī Chaitanya, during his South Indian tour on foot, one day, came across a big tiger. Balabhadra Bhattacharya—the Brahman attendant of Śrī Chaitanya—became greatly terrified at the sudden unwelcome appearance of the "king of the forest" and hid himself behind the back of his master. And the latter patted the tiger on the back and asked it to utter the name of Hari, whereupon it stood on its hind legs and screamed forth as if in compliance with his advice and after a while left the spot, to the great relief of the terrified Balabhadra.

Even at the present day, in the wilds of the Himalayas and other retreats, there live Sadhus who have had ferocious animals, such as lions, tigers, and venomous snakes, as their constant companions. In one such retreat in the Himalayas there lived one such Sadhu and at a considerable distance from his 'Āśrama' there was a 'Khoda' (an enclosure for capturing wild elephants). One Mr. Anderson, an Englishman, was in charge of it. One day, he was out on *shikar* with a rifle in hand. He sighted a big tiger and shot it outright. The wounded animal rushed towards him with untold fury. The Sahib took fright and ran towards the 'Āśrama'. In a brief moment, the tiger appeared there and was about to overtake the Sahib. The latter took shelter behind the seated Sadhu. He said to the Sahib, "What is the matter ? Why do you look so frightened ?" The Sahib replied, "Sir, look sharp, I am about to be overtaken by that tiger." "Why so ? Did you do any harm to it ?" "Yes, Sir, I have wounded it with my rifle." "Did it do any harm to you before you wounded it ?" "No, Sir, but as a *shikari* I am in the habit of shooting wild animals."

When the two were thus talking, the angry tiger was about to pounce upon the Sahib, whereupon the Sadhu raised his hand and addressed it thus: "Buchha (my child), keep quiet." At this the tiger did not move an inch but sat still before the Sadhu. The kind-hearted Sadhu massaged very tenderly the wounded parts of the tiger's body and in a moment it seemed to have got rid of all its pain and with it its angry feeling, and then and there left the place. The Sahib seemed to have been thunderstruck, as it were, at what he saw, made obeisance to the Sadhu and left the spot. It is said that later on he became a 'Chela' (disciple) of the Sadhu.

While in Gendaria Āśrama at Dacca, Sadhu Bejoykrishna Goswami used to live in a small hut, which contained a big hole inhabited by a boa constrictor ('ajagar'). The Sadhu used to spend almost the whole night in meditation and the 'ajagar' was in the habit of taking its seat on his head containing matted hair. One night, a disciple of the Sadhu happened to see this terrific sight and raised an alarm, with the result that the snake instantaneously left its favourite seat and took shelter in its hole. Next morning, the Sadhu asked the inmates of the 'Āśrama' never more to go to his hut at night and disturb him in that way. One of them said, "If the snake be not killed, it may kill you one day." The Sadhu replied, "I do no harm to it, then why would it kill me ? Even ferocious animals, you know, reciprocate a feeling of non-violence and love towards them."

That the vegetable kingdom is gifted with life is now satisfactorily proved by the discoveries of Sir J. C. Bose. "There are various kinds of plants," says the *Manu-Saṃhitā* "with many stalks growing from one or several roots, the different kinds of weeds and grass, the climbing plants and creepers, some springing from seeds and some from slips or grafts. These, surrounded by multiform 'tamas' or Darkness (Ignorance)—the results of their acts in former existence —possess their internal consciousness and experience pleasure and pain."

Semitic conception of Brotherhood

In the Old Testament of the Bible, Jehovah—God of the Jews—is described as the special patron and defender of his chosen people, viz. the Jews, and is depicted as aiding them in all their disputes and warfare with their neighbours and as teaching them to stone to death the adherents of other gods. (*Deut.* XIII). In another part of O. T. he is represented as a jealous and revengeful deity—as a consuming fire. He expresses unmitigated horror against the heathens and the non-Jews. The Old Testament has no pretensions to the preaching of Brotherhood of Man, not to speak of Universal Brotherhood.

As to Jesus Christ, he speaks only of the Fatherhood of God; the expression 'Brotherhood' never occurs within the four corners of his teachings. No doubt, in his teachings, there occur some fine expressions, *e. g.* 'love thy neighbour as thyself' (*Matth.* XXII. 39);

'Ye love one another' (XIII. Jo. 34); 'Greater love hath no man than this that a man lays down his life for his friends' (XV. Jo. 13); 'Bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you' (*Matth. III.* 44); 'Do violence to no man(*Luke V.* 14); but, like Jehovah, he preached neither Universal Brotherhood nor even Brotherhood of Man. His 'Brother' was the Jew (*Vide* Bishop Gore's "New Commentaries on the Bible," Part III, p. 185); he discriminated between the elect and others, and did not seek converts outside Israel; and, when asked as to whom he meant by the expression 'neighbour' in his teaching—'love thy neighbour as thyself,' he said that he meant one who showed mercy on the distressed (*Luke X.* 30—37). Christian preachers as well as writers may now say that Brotherhood of Man is a Christian doctrine; but the four Gospels are totally silent about this matter and, in actual practice, leaving aside the question of Universal Brotherhood or even of Human Brotherhood, there does not appear even to be such a thing as Brotherhood of Christians. The white Christians never regard the darker Christians as brothers, nor do the Protestants regard the Catholics as brothers. The Negro Christians must have separate churches, railway compartments and schools. "I am well aware," said Revd. C. F. Andrews, "that Christianity has flagrantly denied in action the principle of universal brotherhood......In the Southern States of America and in South Africa the situation has become quite indefensible and, from the human standpoint, quite intolerable.' (*Vide* Revd. C. F. Andrews' article under the caption "Islam—Its Conception of Brotherhood and Unity of Life"—in the 'Modern Review' for June, 1925).

Like Christianity, Islam does not seem to preach Universal Brotherhood or Brotherhood of Man. It seems to contemplate a brotherhood of believers Only. The Koran (XLIX, 10) says: "Only the faithful are brethren, wherefore make peace between your brethren." The Brotherhood contemplated in Islam may properly be called 'Islamic Brotherhood'. No doubt, the followers of Islam regard themselves as members of one social order, irrespective of race, colour or nationality and like 'Race' Churches (as said by Revd. Andrews) there are no 'Race' Mosques anywhere in the world. Unbelievers, however, have no claim to enter into the Brotherhood set up by Islam. Therefore Islamic Brotherhood falls far short of the Human Brotherhood (taught by Sanātana Dharma), which istheurgent need of the present day, inasmuch as without it the age-long gulf of religion and culture existing between the Muslims and non-Muslims will ever remain unbridged, with its necessary consequence, misunderstanding, tension of feeling and strife. After all, the whole world can never be expected to embrace Islam. The literal meaning of 'Islam' is peace. If, therefore, it be ever in the contemplation of the followers of Islam to live in peace with their neighbours professing other faiths, they have to liberalise their definition of 'Brotherhood' and

cultivate the habit of thinking themselves in terms of humanity at large and admit into their Brotherhood people of other religions, always bearing in mind that faith in God can never be the monopoly of the followers of a particular religion.

Conclusion

The world seems to be in sore need of a new civilization and its basis must be Brotherhood—a Brotherhood not only of human beings and of nations but also of other living beings as well. Nations are at the present day suffering from a "bankruptcy of civilization" and the greatest need of the hour is the ushering into existence of a spiritual civilization—a civilization of Love for all the created beings of God on earth. Our motto should be: "Love all, adore all, dedicate your life to the welfare of all, taking everything that exists in the world to be nothing but an image of God. Never do such a thing, even by mistake, as may harm even a single individual or prejudice one's interest." ('Unto Bliss' in 'Kalyana-Kalpataru' for Feb. 1934).

> *'He prayeth well who loveth well*
> *Both man and bird and beast.*
> *He prayeth best who loveth best*
> *All things both great and small;*
> *Fot the dear God who loveth us,*
> *He made and loveth all.'*

(*Coleridge.*)

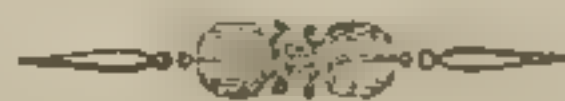
Men without faith in this knowledge (*Dharma*), O Parantapa, not reaching Me, return to the paths of this world of death.

The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings.

Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal and demoniacal nature (*Prakṛti*).

I the Father of this universe, the Mother, the Supporter, the Grandsire, the Holy One to be known, the World of Power (*Aumkāra*), the sacred Word (Aum), and also the Ṛk, Sam, and Yajur (the three Vedas).

The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable.

(*Gītā IX.* 3, *11-12, 17-18*))

By the touch of the Philosopher's Stone.*

(A drama in five Acts)

By a Devotee

Dramatis Personæ.

Śrī Chaitanya Deva (Lord Gouranga.)	
Sanātana (Mallik)	The Nawab's Wazir.
Rūpa	Brother to Sanātana.
Vallabha (Anupama)	Do.
Ishan	Servant to Sanātana.
Subuddhi	A Zemindar of Gour.
Jivana Chakravarty	A Brahman of Gour.
Hossain Shah	The Nawab of Gour.
Ramdin	Jailor.
Nasir Khan	A Jail guard.
Śrīkānta	A relation of Sanātana.

Devotees, guard, officers, Dacoit, priest's child, etc.

Alaka	Wife of Sanātana.
Karuṇā	Wife of Rūpa.
Viśākhā	Wife of Vallabha.

Some lady devotees.

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* A free rendering of *Rupa-Sanatana*, a Bengali drama by Girishchandra Ghosh.

Act I

Scene 1—The Bank of the Bhagirathi.

Enter SANATANA, JIVANA STANDINDING WITHIN

SANATANA—Who is calling me this way? Who is drawing me? I feel no rest, why? Who calls me? My Lord, Oh Lord, have you remembered this humble servant at last? Ah, there is the call. Ah, surely it is. Who calls me? Nothing can I make out. Who is it that has kindled this fire within me? Ah, there is the call, unmistakably it is. Ah! how sweet it is. Holy Ganges, you have travelled across many a land; can you say if my Lord is calling me? Mother, Thou Love Incarnate, give me love, give me devotion to the Lord. Mother Ganges, give me dispassion; ah! give me dispassion. Mother I besmear myself with the holy earth of thy banks. Bless me, that I may some day roll on in the holy dust of Vṛndâvana this way. [*Begins to roll*]

Enter ISHAN

ISHAN—Sir, let you just go home; the whole day you have been starving. Mother calls you

SANATANA—Ishan! well, Ishan! just listen, somebody is calling me. Hark! there is the sweet call. My Lord calls me. I will go; yes, I will go, but to my Lord—no longer can I remain at home; hark! there is the call from my Lord. Do you hear?

ISHAN—Sir, it is getting dark; now make way for home To-day at least ten times came the bearer from the Nawab, to call you.

SANATANA—My Lord, thy servant is in chains—Nawab's works—household works—whom to be left with? Dear Rupa was at rest leaving them to me; Vallabha played me a nice trick, they are Sadhus—God's grace has been on them! But whom can I hand over this heavy responsibility to? Ah, again I hear the call—My Lord is calling me. This very day I shall bid good-bye to Nawab's works.

[*Exeunt both*]

Enter JIVANA

JIVANA—The curse of a Brahman! Sure as anything it has taken effect. And why should it not! Is there no God? I gave him the curse and the wretch has now surely gone mad. Else why should he be rolling on earth? This time! Thou pet child of a Mussalman! Who will now do your work of a Wazir!

Enter SUBUDDHI

SUBUDDHI—What! is it Chakravarty?

JIVANA—Have you heard, dear Uncle, that the villain has gone mad?

SUBUDDHI—Whom do you mean?

JIVANA—Well, that wretch who is a disgrace to his Brahman birth.

SUBUDDHI—Indeed! Is it the case with Mallik?

JIVANA—Yes.

SUBUDDHI—So I found him besmeared with dust and a servant holding him as he paced along like a drunkard.

JIVANA—Dear Uncle, I wish you had seen that fun! A while he beat his chest, then stood casting a blank look at the sky for some time, then yelled as if possessed by a ghost.

SUBUDDHI—This has caused your wonder. Oh! it has become a fashion

now-a-days with the followers of Chaitanya. You do not know how much villainy is masquerading under that show of religion! By the way, what about your home?

JIVANA—What can it be? You have told the truth indeed. These hypocrites hide their wickedness underneath. That fellow, Rupa, has given up everything; I thought he would put in a word for me, so I went all the way to Vṛndâvana to request him.

SUBUDDHI—With what result?

JIVANA—What can you expect? He gave me a scrap of paper with something scribbled on it.

SUBUDDHI—What a fool you are! You ought to have come to me first!

JIVANA—Why? I went to everyone in the village.

SUBUDDHI—Had you come to me, I could set the matter right in no time. And this office of Wazir! Do you know under whose auspices he got the job? That fellow, I mean who has now become Nawab Hussain Shah, once held a petty office under me! Even now there is evidence of that.

JIVANA—Well. I drew a deed as I borrowed the money.

SUBUDDHI—How much money?

JIVANA—Six thousand. And, dear Uncle, I, the son of a Brahman, borrowed the money compelled by difficulties; but is that any reason why he should demand it constantly? One day, I lost temper indeed and abused him. I would not hide facts. Do you know what this wretch was saying? He asked me to give him away my dwelling-place, as he requires the extension of his house. This fellow will surely go to dogs. He will become a street-beggar and even then would not get alms.

SUBUDDHI—Mere abuse will serve no purpose. Can you do one thing?

JIVANA—Just suggest what. Perhaps the only way out is to steal the document.

SUBUDDHI—Well, having intelligence, everything can be done. Will you be able to do what I suggest?

JIVANA—Tell me what to do. Yes, I will.

SUBUDDHI—Can you, really?

JIVANA—Yes, I am up to anything if I can thereby save my house.

SUBUDDHI—See whether you will really be able.

JIVANA—Oh yes, surely I will.

SUBUDDHI—Say you this standing on the bank of the Ganges!

JIVANA—Well, I will not deviate an inch from what I am saying.

SUBUDDHI—Just make a deed of gift of the place in my favour. I shall return it to you when released along with the document.

JIVANA—To make a deed of gift of the dwelling-place?

SUBUDDHI—Yes, that is what is needed. For you cannot hope to succeed in quarrel with him. And you need not fear anything from your uncle. Indeed I make no parade of my religiousness, but nevertheless I am a householder unattached to the world.

JIVANA—Dear Uncle, no use of drawing a deed. Just tell me what to do; I shall be a match for him in fight.

SUBUDDHI—Oh, I see; there has come suspicion in you—a creeping suspicion. Well, draw the deed or not—you may do what you please—;but let me tell you about myself in all

frankness. That I live in this world is only for the suppression of the wicked and to teach the world that there is nothing better than a householder's life. Srī Kṛṣṇa lived a life of unattachment in the world. I am also doing the same for the destruction of the wicked and the protection of the virtuous. Do you know why I required the deed of gift from you? If there is any litigation over the land, money is required; nobody will give you money, I cannot also spend money over it from my own pocket. So I will mortgage the land and borrow money to pay the cost of litigation. Am I not right? What do you say?

JIVANA—Ah, dear uncle, what use of going to law, when I have bound myself by putting my own thumb-impression on the deed to borrow money.

SUBUDDHI—Well, do I ask you to conduct the case or do I ever go to the Court of a Mussalman? I have many paid hands to work for me. So there is a way out; but you will not listen to that.

JIVANA—This is no way at all.

SUBUDDHI—Then, should I say the right thing?

JIVANA—What else?

SUBUDDHI—Then listen! They will perform a rite of atonement to regain their caste. You know it is rumoured that they have become Mussalmans. They have made all arrangements for this rite, going from house to house and paying money to everyone in the village to get their sanction. This work will have to be spoilt.

JIVANA—How?

SUBUDDHI—I shall tell you. Do you know indeed the fact that Rupa's wife has gone astray?

JIVANA—Ah, can it be true?

SUBUDDHI Why do not you spread the news first? Enquire whether it is true or false, afterwards.

JIVANA—You are a nice fellow, dear uncle. They will take my head through the Nawab.

SUBUDDHI—Already I knew that you would be found wanting.

JIVANA—How can I indeed spread a falsehood, Eh!

SUBUDDHI—Well, do you want any other evidence?

JIVANA—Yes, if you can show me personally, I am ready to do everything you ask me to.

SUBUDDHI—Then come along. I will show you when she goes out through the window.

[*Exeunt both*]

Scene II—Sanatana's house—Zenana.

Enter ALAKA, KARUNA *and* VISAKHA.

ALAKA—Why, Viśākhā, too! I wanted to say something to Karuṇā privately.

KARUNA What harm if she also remains?

ALAKA—No, dear sister. She is too young. Better she does not hear.

KARUNA—If she does not hear now, I shall tell her everything afterwards. Just tell what you want.

ALAKA—Well, sister, have you gone mad?

KARUNA—No, dear sister. I have not become mad, but have been made so.

ALAKA—Shame upon you. Are you determined to bring disgrace to the family?

KARUNA -I know not what family is dear sister, that I shall bring dis-

grace to it. I am drifting in mid-ocean without any sight of land.

ALAKA—Why are you so very perturbed? The husband goes abroad—takes to Sannyāsa—and at the worst—dies; what does any good lady do at that? She weeps within doors and takes the name of the Lord.

KARUNA—And she, for whom her husband has left a new husband?

ALAKA—Dear Karuṇā, I am just like a mother unto you and so I speak all this. We have no mother-in-law. If we take any false step, who is there to mend our conduct? You do not consider this and so your behaviour is such. You finely dress and go out at dead hour of night. If people know this, we shall have to hide our face in shame.

KARUNA—Would you ask me to obey the people or my husband?

ALAKA—Did your husband leave instruction for you to roam about at night this way?

KARUNA—That is what I was going to say; but you stopped me. My husband has shown me a new husband.

ALAKA—Dear sister, it is my earnest prayer to you. My husband is already half dead because of the separation of his two brothers. To add to it, if any story regarding you gets current, he will make an end of himself.

KARUNA—He knows full well that I am following the direction of my husband. I shall hear you further to-morrow. I am already late to-day. So I go.

ALAKA—Where do you go at this hour of night?

[KARUNA *and* VISAKHA *singing together*]

He bewitches the heart in many a way and dances sweet dance.

You can hear the very sound; while thousand bees sing His praise and we are enchanted.

He goes along tripping, sometimes lost in ecstasy; with tears trickling down His eyes. He calls the name of Radha, And looks like a dark cloud with lightning play.

ALAKA—Viśākhā—Viśākhā, thou too?

VISAKHA—Yes, I also have got my Beloved.

ALAKA—Why are you not also finely dressed?

VISAKA—I am directed to be in the dress of a Sannyāsinī to-day.

ALAKA—What, what is it?

VISAKHA—What?

ALAKA—Have you no sense of hate, fear or shame?

VISAKHA—So long as one has these three, one cannot attain the Beloved.

ALAKA—I cannot understand your jugglery of words—do just as you please. I shall soon leave this house and go away to my father. I cannot be a party to all this.

KARUNA—Dear Sister, please do not get angry. What shall I tell you? And you will not also understand, if told. But know it for certain, my whole mind is given to One without a second.

ALAKA—But then, where do you go?

KARUNA—To my Beloved.

ALAKA—Why, your husband is said to be in Vṛndāvana or he is hidden somewhere?

KARUNA—He is everywhere. Let me go. I can wait no more.

ALAKA—Viśākhā, you are also to go?

VISAKHA—I also cannot help going;—too much I feel the attraction.

[*Exeunt Karuna and Visakha.*

ALAKA—This is simply the wickedness of spoilt women. I should no longer keep this from my husband.

Enter ISHAN.

ISHAN—Mother! as far as my reading of the master goes, he will not long remain in the family life. He goes to the Ganges, rolls on there in dust and cries on the name of "Gouranga", "Gouranga". Anyhow I managed to bring him towards home, and then came again a fresh trouble.

ALAKA—What, what is that ? Did Gouranga come to ruin us ? Dear Lord, you are full of kindness, I have heard; but, then, are you to turn me into a Sannyāsinī ?

ISHAN—Mother Viśākhā and Karuṇā along with some ladies were going somewhere singing—and he also followed them. I wanted to accompany—but got such a hard rebuke that I dared not proceed further. He got so enraged that I feared he would commit something terrible.

ALAKA—Dear Ishan, you again follow him in secret and try anyhow to bring him back.

ISHAN—No, there is no way to that. He is no longer the same man; now he is stark mad. All right, let me go and try if I can bring him.

[*Exit Ishan.*

ALAKA—I do not know what is in store for me. Dear Gouranga, my Lord, excuse this woman, if she has done anything wrong. Please remove her fear, do not set aside the earnest entreaties of one who is helpless. What ? Why, this portrait seems to be moving ? Ah! the picture of Gouranga seems to smile. Shall I also go mad ? Ah, it speaks through the eyes. My body is shuddering. I am afraid to remain in this room.

[*Exit Alaka.*

Scene III.—A temple.

Enter KARUNA, VISAKHA *and some other ladies and engage themselves in worship.*

Enter SANATANA.

SANATANA—[*Aside*] Are these angels performing the worship of Srī Chaitanya ?

KARUNA—Are all flowers ready ?

VISAKHA—Yes, everything is ready.

[*They perform worship, sing and recite hymns.*

FIRST LADY—Let us not disturb Srī Chaitanya any more.

SECOND LADY—Yes, it is getting towards dawn. In a little while the priest will come and perceive us.

[*Exeunt all except Sanatana.*

SANATANA—They are blessed indeed. Blessed indeed is one who has got devotion to Srī Chaitanya. My Lord, how long am I to be in this worldly life ? And why should I be anxious at all ? The wives of my brothers are great devotees. My wife—she also will be one like them by their influence.

Enter VALLABHA.

Well! Is it Vallabha ? Vallabha, how is my Lord, Srī Chaitanya,—Chaitanya who is dearer than my life ?

[*They greet each other.*

VALLABHA—It is from him I have come. Rūpa and I went to him. Oh! what a kindness! The Lord embraced us and in words sweet and affectionate asked, 'How is my dear Sanātana ?' You are blessed indeed! You being so much in the thought of one whom even Siva cannot attain by meditation!

SANATANA—What do you say, dear Vallabha! I for my part find that I am sunk in worldliness. Can I

expect to have the sight of my Lord again ?

VALLABHA—Dear brother, you have so much devotion: as a lotus leaf is untouched by water, so you will be ever unstained by worldliness. You are so very dear to Chaitanya ?

SANATANA—And, why give this false hope any more ? Tell me what Rūpa is doing ?

VALLABHA—He is immersed in meditation on the lotus-feet of the Lord.

SANATANA—And compare how vile I am! Day and night I think of worldly things. You are Sadhus. You have renounced all worldly desires. Who will save me from the clutches of my 'Karma, ?

VALLABHA—A devotee like you need not get perturbed. Srī Chaitanya is all-in-all to you and his devotees have nothing to fear from the mighty ocean of 'Māyā' in this world. In time everything will come out.

SANATANA—Well, if one need not fear anything from the world, why have you left it and are in tatters ?

VALLABHA—Alas, to see that great Sannyāsī—Srī Chaitanya—clad in loin-cloth is to feel a burning thirst for his mode of life. When Srī Chaitanya himself has shaven his head and become a Sannyāsī, can anyone have the mind to remain in the world ?

SANATANA—Vallabha, then I too shall take to a Sannyāsī's robe. This dress is pricking me all over. The beautiful body of my Lord is clothed in tatters and should I be dressed in a royal robe ? Vallabha, just give me the right kind of advice. The Nawab has placed every responsibility of the State upon me and he has got enemies all round. How can I leave in difficulties him who gave me nice shelter ? Vallabha, tell me a way how I also can renounce everything.

VALLABHA—Brother, you need not get anxious. Srī Chaitanya himself will show you the way.

SANATANA—Would that the Nawab himself leave me ? Then I can be free. Well, you took it into your head to come; does Rūpa ever remember me ?

VALLABHA—It is he who has sent me to you. It is his request—because even now he has got the sense of possession,—that all his properties, standing as they do in the way of spiritual life, should be distributed amongst the poor.

SANATANA—Yes, his desire shall be presently fulfilled. To-morrow I will distribute all that belongs to him amongst thousands of poor people. Come along, brother, come home.

VALLABHA—Excuse me, dear brother, the sky is my only roof. I am not to take shelter under any roof. You please go home—I go to......................

SANATANA—Cursed be my fate that I am in a palace and you live under trees.

VALLABHA—Do you not know that Srī Chaitanya himself lives under trees.

SANATANA—Then I shall no longer return home.

VALLABHA—When it will be the desire of the Lord, you would not be able to live at home; please do not make any untimely effort, depend fully on him and be like the autumn leaf. When the real attraction from the Lord will come, you will be free from the consideration of all pros and cons; the question

will not arise at all whether to return home or not, everything will be carried off as by a mighty current. You need not get anxious.

[*Vallabha sings*]

When the storm will come, everything will be swept away.
Endless ocean it is, hard to swim across:
Who can expect to search the land beyond ?
First arise the mild ripples and there is the play of hopes and fear, doubts and misgivings.
Slowly they turn into huge waves covering both banks and the current becomes hard to resist.
Mysterious, indeed, are the waves of ocean of Love.

[*Exeunt.*

Thoughts at Random.

By V. K. Tatke, M. A.

One of the great principles of Jurisprudence is that "Ignorance of law is no excuse", and this is equally applicable to the Jurisprudence of Life's and Nature's Laws. If Eleen of Tennyson fails to understand this and raises her fabric of Love on the basis of ignorance that Lancelot loves her—which truly was not the case—and, through that ignorance, called blindness of Love, breaks her heart, Life's laws reckon or disregard it as much as fire would allow a child to burn its fingers by catching the flame. It is well, therefore, for all of us to remember Lord Śrī Kṛṣṇa's dictum in this behalf, viz. "नहि ज्ञानेन सदृशं पवित्रमिह विद्यते". We must be able to distinguish the truth from its semblance, and this ज्ञान or wisdom is the outcome of detached thinking over the problem or problems that confront us in our life. Learning will simply help us to arrive at the right conclusion and is, in this respect, simply a means to right understanding or ज्ञान.

Life we love, but its so-called trials and tests we shun. It is as silly as to love school-going and shun to learn. But this silliness carries its own punishment with it, as the Evolution will not fail in its rigid and true laws. Better, therefore, it is to learn and obey these laws and be happy, as happiness is the direct outcome of implicit obedience to Life's laws by understanding them. This wise submission and yielding would not only save us, but would uplift us in proportion as we do not oppose, but adjust ourselves to our environments of Life. This is *divinising* one's life, the harmonising of conflicting and egotistic elements that go to wreck it otherwise. Titans will not do it, and so break themselves upon these sure and otherwise saving laws, which these self-centred egotists would like to change according to their will! Give up egoism and egotism, my soul, if thou wouldst save thyself and make thyself happy.

* * * * * *

Egoism is the source of all troubles, but where did it start? It started with the cognition of our own physical identity, that is, the knowledge of our own individuality. But how much mischief it works, and has wrought, ultimately in filling up the whole universe with self-centredness, that is to say, with 'I'ness! How much each of us wishes to be freed of that painful sense of self-consciousness. Sense of separate individuality is rather a distinguishing privilege and trait of a human being; but what have we gained by this special bestowal? Cent per cent pain. But why pain and not joy? Was this tree bearing the fruit of knowledge planted by Providence in the garden of Eden to mortify and crucify the most highly evolved animal, man? Is this a *Līlā* of God or the cruel pastime of a devil?

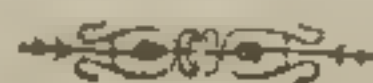
* * *

The answer to this question is given above. Knowledge of Self-identity or 'I'ness is meant for man's own spiritual good, which he has to achieve by sacrificing this पशु of 'I'ness and sanctify and *divinise* his life. But this submission to the Universal Mind and Will is the most difficult thing, and its reward as well as punishment are equally great. Titans and gods churned the ocean and the egoistic Titans had the poison and the gods, the nectar for their labour. In this churning of Life's ocean the same process is still going on, and people of different temperaments and attitudes are engaged at this eternal work and reaping joys or pains according to their individual attitudes. Life is no riddle to the saintly and child-like. It is the actual heaven to the devoted and faithful and they can make heaven even of hell. For there are not geographically marked spheres, but things of heart and attitudes. Have, therefore, the rightful attitude of submission and resignation attuned to dynamic activity in all thy spheres of Life, O my soul! Be the mere agent and instrument in thy master's hand and be proud of this high privilege in offering the fruit of thy action to Him.

Havocs of Attachment.

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire, from desire anger (*Krodha*) cometh forth;

From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason (*Buddhi*, here implying specially Discrimination); from destruction of Reason he perishes.

(*Gītā. II. 62-63*)

Unto Bliss.

The Scriptures say, there was a time when man would spurn at worldly enjoyments and aspire for divine bliss. "Know thyself, realize God"—was the watchword of his life, the sole ideal of his existence. From the very birth of a child, nay, even before that, the ideal was inscribed on his mind and all through his life he was trained and educated for that very purpose. The four Aśramas or orders of *Brahmacharya* (student life of strict discipline and celibacy), *Garhasthya* (the household life), *Vanaprastha* (ascetic life) and *Sannyasa* (life of renunciation) as well as the four castes—Brahmans (the priestly class), Ksatriyas (the warrior class), Vaiśyas (the trading class) and Sūdras (the labouring class) were instituted to enable each member of the community to realize this supreme ideal in life; and a strict adherence to the rules laid down for each caste and order was the surest way to the gradual unfolding of the Self and its ultimate approach to God. The sole aim of education was to point out the means of attaining the highest bliss.

*   *   *   *

But the old order changed and changed for the worse. The ideal to be achieved lost its pristine position and man began to cling to lower and lower ideals till at length the enjoyment of worldly pleasures became the aim of man's life. One who moves in a smaller circle looks to his own personal comforts, whereas he who moves in a bigger circle seeks the welfare of his country. But even this latter ideal has got behind it a desire for self-gratification. Now, what does this happiness of our dream consist in? Wealth, honour, power, authority and domination—these should be acquired by whatever means it may be possible. Success should be achieved and our ambitions realized, no matter if we have to tell lies for this, resort to underhand dealings, practise fraud and injure others' interests. The wonder of all wonders is that man, himself a mortal creature, seeks to lead a happy and peaceful life by robbing and killing his own fellow-men?

*   *   *   *

But there is no help. Schools and colleges, universities and monasteries, temples and churches all teach the same lesson—amass wealth, gain supremacy, obtain power; worldly happiness is the only happiness and worldly power is the supreme goal of life. That life which is devoid of these is no life at all. The result of this change of outlook is obvious. Everywhere there is a regular war going on for rights and privileges. Man's life has become miserable. Some are hankering after new rights whereas others are mad after safeguarding what rights they have already got. There is hardly any Raidas Chamar (Cobbler) or Sadan Kasai (Butcher)—mad in love of God and pining to see Him; but every one is anxious to enter the temples; and even those who have no faith in the God supposed to reside in the temple are bent upon taking everybody without distinction inside the temple. The less said of it the better! The very life of man has become external. We have sold ourselves for the sake of things external, for the enjoyment of sense-objects. We fight among ourselves as crows and kites over a piece of meat.

*   *   *   *

There was a time when people would undergo penances and austerities for realizing God. But to-day we strain every nerve to heap up luxuries and objects of sense-gratification. There was a time when man would surrender his all at the feet of the Lord, but to-day

we worship Mammon instead. There was a time when man would forget all about his body in order to be one with the Cosmic Consciousness, but to-day even those of us who are treading the path of God-realization devote themselves heart and soul to their body rather than merge themselves in God-consciousness. Even the so-called saints and sages, ascetics and hermits are ready to sacrifice their religion and life at the altar of worldly joys and luxuries. Nay, this alone has become the true definition of religion to-day. And what is the result of this Mammon-worship, this hedonism? The manifestation of demoniac qualities in man, predominance of hatred, malice and vindictiveness, deep-rooted discontent and a life of abject misery in the guise of happiness.

* * * *

The inner condition of countries which are rich in worldly power and puissance and abound in sensual enjoyments, and which are advanced and prosperous in the eyes of the world, is a living example of this woful state of things. We have to look upon the condition of those countries with an Indian eye, with an eye of God-vision and perfect knowledge. We have lost this vision, we have missed the Indian point of view. A thick veil has covered our eyes and hence it is that our very mind has become perverted. We are to-day enamoured of everything foreign, however ugly it may be, and even our heart has become westernised. That is the reason why we see morality in corruption, virtues in sin, patriotism in self-aggrandisement, Dharma in Adharma, and progress in degeneration, and have devoted ourselves solely to the propagation of this irreligiosity and soullessness.

* * * *

To seek happpiness where it is not is just like wandering in a mirage in search of water. Bhagavān Srī Kṛṣṇa has called this world transient and joyless, full of pain and non-eternal. He has asked us to have no love for worldly objects, realizing that the world is full of pain and the evil of 'birth, death, old age and sickness'. It is only after we have given up all love for worldly objects that we can act as an instrument in the hands of the Lord, who is the stage-manager of the drama of this universe, and act our allotted part according to His injunctions. Then only it can be said that we are practising 'Karmayoga' as defined in the *Gita*. To-day we are out to ruin others and be ruined ourselves, thinking that it is the mandate of Bhagavān Srī Kṛṣṇa; but we are not prepared to shake off worldly temptations and resort to dispassion in right earnest. And the inevitable result thereof is that in place of 'Niṣkāma Karmayoga' we have fallen back upon evil actions—sinful actions. Actions are bound to be sinful so long as they are performed with a view to enjoying worldly happiness, and under the impulse of attachment and repulsion, and specially when they are accompanied by falsehood, fraud and violence. Sin invariably results in suffering and this is what we are having in plenty. How sad and strange it is that we have become slaves of our carnal desires and licentious, although swearing by *Gita*.

* * * *

All that we see to-day has mostly nothing to do with wisdom ('Jñāna') 'Niṣkāma Karmayoga' (disinterested action) or 'Bhakti' (Devotion). Attachment to the body, which is the greatest hindrance in self-realization, is growing day by day. All the different sects and parties are being organized simply with the idea of self-aggrandisement, which is the main obstacle in the practice of 'Niṣkāma Karmayoga'. Unconditional surrender at the feet of Srī Bhagavān and implicit faith in and dependence on Him is the principal requisite of Devotion, and there is woeful lack of the same to-day. A truly wise man, a true Karmayogī and a true Bhakta will never

have recourse to mendacity, fraud, deceit, trickery, injustice and violence.

* * * *

One who seeks to tread the path of self-realization will have to relinquish the identification of the soul with the body. The idea of I-ness and My-ness will have to be eschewed by him and it will have to be remembered that the soul is quite as different from the body as one body from another. When such a spiritual height is once attained and identity of the self with the body given up, there is no possibility of sins being committed by the man any more. Similarly a work which is done in a disinterested spirit as a dedication to the Lord can never be associated with sins, devoid as it is of selfishness. Lastly, one who follows the path of Devotion surrenders himself completely to the will of God, so that he is rid of all evil intentions. It is nothing else than self-delusion to dream of Jñāna, Niṣkāma Karma and Bhakti so long as immoral acts and evil practices persist, and so long as we continue to resort to practices forbidden by the Śāstras in order to achieve success in our worldly projects.

* * * *

This infatuation must go, but how is that possible ? The thick veil of ignorance and lust has eclipsed our wisdom and we are out to delude ourselves more and more. What is worse, the darkness of ignorance now goes by the name of enlightenment. Like an owl we see light in darkness and darkness in light, as our very vision has become vitiated. And hence it is that the gratification of desires has become the very ideal of our life. We are held in bondage by a hundred ties of expectations, and are busy in amassing wealth by unlawful means for the sake of sensual enjoyments and by having recourse to lust and anger. Enmeshed in the web of delusion, intoxicated by pride, degenerated by avarice and possessed by vanity we have taken refuge in egoism, arrogance, insolence, lust and wrath and have begun to hate the Lord residing in all beings. What else can the demoniacal properties bring in their train than the tortures of hell and the lowest depths in the scale of evolution.

* * * *

But how are we to mend this state of affairs ? The only unfailing remedy is the worship of the Lord. Those who have in them a grain of faith in the Lord should pray to Him in a most devout and sincere way that He in His infinite mercy may bless others also with similar faith. Let them try to resuscitate faith in God which is gradually waning, by their irreproachable conduct and true devotion. Let them water the withering plant of piety and reverence for all that is sacred with the tears of true surrender. Let us abide by the teachings of sages as embodied in the scriptures. Let us no more take our saints and seers to be deluded fools. Let our life be a living store of austerities and abstinence and let us rely on the mercy of the Lord. Let us serve Him with unwavering faith and supreme reverence and mutter His sweet and sacred names.

* * * *

We should carefully consider the fact that the pleasures of the world are ephemeral and transitory, momentary like the flash of lightning. This body is like a jar of clay which will easily give way at the slightest stroke. Hence we should withdraw our mind from worldly enjoyment and dedicate it to God. Let us do our rightful duties for the sake of God. Let us not forget God for the sake of the world. Never mind, if we have to sacrifice the world at the altar of God; but let not the Lord be sacrificed at the altar of the world. Once we are thus resolved, it will no longer be necessary for us to renounce the world, for the world is after all nothing but a manifestation of the Lord Himself. Hari is the world, the world is Hari—

'हरिरेव जगज्जगदेव हरिः'

"Siva"

Śrī Rāma and Śabarī.

God, Soul and Matter in the Gita.

By Jayadayal Goyandka.

The principles that have been described as *Aparā Prakṛti*, (Lower Nature), *Parā Prakṛti* (Higher Nature), and *Aham* (I) respectively in the 4th 5th and 6th verses of Chapter VII of *Śrīmad Bhagavadgītā* have come up as *Kṣetra* (Field), *Kṣetrajña* (the Knower of the Field) and 'माम्' (Me) in the 1st and 2nd verses of Chapter XIII and then again as *Kṣara* (destructible), *Akṣara* (Indestructible) and *Puruṣottama* (the Supreme Being) in the 16th and 17th verses of Chapter XV. In all the three chapters the expressions 'Aparā Prakṛti', 'Kṣetra' and 'Kṣara' stand for the material world; 'Parā Prakṛti', 'Kṣetrajña' and 'Akṣara' stand for the individual soul; and 'Aham', 'माम्' and 'Puruṣottama' stand for the Supreme Lord.

Kshara

The *Prakṛti* and its modifications, which are all mutable in character, have been elaborately dealt with in the 5th verse of Chapter XIII, which runs as under:—

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

"The ether, air, fire, water and earth in their essential primary conditions, the Ego, the Intellect, the Unmanifest Nature, *i.e. Māyā* consisting of the three Guṇas, the ten organs (of perception and action), the mind and the five sense-objects, viz. sound, touch, sight, taste and odour, all numbering twenty-four, constitute the elemental nature. This is, in short, the eightfold Nature as mentioned in the 4th verse of Chapter VII.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

"The earth, water, fire, air and ether, the sense-mind and the discriminative mind, and the Ego, these constitute My eightfold nature."

In the 16th verse of Chapter XV all these have been called by the name of *Kṣara* 'क्षरः सर्वाणि भूतानि' (All existences constitute what is called by the name of *Kṣara, i.e., Prakṛti*). Or one may reverse the order and say that what has been called *Kṣara* here has been amplified and called the eightfold Nature, and the eightfold Nature has been amplified into the twenty-four elements. In substance, all those three are one. Then, in the 30th verse of Chapter VII and the 1st and 2nd verses of Chapter VIII we have the word 'अधिभूतम्' (the objective phenomenon of being) and in the 20th verse of Chapter XIII we have (the tenfold) कार्य (effect) and (the thirteen) करण (instruments) and (one) Nature—कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते; and further in the 3rd and 4th verses of Chapter XIV we have 'महद्ब्रह्म' (Nature) and 'मूर्तय' (forms)—all these words meaning the transient world with Nature as described above.

Akshara

The *Parā Prakṛti* (Higher Nature) of verse 5 of Chapter VII, and *Kṣetrajña* (the Knower of the Field) in verse 2 of Chapter XIII and *Kūṭastha* (the Unchanging) and *Akṣara* (the indestructible) in verse 16 of Chapter XV—all these terms stand for one and the same embodied soul, which is superior to Nature, which is the knower, which is conscious and which is eternal. In verse 16 of Chapter XV we read: 'कूटस्थोऽक्षर उच्यते'. Here the words 'कूटस्थ' and 'अक्षर' suggest to some that they mean 'Nature' or *Māyā*. But the words 'अक्षर' and 'कूटस्थ' nowhere occur in the *Gītā* in that sense. On the contrary, they invariably mean the embodied soul and the Supreme Soul respectively. One may profitably refer on this point to verse 8, Chapter VI, Chapter XII, verse 3, Chapter VIII, verse 21, and Chapter III, verse 15.

Later on, in verse 18 of Chapter XV the Lord says, "I am beyond *Kṣara* (the mutable) and superior even to the *Akṣara* (the Indestructible). If the word 'Akṣara' is taken to called Himself Nature, the Lord would have been only 'beyond' it, for He is beyond Nature and not Superior to it. The Lord says:—

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥
दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

(*Gītā VII. 13-14*)

"By these three kinds of becoming, which are of the nature of the Guṇas (the qualities), this whole world is deluded and does not recognize Me as beyond them and imperishable."

"This is My divine *Māyā* consisting of the three Guṇas and is very difficult to cross over."

These verses clearly point out that Nature is *Guṇa*-bound and the Lord is beyond the Guṇas. Nowhere has the word 'उत्तम' (superior) been used for the Lord in relation to Nature. Therefore the word 'अक्षर' cannot mean here anything other than the soul. The Lord may be superior but not 'beyond' the deluded conscious soul. That the word 'अक्षर' here therefore does not mean Nature, that it means the embodied soul is quite clear. Śrīdhara Swāmī also has accepted this view.

Now this embodied soul is the 'पुरुष' of verses 19, 20 and 21 of Chapter XIII and the 'अध्यात्म' of verses 1 and 3 of Chapter VIII. There he (the *Puruṣa*) has been described as seated in Nature and enjoying happiness and grief and taking good or evil births; and therefore the word 'Puruṣa' there cannot mean anything other than the embodied soul. By the words 'जीवभूत' (having become the *Jīva*—the emboied soul) in verse 7 of Chapter XV and 'Īśvara' (God) in verse 8 of the same chapter and 'गर्भ' (womb) and 'बीज' (seed) in verse 3 of Chapter XIV, the same embodied soul is meant. The embodied soul is conscious, immobile, immutable, eternal and an enjoyer. These are its attributes and they are clearly explained by these various names.

Purushottama

This principle is by far the most difficult to understand and so the Divine Lord has explained it in various ways. The *Puruṣottama*, the Highest Being, is

described in one place as the Creator and Preserver and Destroyer; in another as the Ruler; in the third as the Holder and Maintainer; in the fourth as the Highest Being, the Supreme Lord, the Supreme Being, the Indestructible God and so on. 'अहम्' (I), 'माम्' (Me) and such other words occurring in different contexts throughout the *Gītā* speak of this very transcendent Unmanifest Eternal Consciousness, Knowledge and Bliss, as in Chapter VII, verse 6; Chapter XV, verse 17; Chapter XV, verse 18 and 15; Chapter XIII, verse 27.

Of the principles *Kṣara*, *Akṣara* and *Puruṣottama*, *Kṣara* or the ever-changing Nature is material and liable to perish. The unchanging embodied soul is eternal, conscious and blissful, beyond nature and a portion of the Supreme Lord and therefore inseparable from Him, though apparently separated as bound by Ignorance. When this ignorance is effaced by knowledge, the soul becomes one with the Supreme; it is no longer said to be distinct from the latter and therefore in reality it is not separate. The *Puruṣottama*, the Supreme Being, is eternally Absolute, beyond Nature, the Supreme origin of all, unborn and imperishable. In relation to Nature He is called by such names as the Maintainer, the Enjoyer and the Lord of all existences. Nature and all creation is only a superimposition (अध्यारोप) on the Supreme Being. In reality there is nothing other than the Supreme Being. To realize this supreme fact in all its bearings is to attain to the Highest Status and Liberation. One must therefore be up to know it. The Lord says:—

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

(*Gītā VI. 23*)

"Know that, then, the putting away of the contact with pain, which is called *Yoga*. It has to be resolutely practised with a cheerful spirit, not yielding to any discouragement."

(*Kalyan*)

The Divine Pledge.

Merge thy mind (*Manaḥ*) in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to me. I pledge thee My troth; thou art dear to Me.

Abandoning all duties (Dharmas) come unto Me alone for shelter; sorrow not, I will liberate thee from all sins.

(*Gītā. XVIII. 65-66*)

Religion and Education.

By K. V. Acharya, B. A.

Education was a true and faithful handmaid of religion in India in days gone by, when the Gurukula system was prevalent. The aspirants of knowledge used to go to the Guru's hermitage and learnt not only from books but from his noble example. The *Guru* was content to lead a life of plain living and high thinking, whose joy lay in teaching and doing good. His hut or hermitage was generally situated in a secluded place, 'far from the madding crowd', and at his blessed feet the students drank deep the blessings of love, light and abiding peace. From the literature and history of Ancient India, it transpires that even Princes frequently resorted to these centres of wisdom and culture. Such a system of learning had an outstanding merit or advantage—the intimate relation of the teacher with the taught. The pupils were sublimated with high ideals by close contact with their Gurus, who were paragons of virtue, an aspect so sorely missed in the University Education of to-day.

Character-building is the primary function of educational institutions; for, if character is lost, everything is lost. Though Socrates unfurled the banner of revolt against the corrupt practices of religion in vogue at his time, he had the vision to define education as "the turning of the soul towards light". The modern tendency of belittling religion as an opiate of the people and of divorcing education from moral growth is not without calamitous repercussions

The growth of individuals is stunted in the schools and colleges for want of stimulating ideas and ideals. Gross selfishness dominates their life, which is painfully palpable in present-day politics. Communalism has run amock due to narrowness of vision and lack of perspective. It is not seldom a sad spectacle to find highly educated men participating in communal bickerings and frittering away their energy by giving to their party what they should have given to the nation.

The Great War is a gruesome illustration of educational institutions unredeemed by catholicity of outlook. The Germans were drilled in the schools and colleges with militaristic ideas and taught that nations rose or fell by force. The inevitable crash of distorted patriotism came and shook the world, which, however, seems to have forgotten the lesson so soon. Nations are again running against each other's throat, for youths are misguided and intoxicated with bellicose jingoism or chauvinistic ideals. It is therefore an imperative necessity to have a new orientation in the educational systems of the world, if the "Brotherhood of man and Fatherhood of God" is to be a live fact.

Where does God live ?

By Hanumanprasad Poddar.

A number of Brahmans once approached Bhagavān Vedavyāsa and asked him the mode of performance of a sacrifice which could be undertaken by men of all classes and communities, whether great or small, and which may raise the sacrificer to a position higher than that of gods. Srī Vedavyāsa in reply said:—I shall presently narrate to you an anecdote relating to five persons and, if you mould your lives according to the ideals preached therein, you can easily attain not only glory in this world and heavenly bliss in the next, but even liberation from the bondage of birth and death. LOVING SERVICE OF ONE'S PARENTS, FAITHFUL ALLEGIANCE TO ONE'S HUSBAND (ON THE PART OF A WOMAN), VIEWING ALL CREATURES OF GOD ALIKE, FIDELITY TO ONE'S FRIENDS AND DEVOUT WORSHIP OF BHAGAVAN VISṆU— THESE ARE THE FIVE GREAT SACRIFICES.

The spiritual merit accruing from the service of one's parents cannot be attained even by performing hundreds of sacrifices and undertaking pilgrimages to holy places and so on. The Sāstras proclaim.—

पिता धर्मः पिता स्वर्गः पिता हि परमं तपः ।
पितरि प्रीतिमापन्ने प्रीयन्ते सर्वदेवताः ॥

"Father embodies in himself the Divine Law (धर्म); he is our heaven; nay, he is the goal of all penance. All the gods are pleased by pleasing one's father."

One who is able to please his father and mother by his virtues and services earns the merit accruing from a plunge in the waters of the holy Ganges. Mother represents in her person the aggregate of all sacred places and father is a combination of all gods. One who waits in loving service on the persons of such parents and circumambulates them like a deity has, as it were, circumambulated the whole world. One who falls flat on the ground in obeisance to his parents enjoys immortal bliss in heaven. The sins of him who washes the holy feet of his parents and drinks the water thus used are washed away along with the dust of those feet. The unworthy fellow who disrespects his parents by addressing harsh words to them has to rot in hell for a long stretch of time. The sinful man who takes his meals without attending to the needs of his parents is thrown into the hellish region known by the name of कृमिकूप (the home of foul worms) after his death. He who deserts a father who is invalid, old, devoid of means of subsistence, blind or deaf, is condemned to the worst type of hell. One who does not look after his parents, is shorn of all his merits and has to take birth in a family of savages or outcastes. Even pilgrimages to holy places and worship of gods do not bring about the desired result, if the service of parents has been neglected. The following legend will impress on you the value of service of parents.

In days of yore there lived a Brahman named Narottama. Neglecting the service of his parents, he left his home and set out on pilgrimage. His constant resort to holy places gave him miraculous powers. This had the effect of tickling his sense of pride and he began to entertain a very high opinion of his own self. He said to himself that he was more virtuous and glorious

than any one else. While he was uttering these words, a stork passed excreta on his face. This exasperated him and he cursed the poor bird, which fell dead on the ground at the very utterance of the imprecation. As a result of this bloody act, his mind got clouded with infatuation and he lost the miraculous powers which he had acquired. This pained the Brahman very much. He now heard a voice from heaven, saying "O Brahman ! you should approach an outcaste named Mūka (Mute) who is very pious. There you will know the true secret of 'Dharma' and you will be immensely benefited by his teachings."

At the bidding of this divine voice, the Brahman made his way to the said Chāṇḍāla. On reaching there he found the pariah engaged in the service of his parents from early morning. He used to give all sorts of comforts to them. He used to serve them daily with the most delicious food and milk. He took meals only after he was free from his duties by them. Thus he was found always busy in relieving the fatigue of his parents and making them happy in every way. Pleased with his filial devotion, Bhagavān Viṣṇu had taken up residence in his house. The Brahman saw that inside the house of the Chāṇḍāla there was a room the roof of which was not supported on pillars and in which Bhagavān Viṣṇu, the Supreme and Omnipotent Lord of the three worlds, resided in the guise of a Brahman, illumining the whole house with His unique lustre. The Brahman was struck with wonder to see all this. He asked the Chāṇḍāla to come up to him and tell him what he thought was best for him, adding that he looked forward to attaining the ultimate goal through his help. Mūka respectfully said, "Dear sir, I am engaged now in the service of my parents and am therefore unable to attend on you just at present. I shall wait on you as soon as I am free from this work. You may therefore kindly wait at the door; I shall presently offer thee due hospitality."

The Brahman was infuriated at these words of the Chāṇḍāla and said, "Don't you know, I am a Brahman ? Is there any duty more sacred for you than attending on me ? Mūka politely replied, "You need not get angry, dear sir; I am not a stork to be burnt to ashes by your angry looks. I know you have lost your miraculous powers and have come here at the bidding of the divine voice. Kindly wait a while; I shall just instruct you what you should do. If you are in a hurry, you may approach the virtuous woman known by the name of Subhā. You will have your desire fulfilled by going there."

In the meantime Bhagavān Viṣṇu, who was disguised as a Brahman, came out of His room and offered to take Narottama along with Him to that lady, who was widely known for her fidelity and devotion to her husband, saying that He was also going to see that pious woman. Narottama followed Him meekly, musing within himself and wondering what was going to happen next. On the way, he asked his Divine companion what had induced Him to dwell in the house of a Chāṇḍala ? Srī Bhagavān replied that his heart was not yet pure enough to understand Him and that he would be able to recognize Him after he had seen the pious woman and others of that ilk. Narottama said, "Who is this pious lady you refer to ? What exceptional virtues does she possess, for which I am asked to see her." Srī Hari said, "A lady who is devoted to her husband is an ideal woman. A devoted wife whose sole purpose in life is to please her husband and to do him good offices sanctifies the family in which she is born as well as that with which she is connected by marriage, and resides in heaven till the dissolution of the universe. If her husband ever has a fall from heaven, he is

born as an emperor in this world and she is united with him as his partner in life. Having thus enjoyed heavenly bliss and universal sovereignty repeatedly, they are finally liberated." This description of a devoted wife excited the curiosity of Narottama. He wanted to know more in this connection and requested Srī Hari to expatiate on the virtues of a pious lady in greater detail. Srī Hari proceeded thus:—"A lady who attends on the person of her husband with greater devotion and love than on her children and acknowledges his authority as supreme and unquestionable in all matters like that of a king, is accounted a faithful wife.

कार्ये दासी रतौ रम्भा भोजने जननीसमा।
विपत्सु मन्त्रिणी भर्तुः सा च भार्या पतिव्रता॥

"A true wife is that who attends to her household duties like a veritable servant, caters to the enjoyment of her husband like a celestial nymph, plays the role of a mother in feeding him and is a faithful friend and counsellor in adversity." An ideal wife never goes against her husband in thought, word or deed. She never shares the bed of any one else than her husband, serves him daily with exemplary devotion and never gives way to pride, stinginess or vanity. She has the same feelings towards her husband, whether loved and honoured or insulted by him. You would do well, O Brahman, to go to that holy woman and express your heart's desire to her. Her husband has got eight wives and the loveliest, the kindest and the most glorious of them all is known by the name of Subhā. She is widely known for her fidelity and loving devotion to her husband. Go to her and seek her advice in the matter of your spiritual welfare." Having said so, Srī Hari disappeared then and there, leaving Narottama in great bewilderment.

Narottama presently reached the house of that pious lady and consulted her in the matter of his spiritual welfare. She came out of the house as soon as she heard of the arrival of a stranger and remained standing at the door for a while. The Brahman was delighted to see her and asked her forthwith to tell him whatever she thought might be useful to him. The holy woman replied that she had got to attend on her husband at that hour and was therefore not free to attend to him. She therefore requested him to stay at her house that day, so that she could speak to him at leisure whenever time permitted. The Brahman was not satisfied with this answer. "I am neither hungry," he said, "nor thirsty, nor fatigued at this time. Tell me all that I aspire to know, else I shall curse you." The lady replied, "O you simple Brahman, do not take me to be a crane which you burnt to ashes through your curse. You had better approach Dharma Tulādhāra and enquire of him what is conducive to your welfare. He will tender you useful advice."

The blessed Subhā, having said so, went inside her house. Narottama, on entering her house, was wonder-struck to see that the same Brahman whom he had seen at the house of Mūka and who had accompanied him up to a considerable distance was present even there. He went up to the Brahman, who was none else than Srī Hari Himself, and said, "It appears you have been telling these people of the incident that happened in my case, else how could the Chāṇḍāla or this woman know of it?" Srī Hari replied that sages and seers, who are benevolent by nature, could know anything and everything by virtue of their noble character and meritorious deeds, and wanted to know what the lady had told him. Narottama informed him that the lady had instructed him to approach and seek the advice of Dharma Tulādhāra. Sri Hari said that He was also going there and could take him along with Him. So saying, He got ready to accompany Narottama. Narottama enquired of Him the whereabouts of Dharma Tulādhāra, on which Srī Hari said,

"Tulādhāra lives in the market which is the centre of all business. He deals in various commodities such as grain, liquor, oil, and other articles of food and drink, which are weighed in the scales of *Dharma*. That prince among men will never tell a lie, even when threatened with death. It is due to this that he is called by the name of Dharma Tulādhāra (one who holds the scales of righteousness). Srī Hari had hardly finished what He had to say before they reached the house of Tulādhāra. Narottama noticed that Tulādhāra was selling liquor and his body was soiled and dirty. He was engrossed in talks on various topics connected with his business and was surrounded by men and women on all sides. As soon as he saw the Brahman, he enquired of him what he wanted. The Brahman said to him very politely, "I have come to you to listen to your discourse on *Dharma*. Pray instruct me." Tulādhāra said in reply, "I am so very busy with my customers just at present and shall be free only after late at night. You would do well to approach Dharmākara, the store-house of virtue, (as his very title signifies) and tell him all that has happened with you, the fact of your having killed a poor bird and lost your miraculous powers in consequence thereof, and so on. His name is Adrohaka (one who does not bear ill-will towards any one) and he is indeed a thorough gentleman. You will really benefit by his teachings." Having said this much, Tulādhāra was again occupied with his business transactions. Thereupon Narottama told Srī Hari, disguised as a Brahman, that he had a mind to go to Adrohaka, and requested Him to guide him to his place if it was not inconvenient to Him, as he did not know his whereabouts. Srī Hari gladly agreed to accompany him to Adrohaka's. On the way Narottama told Srī Hari that Tulādhāra did not even bathe in time nor did he offer libations of water to the manes and gods, that his whole body was soiled and dirty and that his clothes emitted a bad smell; and wondered how he was able to know what had occurred in his life in a distant place. Srī Hari told him in reply that Tulādhāra had been able to conquer all the three worlds by virtue of his love of truth and equality of vision. That is why even gods, sages and manes we are pleased with him and hence it was that he knew everything belonging to the past, present and future.

नास्ति सत्यात्परो धर्मो नानृतात् पातकं परम् ।
विशेषे समभावस्य पुरुषस्यानघस्य च ॥
अरौ मित्रेऽप्युदासीने मनो यस्य समं व्रजेत् ।
सर्वपापक्षयस्तस्य विष्णुः सायुज्यतां व्रजेत् ॥

"There is no duty higher than truth, and no sin greater than falsehood. Persons who are sinless and blessed with equality of vision, and are equanimous towards friends, foes and neutrals, attain intimate union with Lord Viṣṇu." Such persons redeem their whole pedigrees. Virtues like truthfulness, self-control, composure of mind, fortitude, steadfastness, greedlessness, humility and perseverance reside in them permanently. They know the secret of religion and are conversant with all matters pertaining to this world as well as the higher regions. Srī Hari Himself dwells in their hearts and they are peerless in this world. He is righteousness personified and has very breath is truth, simplicity and equanimity. They are so to say the salt of the Earth, the mainstay of the Universe. Narottama was very pleased to learn all this about Tulādhāra and requested Srī Hari to tell him what He knew about Adrohaka as well, if He deemed it proper. Lord Hari proceeded thus:—A certain prince had an exceedingly beautiful consort, Sundarī by name. She was very much liked by her husband. Once it so happened that the prince's presence was immediately required somewhere else on some special duty. He felt greatly concerned about his wife and did not know with whom to leave her, so that

she might be able to preserve her honour and chastity. The prince at last thought of and approached Adrohaka in this connection and requested him to take charge of his wife and look after her till his return. Adrohaka was taken by surprise at this wondrous proposal and addressed the prince thus, "I am not directly related to you as father, brother or friend, nor do I come of your father's or mother's family, nor again do I bear any blood relation with your wife either. Under such circumstances how can you confide the honour of your wife to my care without feeling the least hitch in doing so?" The prince replied that he had full faith in him, knowing him to be the most virtuous and self-controlled man in the world. Adrohaka was not willing to accept the proposal and said, "Please do not take it otherwise. What man is there who can protect the honour of a lady who can enchant all the three worlds with her beauty." But the prince would not listen to his remonstrances. He said he had carefully weighed the pros and cons of the matter, and insisted on keeping his wife with him. Adrohaka once again expressed his inability to protect the honour of his wife in a town which was full of vagabonds. But the prince left his wife with Adrohaka in spite of his protests and made ready to go.

Adrohaka was now placed on the two horns of a dilemma. He at last said to the prince, "All right, if you are not willing to take her back, I shall have to adopt some such measures as would appear improper in the eyes of the world but which I would feel constrained to resort to in the interests of the honour of the lady. I cannot obviously leave her alone at night and she will have to sleep on the same bed on which I sleep with my wife. You can leave your wife with me if you have no objection to this, else you can take her away." The prince paused and pondered for a while and eventually agreed to the proposal, leaving everything to the discretion of Adrohaka. He then turned to his wife and told her to do as Adrohaka bade her do, saying that she would incur no sin thereby. He then left the presence of Adrohaka and went away on his father's errand. Adrohaka did at night exactly what he had told the prince. That virtuous man slept on the same bed with his wife and the princess, keeping them to his right and left; but he swerved not an inch from the path of righteousness. If during sleep the body of the princess ever happened to touch him, he would feel it as the touch of his own mother. He lived such a pious and self-controlled life that his lustful propensity had altogether died out.

After a lapse of six months the prince returned from his travels. His friends and companions questioned him as to where he had kept his wife during his long absence from home. He told them that he had kept her with Adrohaka. Thy now tauntingly said that the prince had done well in giving her away to Adrohaka, who used to sleep with her on the same bed. Was it humanly possible, they asked, for any couple of opposite sexes to remain chaste and pure even though sleeping on the same bed? In this way they scandalised Adrohaka and the prince's wife in numerous ways. When Adrohaka came to know of this, he thought of one plan to exonerate himself from this scandal. He formed a pyre of wood and set fire to it. In the meanwhile the prince arrived on the spot. He found his wife very cheerful and Adrohaka in a mood of dejection. He was astonished to find that Adrohaka did not even speak to him.

On being asked the reason of his silence and dejection, Adrohaka said that he had courted odium by keeping the princess at his house and that in order to disarm all suspicion he was going to throw himself into the fire with gods as

his witnesses. Having said so, Adrohaka ascended the burning pyre; but the wonder was that not a hair of his head was singed. Gods on high cheered him and showered flowers on him. Those who had scandalised him evinced signs of leprosy on their faces. He was taken out of the fire by gods themselves. Even sages and seers were struck with wonder to see all this and worshipped him with flowers. The great Adrohaka also worshipped them all in turn. Gods, demons and human beings called him *Sajjana adrohak*—friendly to the righteous. The earth was changed into a veritable garden by the dust of his feet. The gods thereupon called upon the prince to accept the princess, saying that she was quite innocent and pure and that Adrohaka could not be compared with any one else in this world. "All people", said the gods, "are subject to vices like lust, anger, greed, etc. It is lust which binds man to this world of woe; yet, even knowing this, people would not give up lust. By conquering lust for the sake of righteousness, Adrohaka has as it were conquered all the three worlds and his heart is the dwelling-place of Bhagavân Vāsudeva Himself." After this the prince returned to his palace with his wife and Adrohaka was blessed with divine vision as a reward for his conquest over lust. With the aid of that vision he is now able to see and know without any effort all about the three worlds.

Thus engaged in talk with Srī Hari, Narottama reached Adrohaka's house and requested the latter to initiate him into the secrets of Religion. Adrohaka in his turn asked him to approach Puruṣottama Vaiṣṇava, whose very sight would remove all his doubts and difficulties and fulfil his heart's desire. Narottama went to the house of Puruṣottama and found him very pious, serene, and resplendent with all other divine virtues. When Narottama requested that pious devotee to instruct him, Puruṣottama replied very politely, "Bhagavān Srī Hari, the Supreme Deity, is always pleased with you. I feel overjoyed to see you to-day. You will be really benefited by seeing the Lord in my house, and all your wishes will be fulfilled." Narottama wanted to know where Srī Hari resided in his house and expressed his eagerness to see Him. Puruṣottama showed him the temple of Bhagavān Srī Hari and told him that by His very sight Narottama would be purged of all his sins and liberated from the bondage of rebirth.

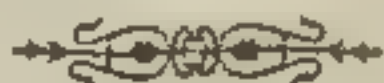
On entering the temple, Narottama was wonder-struck to see that the same Brahman who had all along accompanied him was seated therein in the pose called *Padmasana*. Narottama fell flat on the ground and caught hold of the feet of that Brahman. He prayerfully addressed Him thus, "O Supreme Deity, I was such a fool not to recognize Thee before. Be gracious to me, O Lord, so that I may have the proud privilege of serving You in this as well as the next world. O Madhusūdana, if you are really kind to me, then show me Your true divine form."

Srī Bhagavān replied, "O Brahman, I have ever felt a peculiar sort of affection for you. I appear before My Bhaktas sheerly out of love for them. By seeing, touching, speaking to, meditating upon, and singing the praises of virtuous persons even once one can attain the sacred regions. Constant association with them absolves one from all sins and one who is thus absolved from sins becomes one with Me for all times. You are no doubt devoted to Me; but I would ask you to go back to Mūka Chāṇḍāla in order to wash away the sin that has been incurred by you by killing the stork. He is a gem amongst virtuous men and very pious indeed. You have been enabled to get admission into My temple only by seeing him and having a talk with Me at his house. Only those virtuous people can obtain My vision who lead a sinless life through millions of births. You can now have the desired boon."

The Brahman said, " O Lord of the universe, let my mind ever reside in You; let it not hanker after anything else in this world." Bhagavān Srī Hari said, "Since your reason has taken such a turn, your wishes will surely be fulfilled. But your parents have not yet had the benefit of your service. You will therefore be able to merge in Me only after you have served your parents to their heart's content. Your penance has been negatived by the sighs and sufferings of your parents. Your prime duty, therefore, is to go back to your parents and serve them wholeheartedly. Even Brahmā, Siva or Myself connot save the man who has incurred the wrath of his parents. You must therefore worship your parents with your heart and soul and you will thereby attain Me through their blessings. The Brahman insisted on seeing the Lord's Divine Form, whereon the Lord in all His Mercy showed him His divine form—bearing the conch, discus, mace and lotus and glowing with effulgence which enveloped the whole universe. He also realized that Srī Hari was at the centre of the universe. He prostrated himself at the lotus-feet of Srī Hari and with a voice choked with tears of gratitude addressed Him thus:—"I have attained the goal of my life to-day. My eyes are really lucky to see You. My hands are blessed indeed to have touched Your feet! I am indeed a fortunate being. My ancestors have now attained the eternal abode of Brahmā and all my desires stand fulfilled to-day! But I am yet in a puzzle, O Lord, as to how Mūka and others came to know my secrets and as to wherefore You have chosen to live in the form of a Brahman constantly in the house of Muka, Subhā, Tulādhāra, Adrohaka and this Vaiṣṇava devotee."

Bhagavān Viṣṇu said, "O Brahman, Mūka Chāṇḍāla is always engaged in the service of his parents, Subhā is exclusively devoted to her husband, Tulādhāra is truthful and looks on everything with an equal eye, Adrohaka has conquered lust and greed, whereas this Vaiṣṇava is a singular devotee of Mine. Being attracted by their virtues I reside in their dwellings along with Lakṣmi and Saraswati so cheerfully and it is due to this that they are able to know everything."

If we want the Lord to reside in our houses, we, too, should try to emulate the example of these noble souls.

(Adapted from the *Padmapurana.*)

The Divine Grace: how to obtain it.

Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the eternal indestructible abode.

Renouncing mentally all works in Me, intent on Me, resorting to the *Yoga* of discrimination (*Buddhiyoga*), have thy thought ever on me.

Thinking on Me, thou shalt overcome all obstacles by My grace: but, if from egoism thou wilt not listen, thou shalt be destroyed utterly.

(*Gītā. XVIII 56-58*)

The Message of Prayer.

By Kshitindra Nath Tagore, B.A.

What is true prayer ?

One of the foundations on which our system of worship, in fact, any system of worship, has been built up is prayer. The root principle of divine worship having prayer for its basis is to love God with all our heart and to do work that He loves to see done. One of the wings on which this love soars high is prayer. It is through prayer that unison is effected between the human soul and the World-soul. It is through prayer that not only do we come to know Him as our Father and Mother, as our Companion and Friend in theory only, but we realize this as truth, as a matter of fact.

Simply to repeat a cluster of letters or words formed into a sacred text is not real prayer. Ordinarily, to get relief from our hundred and one troubles and woes, and to have our pleasures and comforts increased manifold, we, with our hands folded and eyes uplifted, offer our pitiful prayers to God, thinking, of course, that He will no doubt be moved by our tears and cries and eventually grant our prayers. Needless to say that even such prayers as these are not altogether fruitless and barren. They are not wholly unbeneficial to those offering such prayers. Even through such prayers the devotees get at times a glimpse of the Most High. It must, however, be said that those invoking God through such prayers do not see in reality that God is the fountain-head of all that is good and always bestows on us what will bring real good to us. To know the World-soul as All-good and, thus knowing, to invoke Him to manifest Himself within our soul and to bring our will and thoughts in tune with His good will is what may be termed as true prayer.

The means of fulfilment of prayers

To see our prayers fulfilled, what is of prime importance is to know Him as the veriest Truth and to follow the path of truth, depending fully on Him with the firmest and fullest faith in His goodness. To depend on God and to follow the path of truth are, in fact, so interwoven that one cannot stand without the other. To love God will make it incumbent on us to keep ourselves always on the straight path and engaged in works that will bring good to us and to the world at large. Victory is then sure to come to us and success must attend every matter that we may lay our hands on. Overcome fear by unshaken and absolute faith in truth and in your good acts and thoughts; you will then be surprised to see the wonderful power it has of giving you a forceful push towards the path of progress and victory and of unison with the World-soul. It is not possible for anyone to put obstacles in this onward march.

Prayer, not a sign of indolence

A man of prayer is not a man of indolence. He cannot be said to be an idle man having no work to do. Science tells us that the ray unseen by the plain eye is more powerful and active than that visible to the eye. It may similarly be said that the work done by us with no small amount of noise and pomp cannot stand comparison with the silent work done by a pious and prayerful man through his prayers. This is evident from the fact that thousands of worldly-minded men are eager to throw themselves at the feet of a truly prayerful man and to guide themselves even by his one gesture. Even the mountains do move and the rivers become dry, so the saying goes, at the bidding of a prayerful saint. Through prayer, one gets the purifying touch of the Sinless and All-pure, and becomes pure by shaking off all sins and impurities. Truly has the poet said, 'More things are wrought by prayer than this world dreams of.'

Notions on Prayer—Western and Eastern

One can see, even running, that too much materialitistic tendencies with a leaning towards violence are more in favour in the West than in the East, where it is almost universally admitted that, amidst all the materialistic thoughts, there flows a strong undercurrent of spirituality. It is therefore that in the West, spiritual matters like prayer are ordinarily accepted in a half-hearted way, whereas in the East, they are accepted for all that they signify. It is for this that proverbs like "Pray, but keep the powder dry" have got a permanent habitation in the language of the Westerners, evidently as indicating a deep want of faith in spiritual matters like prayer. On the other hand, the people of the East have kept kindling in their hearts with the fondest faith, for ages and ages, unique messages like the one uttered forth by King Viswāmitra of the olden days, with his roaring voice of thousand thunders—"Accursed be the war-spirit, the spirit militant, and victory be unto the spirit Divine, the spirit of justice and righteousness, the handmaids of God." In the East, the essential and controlling idea is, "Pray, and let the powder take care of itself." In fact, with the people of the East, it is Providence alone who is counted as the only strength and support of the weak and the the humble.

Obstacles to union between the East and the West

It is owing to this fundamental difference in their respective mentality that the East and the West do not often meet with an open heart. The game that is being played in the East in the present days by the peoples of the West does not seem to be likely to advance the cause of union; it appears, on the other hand, more than not, likely to obstruct it. The people of the East seem to feel shy of the embrace of the West, having uppermost in their mind the fatal result to the earthen pot in its effort to make friends with the brass-pot, as related by the famous Æsop. In their lip-union, both the East and the West are always careful to keep themselves at a safe distance when embracing each other. The kingdom of Heaven

will descend on the earth when sincere prayers for union will be offered by both the East and the West, realizing God to be the common Father and Mother, and when both will tie each other's hands with the silken bonds of sincere love and real brotherhood. It is beyond our conception what wonderful message will then be broadcast all over the world.

Baits by church to worshippers

Many an instance may be cited to show how half-heartedly spiritual things are viewed by the Westerners. In a well-known church in America, when the number of worshippers (!) began to dwindle down, a clever device, so we read in the newspapers of the time, was adopted to keep the church full during the service by holding dances after it was over. Only the other day, we read of a still more clever device to have a church filled with people, namely, that of purchasing bioscope tickets and distributing them free after the service! It is a matter of sincere regret that in India, the land of sages and saints, the wind has begun to blow to-day in the same direction. A few so-called religious sects have cropped up of late here in India, which, to see an increase in the number of their respective members, do not hesitate to support and encourage immoral acts among themselves. No doubt, under the benign providence of the good God, these harmful mushroom sects will, in not a very distant future, naturally go out of their existence; but the pity is that a considerable time is bound to elapse before the supporters of piety and morality will be able to wipe out the inky dark spots and deep scars that may be left by those sects on the body of the society.

Be Prayerful

To save our country from physical and moral ruin, to infuse new life into our country, we should stand on the firm ground of true spiritual religion and be prayerful in spirit; our will should be turned with the will of the Infinite God by doing good and bringing purity to the world around. If God is, and if His will and power are irresistible, and if, through prayer, our will becomes one with His, really no obstacles there are that can stand in the way of our gaining all-round good progress and freedom. In the spiritual world, the end alone does not justify the means; the end must be good as well as the means with which it may be obtained. It may be easy and pleasing for the time to take revenge for an unjust act done to you; but the world bows down its head with knees bent before the power that helps you to control that spirit of revenge, to conquer evil by good, untruth by truth and unrighteousness by righteousness. Even the gods come down from their seats in heaven with their eyes open wide with gladness to have a peep at such a joyful event. This power is ordinarily attained through real prayer. Prayer gives us strength to pray even for the good of our enemy.

May God kindle the fire of such prayer in our soul for all times, and may all our wretchedness and impotence be burnt to ashes in the fire thus kindled.

Control of Desires.

By K. R. Chawla.

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

The above are verses 36 and 37 of Chapter III of the Lord's Song (*Bhagavad-gītā*). In the first verse the true devotee Arjuna asked Bhagavān Śrī Kṛṣṇa the root cause of sin and in reply thereto Bhagavān said in the next following verse that it is desire and the resultant anger which push one towards sin.

A little consideration will convince us that, as a matter of fact, it is on account of one's desires and wants that one is led to the path of evil.

Kabir has well said:—

चाह गई चिंता मिटी, मनुआ बेपरवाह ।

जाको कछू न चाहिये, सो जग शाहनशाह ॥

"When desires are gone and the resultant cares have disappeared, the mind becomes full of rest. They who do not want anything are emperors in the real sense."

A Persian poet has in a couplet defined devotion to and faith in God. It runs as under:—

Zuhd-o-taqwa chist ai mard-i-Faqir
La Tama' budan zi Sultan-o-amir.

In the first half of the couplet he asks the question, "What is devotion to God and faith in him ?", and in the second half he answers that it consists in seeking nothing from the King or the rich.

Another Persian poet has said that "the thing which turns lions into foxes is desire ! the desire !! and the desire !!!" The couplet is as under:—

Anki sheran ra kunad robah mizaj
Ihtiyaj ast Ihtiyaj ast Ihtiyaj.

The following verse appears in the *Kaṭhopaniṣad*:—

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

"When all the desires, finding place in one's mind, have vanished, this mortal being becomes immortal and thereafter he becomes one with *Brahma.*"

In verses 40 and 41 of Chapter 80 (*Naziat*) of the Holy Quran it is said that paradise will be the abode of those who fear God and are not led away by the desires of their mind.

In verse 50 of Chapter 28 (*Alqasis*) of the same holy book it is said that no one is more erring than he who follows his low desires.

In *Hadis* it is said that no one can become rich by the possession of a number of things, but richness lies in the control of desires, *i. e.* contentment.

In the holy Granth Sahib of the Sikhs in *Gauri Mohalla* 5, it is written that he alone is a brave and real man who can control his desires, he alone is worthy of praise who can subdue them, he alone is free from troubles who can suppress them, and he alone can be called rich and respected who can extinguish them. The text is as under:—

जो इस मारै सोई सूरा । जो इस मारै सोई पूरा ॥
जो इस मारै तिसह बड़ाई । जो इस मारै तिस दुख जाई ॥
जो इस मारै सो धनवंता । जो इस मारै सो पतवंता ॥

From the quotations given above it is pretty clear that if any one wishes to live a real and happy life in the world, he must free himself from low desires. Desires are, of course, of two kinds —good and bad. It is the latter kind of desires that one should liberate himself from, as it is these that make one selfish, that prompt one to harm others, that lead one on to the path of sin by weaning him from the path of righteousness and truth. Such desires should never be allowed to enter into one's mind. Most of the troubles and pains of the humankind are created by vain desires. Their non-fulfilment produces anger, hatred and several other vices. He who is content and never allows his mind to be agitated by evil desires, always remains calm and cool and his mind is always at rest, and this is what is really needed by human beings. The attainment of peace of mind is the "Be-all and end-all" of mankind, and this can only be had if one can control his desires. There is no doubt that it is not an easy task to conquer this formidable enemy, but with constant practice and meditation, coupled with implicit faith in the Almighty Father, this object can be gained. The first step for the achievement of this end is to reduce one's wants as much as possible. It is only due to our wants that desires are created. The restriction of wants automatically kills the desires. No wants, no desires. No desires, no struggles. No struggles, no disappointments. No disappointments, bliss and happiness.

The Divine Properties.

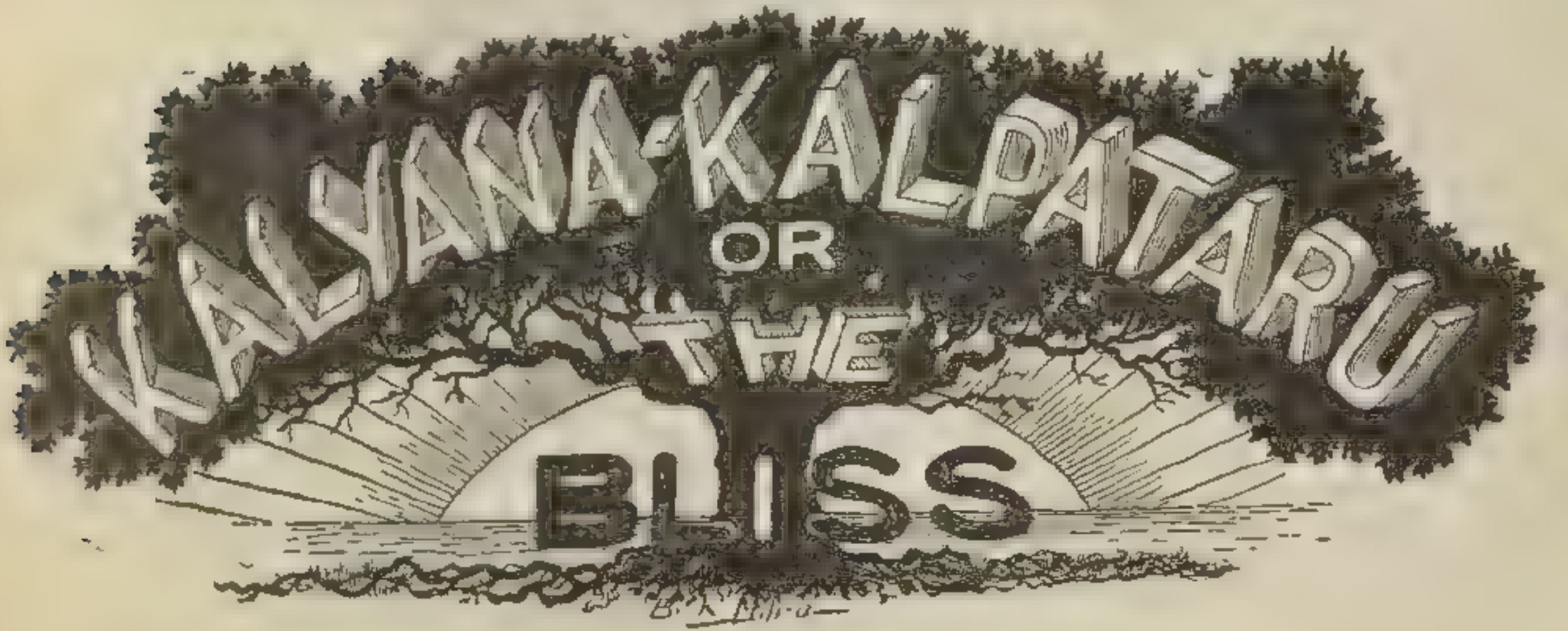
The Blessed Lord said: Fearlessness, cleanness of life, steadfastness in the *Yoga* of wisdom, almsgiving, self-restraint and sacrifice and study of the Scriptures, austerity and straightforwardness,

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness;

Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata.

(*Gītā, XVI. 1-3*)

Śiva and Śakti.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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आदिः स संयोगनिमित्तहेतुः
परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यम्
देवं स्वचित्तस्थमुपास्य पूर्वम् ॥

(Śwetāśwataropaniṣad VI. 5)

Having first worshipped that adorable God who, mingling with earthly existence, possesses as His own all forms of life, we behold Him as the beginning, the efficient cause of all combination of elements, the Indivisible for whom there is no distinction of Future and Present and Past.

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the last number*)

THE CONSEQUENCE

But what was the resultant benefit, to Greece in general and to Sparta in particular, of all these grand plans and superhuman efforts for the achievement of Physical and Intellectual Efficiency? Did Sparta—or even Greece—achieve the expected result of becoming the Suzerain Power of the world? Nay, rather, have they even survived as an Empire on the face of the earth? No, not at all. On the contrary, the Greek Empire itself is nowhere! And, beyond the memory left behind, by Greece, of her Ideal of artistic finish and her cult of perfect physical, intellectual, cultural and other departmental efficiency as its legacy to the modern world, which even the most modern of modern artists and culturists feel bound to and do therefore actually pay their hearty tribute and reverential homage to in their lectures, their magazine-articles and so forth, the great Greek Empire of Ancient European History has left practically *no mark* on the History of the world, nay, even of the Greeks of the present day!

ROME'S CULT OF LAW AND ORDER

Turn we now to the case of Rome and analyse her story. If the secret of Greece's ancient greatness is to be found in what we have called Lord Curzon's Cult of Efficiency, it may be said with equal Historical Truth and accuracy that the secret of Rome's ancient greatness is to be found in what, from our experience of modern Indian history, we may similarly describe as Lord Curzon's Successors' Cult of Law and Order; and: that, Rome paid one-pointed attention to and performed *Pūjā* at the shrine of Law and Order and fondly believed that, if and when the State carried out all things in the strictest possible accordance with a carefully planned, thoroughly organised and correctly codified System of Law and Order governing all conceivable aspects, branches, departments and phases of life as its National Ideal, then there *could* be absolutely no possibility of any confusion or weakness ever creeping into Rome's National Life in any respect whatsoever and dragging it down, even to an infinitesimally small extent, from its lofty level of absolutely uncontroverted and all-round superiority to all the other nations of the world! The Cult of Law and Order, therefore, it was which Rome sought to and did actually beat all others in throughout the mighty days of her Ancient History!

THE CONSEQUENCE

But with what ultimate consequence? Has the Roman Empire remained

the Ruling Power of the world, nay, even survived as an Empire in the history and on the map thereof ? Once again, a clear and emphatic 'no, not at all' is the only possible answer; for, beyond the single fact that Rome's legacy to us of Law and Order has left such a prominent mark on the history of the world that, even to-day and even in India, students of Law in our Law Colleges are called upon to begin their course with a study of Roman Jurisprudence, it is no exaggeration to say that the Roman Empire has left *no mark* worth mentioning on the history of the world ! And, as for the other fact, that the Vatican (the Holy See of the Pope, the Ecclesiastical Pontiff of Roman Catholic Christianity) is geographically located at Rome, this is a matter connected with the history of latter-day Italy and has absolutely nothing to do with the History of the Ancient Roman Empire and its Cult of Law and Order !

OTHER EMPIRES

Let us now turn to the history of the other Empires, namely, the Syrian, the Assyrian, the Persian, the Babylonian, the Chaldean, the Phœnician, the Egyptian, the Ninevite, the Carthaginian and so on, of the ancient world. The *honest* historian has no option but to admit that their cases are alas ! much worse than even those of Greece and Rome ! We know, from the pages of history, something, at any rate, of the details connected with the daily life, the religious beliefs, the national practices, the social customs, the legal usages, the cultural ideals, and so on, of Greece and Rome; but we know, nothing—or next to nothing—about the corresponding facts associated with the lives of the people of these other Empires which we have just named ! And, what little we do know of them, *e.g.*, with regard to Hasdrubal, Hamilcar, Hannibal of Carthage and so forth, has not come down to us from the Historical Literature of these very peoples themselves but only from the pages of books written about them by *enemy historians*, *i.e.*, the Romans, etc. !

A SIMILE

A simple simile from our own Scriptures will make the position clear. Just as all that we know about Rāvaṇa, Hiraṇyakaśipu and other Rākṣasas, Asuras and so on has been obtained by us, not from the pages of books of History written by the Rākṣasas and Asuras themselves, but only from the *Rāmāyaṇa*, the *Bhāgavata* and other such Scriptures of their enemies; so also is the case here, *i.e.*, that most of the material connected with these other empires has come to us from the books written (or caused to be written) by the very foes who conquered, destroyed and exterminated them altogether ! So thoroughly and completely have they been wiped off the map and the history of the world that, in fact, it is difficult even to say what exactly was the secret of the greatness of these various empires !

OBLIVION

Doubtless there was (as there must necessarily have been) some secret, some particular factor, some special feature, which made each of them great and tremendous in its own way

and at its own time; but whatever that factor, feature, or secret was, it could only keep that particular empire alive and predominant for a short while, but was not sufficient to keep it in life and in predominance for ever! They all had their own separate religions which they believed in and followed; but, obviously, as testified to by History, none of these religions had the necessary vitality and capacity to maintain itself and enable its adherents to live on for ever! They have all gone into absolute oblivion!

THE CASE OF INDIA

Let us now turn our attention to and—over against the history of Greece, Rome and other empires as a whole—study the picture of India's History, compare and contrast the two, observe the salient point or points of difference in the actual history thereof and trace therefrom and determine for ourselves the inevitable differences in outlook, ideal, cult, principles and mode of life which must necessarily have accounted for the serious differences thus observed in the actual history! Have we, in India, from ages past, paid similar attention to any such Cult of Efficiency, Law and Order and so forth which made Greece, Rome and other empires great in the past? The answer to this question is 'Yes' and 'No'! It is 'Yes' to some extent but not to the same extent as in Greece, Rome and so forth, and, therefore, it is, to some extent, 'No'! Let us go into this a little deeper down and analyse things clearly for ourselves.

INDIA AND EFFICIENCY

The Spartan Ideal of Efficiency was certainly given a high place in India's *Sanātanī* Scriptures too! In fact, the great value, the tremendous importance and the absolute necessity of *Brahmacharya* for achieving perfect Physical and Intellectual Efficiency have been insisted on in our Scriptures as they have been insisted upon in no other Scriptures of the world! The Perfection of the Individual, physically and intellectually, in order to make his body and his intellect absolutely perfect instruments in his hands for achieving his goal—this was and has always been our Hindu ideal. But, in spite of all this emphasis and insistence on perfect and all-round Efficiency, it must be carefully noted that this seeming Ideal of Efficiency is, according to our Scriptures, really not an *ideal* for and by itself, but really a *means* to the realizing of another and a *Higher* Ideal which is the *real* objective of the *Sanātanī* Scriptures! What this real, higher and ultimate goal was, we shall presently see.

INDIA AND LAW AND ORDER

As regards Law and Order, too, it may be truly said that no nation, no race and no Religion in the history of the world has ever emphasised Law and Order in the way that India, the Hindus and Sanātana Dharma have done! The tremendous stress laid on Discipline, *i.e.*, on absolute and implicit obedience on the part of the Son towards the Father, the Younger towards the Elder brother, the servant towards the Master, the disciple towards the Guru, the *Prajā* towards the *Rājā* and so forth, is a characteristic and unique feature of Sanātana Dharma, which is too well-known to need elab-

orate substantiation, exposition or even illustration. And yet, even here, as we shall presently see, the seeming ideal of Law and Order, of Discipline and of Obedience is not an ultimate and real Ideal by itself but only subordinate to a *Higher* Ideal, which is the *real* objective! In fact, one might correctly sum up the whole position herein by saying that whatever contributing factor towards National greatness be taken into consideration—be it individual physical efficiency, military prowess, financial strength, intellectual acumen, power of organisation, self-forgetting service of the country or any other whatsoever—every one of these items was taken into account and actually *enjoined* too by our Scriptures; but not a single one of them was the actual *ideal*! Each of them was there only as a *means* towards a specific end; and each such means was carefully considered with a due and vigilantly-balanced sense of proportion and perspective and ordered to be made use of and acted upon in accordance with the requirements of a perfectly co-ordinated *Plan* into which all the several means fitted to perfection!

THE REAL OBJECTIVE

And what was this real Objective? The only method by which we can rightly understand this is to study the attitude of Sanātana Dharma towards the hitherto-mentioned ideals and cults of other nations and the exact place given thereto in the *Sanātanī* scheme of national life!

(1) As regards efficiency, the Upaniṣadic text:—

नायमात्मा बलहीनेन लभ्यः ॥

shows clearly that, according to the *Sanātanī* conception of life, not merely *worldly* success but even *Spiritual* Self-Realization is impossible except on the basis of all-round *Strength*! The examples of Śrī Hanumān, Bhīsma and other great Brahmachārīs of Ancient Indian History will go to show how, in ancient India, the Ideals of perfect Physical Efficiency and Intellectual Efficiency were always put together and found to go together as *contributory factors* to Success! But they were not desired for their own sakes but merely as *contributory factors* towards the achievement of *Dharma* and therethrough of Spiritual Efficiency! The passage in the *Bhagavadgītā*, which says:—

बलं बलवतां चाहं कामरागविवर्जितम् ।

(*i.e.*, that Strength alone which is free from the influence of passions at its source and from tyrannical tendencies in its effect is of the Divine nature) makes this clear, namely, that the *Sanātanī* Cult of Efficiency is not of the Spartan type, which places a premium on physical prowess and intellectual 'Cuteness' achieved at the expense of all Spiritual and even *moral* considerations, but of one which brings them all together and keeps them under the control of and in subjugation to *Dharma*!

(2) Similarly, with regard to Law and Order; it will be noticed that the striking and unforgettable instances of Prahlāda *vs.* Hiraṇyakaśipu, Vibhīṣaṇa *vs.* Rāvaṇa, Bhīṣma *vs.* Paraśurāma and so on, throw light on the fact that even the Law of Discipline and Obedi-

ence was one which came under the Higher Law of *Subordination to Dharma*! And this is why we have Śrī Kṛṣṇa saying in the *Bhagavad Gītā*:—

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

i.e., all desires not inconsistent with *Dharma* are of the Divine nature.

(3) In the same manner, it can be seen that all the other desirable factors in life which can possibly make for individual or National prosperity, progress and success are all permissible to us; but, at the same time, even the best and the loftiest amongst them has to be under the control of *Dharma*, which ought to be our *predominating* consideration at *all* times, in *all* places and under *all* circumstances !

SANĀTANĪ MADNESS

All things considered, we may sum up the whole position by saying that we Sanātanists have always been, still are and will ever remain, *mad* after *Dharma*. We have been called 'mad' on this account. But this madness of ours is one which we honestly feel (and shall presently prove) to be much better—even from the point of view of worldly wisdom and policy—than the boasted and boosted *sanity* of other people !

(*To be continued.*)

The Memorable Moonlight.

By Samananda.

It was Calmness ! The night was still and everything asleep. The moon-beams were playing on the silvery surf of the Jamuna. The vast expanse of ether was radiant with stars. On the bright banks of the river stood a majestic tree. It cast a shade cooler than the moon above. Underneath its branches, lustrous with leaves so green, there rose a little platform up from its hidden roots. Here, O tired Pilgrims on Earth, let us rest a while !

Hark ! how sweet it comes, the music of an unseen flute ! Carried by the scented breeze from the mango groves ahead ! The very air is compressed into a mysterious melody. Have you ever tasted such a music else-where here ?

Hush ! there he comes, the little Cow-boy of Gokul ! Haven't we seen him shooting marbles in the streets ! and pinching the ears of innocent children ! Yes, the same Rogue, the sweet Kṛṣṇa of Brindaban, who killed the Demon, Pūtanā, as a suckling child and lifted up the hill even as a feather ! He is a wonder to one and all in the neighbourhood ! Let us stand aside.

He entered the scene in human form—He, the Lord of the three worlds and ether, He, the maker of this mysterious Universe, He, who is the Thief and the Judge, the Murderer and the Victim, the Musician and the Music, all in one, entered that scene,—where Nature was clad in the most bewitching garments of her own ! Peace !

Questions and Answers.

By T. L. Vaswani.

Q:—What good does *tapasyā* do? What is your experience?

A:—It strengthens my soul.

Q:—What is the purpose of life?

A:—To serve and be poured out as a sacrifice!

Q:—What is the need of India's youth?

A:—A spiritual Ideal. Let not the youths in hate or pride or ignoble imitation extinguish the light of the Ideal which India's seers and sages have lived by, through the dark centuries of her suffering and subjection.

Q:—In a world tarnished with hate and darkness, why do you still believe in love?

A:—Because Love is a creative *Śakti*, and Love is a bridge-builder between nations and races and religions.

Q:—What is your conception of death?

A:—The dawning of a new day wherein the soul rises to a new life.

Q:—Where may I look for the beautiful?

A:—In simple, lovely things.

Q:—Life, you say, is worth living. Do you forget its defects and disappointments?

A:—I don't. But disappointments I regard as His appointments, and defects are rungs in the ladder of evolution.

Priceless Gems.

(Picked from the letters of Syt. Jayadayal Goyandka.)

To view pleasure and pain alike everywhere on the analogy of one's own self, and to visualise the identity of the soul with God at all times and places is a very superior type of realization.

× × ×

It should be taken to be a healthy sign of a very high type of mental equilibrium when after a process of emptying the mind of all thoughts the process itself ceases, and the mind becomes perfectly calm and there remains only "One" and nothing else.

× × ×

It is accounted a very high type of devotion when one is so completely merged in the love of Śrī Nārāyana that he becomes oblivious of his own self as well as the world around him.

× × ×

The highest state of contemplation is attained when after repeating the process of elimination ('नेति, नेति') the effort of elimination also ceases and is merged in the tranquil soul or in the Lord Himself.

× × ×

Failure to remember God at every moment of our lives and want of time to hear the songs of His glory is a matter for great concern.

× × ×

Seeing the faults of others, we should not bear hatred or ill-will towards them. If hatred and malice have got to be harboured at all, let them be directed against the vices and evil propensities residing within the heart of a man. Just as the kith and kin of a person who is infected by plague are afraid of going near him for fear of catching the infection, but they are anxious all the same to see him cured of that fell disease, and also try their utmost to help him while keeping themselves aloof from him, he being dear to them; similarly, when we find a man guilty of theft, adultery, etc., we should not hate or despise him, taking him to be our beloved brother, and should try to rid him of those vices while keeping ourselves on the alert not to catch the infection.

× × ×

God is exceedingly kind and benevolent. He showers His blessings on us even though we hardly deserve them, and loves His devotees as His very soul. A person who has realized this truth cannot find rest even for a moment without seeing Him. The Lord Himself can give up anything for the sake of His devotee, but He cannot forsake His devout lover even for a moment.

× × ×

One should always remember death and should consider the whole world as well as one's own body as ephemeral and transitory. Along with this the practice of *Japa* (muttering of the Divine Name) and meditation should be very vigorously and intensely carried on. One who does so gets the highest bliss in return.

This human body has not been vouchsafed to us merely for filling the belly. Even worms and insects, dogs and swine, donkeys and cows exert all their life to fill their bellies. If we, too, live the kind of life that they do, we shall have wasted our precious lives. He alone is liberated while living who does not recognise the existence of the body and the world and, as a matter of fact, his life alone is worth the name.

× × ×

The time which passes without remembering the Lord is thrown away. A person who realizes the value of time can never afford to waste even a single moment. Prayer purifies the heart and it is then alone that the attraction for the world and the attachment to the body vanishes and after that the world loses its very entity. Only the divinity remains.

× × ×

The world is like a dream, like water appearing in a mirage: to realize this is *Vairāgya*, true dispassion. Without *Vairāgya* the mind does not get detached from the world and without aversion to worldly enjoyments it is extremely difficult for the mind to cling to the Lord. Therefore, having regard to the state of things in the world, one should try to understand its real nature and thereby cultivate and develop the spirit of dispassion.

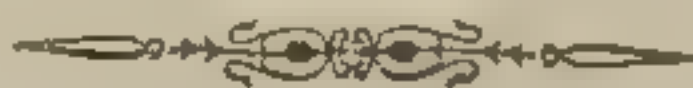
× × ×

God is present everywhere, but He has concealed Himself behind His own *Māyā* or Cosmic Veil. Nobody can know Him or believe in Him without prayers and worship. God is recognized only when the heart has become transparent and pure through prayer. God is perceptible to all, but we cannot see Him due to the veil of Illusion that lies before our eyes.

× × ×

Attachment to the body must be overcome. This body has got to be cast away one day. It is not therefore wise to love it and thereby to fall into the meshes of infatuation. Time is passing away, and the moments that have passed can never return. Hence we should take care not to waste a single moment of our precious lives and, withdrawing all attachment to the body and its pleasures, should love God with our heart and soul.

× × ×

Constant meditation naturally follows close upon constant remembrance of the Lord. Remembrance of God is the backbone of meditation; hence prayer and remembrance of God must be vigorously carried on. In this world there is no way to liberation save the worship and remembrance of God. Remembrance of God must be considered as a priceless treasure. It is very difficult to remember the Lord at all times, so long as one does not consider it to be the most precious thing. Remembrance of God is superior to everything such as riches, pleasures, body, etc. When this conviction gets firmly rooted in our mind, then and then alone constant remembrance of God is possible.

By the touch of the Philosopher's Stone.

By a Devotee.

(*Continued from the last number.*)

Act II.

Scene 1—Roadside.

Enter SUBUDDHI *and* VALLABHA.

SUBUDDHI—I see, you slept under a tree. You ought to have told me, then I would have taken you home.

VALLABHA—This is the place for me.

SUBUDDHI—Well, let me ask you, have you been driven away from home, or has there been any quarrel? Else why all this in such a young age? I say, please tell me for sooth, why is it that you have left home?

VALLABHA—There came the call from the Lord, and this humble servant could not resist it.

SUBUDDHI—Well, why do not give out the real thing? Is it due to the fact that he wants to deprive you of the share of your ancestral property? If that be so, why do not you tell me? I know all that your father possessed. You were living in a joint family; how can you then be cheated!

VALLABHA—Oh Lord! Merciful Father, have pity upon this old fellow; without Your grace there is no hope of his recovery from the mire of worldliness.

[*Begins to go.*

SUBUDDHI—Well, why do you go away?

VALLABHA—I have long left my Lord, sir; I can no longer wait.

SUBUDDHI—Yes, I understand; you have got aversion for the world. But then why do you go away? Why do not you do me a good turn before you leave?

VALLABHA—What power have I? You pray to the Lord. He will help you.

SUBUDDHI—You yourself are my Lord, grace from you is sufficient for me. Not much, please put your signature on this blank sheet of paper.

VALLABHA—I am a beggar, why signature from me?

SUBUDDHI—Well, on your part you have given up everything. What harm, then, if an old man like me gets something.

VALLABHA—You know my brother, Sanātana; he will help you.

SUBUDDHI—I said all this for your good only. Do you know that nobody will take food at Sanātana's house? Too much presumptuous you have all become! Know me to be in opposition from to-day. Your wife and that of Rūpa, if these two remain in that house, nobody will step in there. It is no longer a secret that they roam about at night finely attired.

VALLABHA—Ah, my Lord, this old man is sunk in delusion; please give him the light of knowledge.

[*Exit Vallabha.*

SUBUDDHI—These fellows are too cunning; their idea is that with money

they will do everything. What a fool Chakravarty was, and also what a mistake the Brahmans of Uttarpara did! Oh, there he comes. Ah, what is it? Is he in collusion with the servant of Sanātana? No, not that; perhaps Sanātana has got frightened to know all this and so has sent the servant to pacify and win us over. But I, for my part, am not coming down so soon; I shall not be satisfied unless I get a good landed property from him. Let me stand aside and observe what they do.

[*Subuddhi hides within.*]

Enter ISHAN *and* JIVANA.

JIVANA—Well, dear Ishan, I know nothing; that old fellow—Subuddhi—has taught me these.

ISHAN—If my name is Ishan, know it for certain I will drive you away from your homestead.

JIVANA—Well, I am a poor Brahman I am quite innocent.

ISHAN—Sirrah, your forefathers up to the seventh generation have forfeited the right to be called Brahmans because of your conduct. Dare you spread stories about my mothers?

JIVANA—Save me, sir; that wicked Subuddhi has taught me all this. I say this on oath. That old fellow was here just now and has fled at your sight.

SUBUDDHI—[*From within*] Not a very good omen. Let me fly. Demon-like in appearance is this servant. He may commit an insult upon me.

JIVANA—See, dear Ishan—there, the old fellow is flying away.

ISHAN—Wait, old fool; I shall set fire to your face.

Enter SANATANA.

SANATANA—What this tumult about, Ishan?

ISHAN—This Chakravarty and that old Subuddhi are spreading stories about mothers, sir.

JIVANA—No, sir; no sir. I am known to Rūpa Goswami. I am not a man of that nature. Sir, just see, sir, Rūpa Goswami has written something for me. Here it is, sir.

SANATANA—Ishan, let go his hand.

JIVANA—[*Aside*] This is the chance to run away.

SANATANA—Well, Brahman, wait a little—stand for a while.

JIVANA—I shall be a fool to stand any longer.

[*Exit Jivana.*

SANATANA—[*Reads the letter*]

"What has become of Mathurā, the city of the King of Yadus? Where is gone Kosala—the kingdom of Srī Rāmachandra? From these know it for certain that this world is ephemeral."

Brother Rūpa! you are fit to be my teacher. True, the city of Mathurā is gone; Rāmachandra's kingdom of Kosala no longer exists. I know all this, but still I have great attachment to worldly objects—as if they will not have at any time to be left behind. I saw Vallabha a beggar, but I had the hardihood to come and sleep in a palatial building. Rūpa lives under trees, and I am in a royal house. My Lord is a Sannyāsī; I am under intoxication of the high office of a Wazir. What will become of me? When shall I be free from this attachment? The Nawab will not leave me—that is certain; I shall therefore flee. Well, Ishan, I am going away; tell the Manager to tear off the documents drawn by all my debtors. You please take care of your mother and tell her that she may give away my all to the poor, leaving only a trifle sum for her bare maintenance. And you take this seal of my signature.

ISHAN—Where are you to go, sir? I am not going to leave you.

SANATANA—No, no, you better return home, my wife at home will be anxious. There is nobody to take care of her; you had better be in charge of her.

ISHAN—Dear sir, I know only you and nobody else.

Enter two Officers *of the* Nawab.

OFFICERS—Good morning, our respected Wazir.

SANATANA—Good morning.

FIRST OFFICER—The Nawab had been to your place.

SANATANA—Eh! the Nawab?

FIRST OFFICER—Yes, he came to see you on hearing that you were ill; but he got a little vexed not to find you at home. Instruction is left with this humble servant to take you to him.

SANATANA—Yes, I am really sick—sick in mind. Had just gone out for a walk. I am unable to pay respects to the Nawab.

FIRST OFFICER—Sir, excuse me. You cannot disobey the Nawab. Kindly accompany us or there is a very hard order. Pray do not put the humble servant to a false position.

SANATANA—What, the Nawab has asked you to take me by force!

FIRST OFFICER—Dare I not be so impertinent to say that.

SANATANA—Then, let us go.

FIRST OFFICER—The elephant is ready, come.

SANATANA—Ishan, take the news home. Perchance I may not return again.

[*Exeunt both.*

ISHAN—This servant cannot part from his master. I must know what happens at the Nawab's Court. I must ride behind.

Enter a Guard *with* JIVANA.

GUARD—Sir, you sought this Brahman. He was running away; I have just arrested him.

ISHAN—All right, let him go. Well, you Brahman, come with me to the Manager I shall return your document to you.

[*Exit Ishan.*

GUARD—Go away Brahman, you are fortunate.

[*Exit the Guard.*

JIVANA—So much frown from a servant and so great an insult from a guard! If I follow him, he will take me inside the house and behead me. No use of getting back the document. So much insult to a son of a Brahman and that for nothing! Well, money is everything; money is all. If I can get money, I shall return home; otherwise not. Off all thoughts of the family; away all thoughts about home, wife and child. I go away straight with this cloth as my all. Well, I have heard many have been cured of fell diseases by praying at the door of Siva in Benares. Let me also go there and pray. If Siva gives me money, it is well; if not, I shall starve myself to death at his doors.

[*Exit Jivana.*

Scene II.—The Court of the Nawab.

Enter SUBUDDHI, Hakim, *the* Nawab *and* Officers, *etc.*

SUBUDDHI—Sir, it is simply a falsehood that he has got a disease. Please ask the Hakim to ascertain the fact.

HAKIM—Why, it is you all who are troubling a good man. It is true, he has got no disease; but he is mentally very much disturbed: you want to outcaste him.

NAWAB—What ? What is the matter ?

HAKIM—Dear sir, your humble servant has come to learn that this Brahman—Subuddhi—is trying to excommunicate our Wazir, as he holds office under you.

SUBUDDHI—Well, Hakim Sahib, please do not blame me for nothing. The ladies of his family are going astray and so the people want to excommunicate him. What am I to do ?

HAKIM—Just hear, dear Nawab Saheb.

NAWAB—You too have now lost caste [*spitting upon him*], as I spit upon your face.

SUBUDDHI—Ah, my God.

NAWAB—Do you know, Sanātana is like a son to me ? And dare you still to stand against him ? Who is there ? Take this fellow round the city and with the beating of drums proclaim that he has lost caste. [*To Subuddhi*] I let you escape with this much, as you were once a respectable man.

[*Exit a guard holding Subuddhi by the hand.*

Enter SANATANA.

Dear Mallik, to-day I have taught a good lesson to an enemy of yours. I have spat upon Subuddhi. Because of sorrow you have confined yourself in your house. Why did you not inform me of your trouble so long ? I shall thrust beef down the throat of those who will refuse to dine at yours.

SANATANA—Dear sir, why have you done that ? For the sake of this humble servant, why have you risked your fair name to be tarnished with blame ?

NAWAB—Dear Mallik, you are like a son to me. One who is an enemy to you is an enemy to me also. Your brothers have become Faquirs; it has been such a shock to me !

SANATANA—Dear sir, within me live my enemies—six in number, strong and turbulent, and always trying to lead me astray, and the mind is restless because of their oppression. Passions have made permanent abodes in me and I am ever duped with false hopes. Though privileged to have a human birth, I am living the life of a brute—busy only with sense-enjoyments; while the days are passing by. Death is constantly dogging the footsteps, still I do not come to my senses. New dreams, new thoughts of enjoyments are haunting me like billows in a rough sea; as if this frail body will never come to an end, as if I shall have not to bid adieu to this world. Though time is passing, I find no ebbing of my desires. Dear sir, I have no enemy outside of me; the greatest foe I have, lives within me. Better senses have all fled; I live in the darkness of ignorance with not the least devotion to the Lord.

NAWAB—Hakim, he has gone mad. Please give him some medicine.

HAKIM—Dear sir, some kind of epidemic is causing havoc amongst the Hindus—many of them look deranged like him, and mutter * 'Goura', 'Goura'.

NAWAB—Mallik, do you also want to be a Faquir like Rūpa ?

* Shortened form of Gouranga.

SANATANA—Dear sir, will that blessed day come to me when with overflowing devotion to Sri Kṛṣṇa I shall pass my days on the banks of the Jamuna in Vṛndāvana; with Sri Kṛṣṇa on my lips I shall sing and dance and pass from bower to bower; the queen Rādhā will bless me; I shall be freed from the scorpion bites of worldly desires, and live happily in the company of Saints; plunging into the depth of meditation, shall lose all outward consciousness and get the visions of Rādhā and Kṛṣṇa within me I shall enjoy heavenly bliss even on this earth !

NAWAB—Mallik, listen to my good advice. Just give up all these mad thoughts of becoming a Faquir and give attention to your duties. Your brother also is gone, you also will not work; who will work as my Wazir ? Had I known all this, I would not let Rūpa go. I am your master; if you do not obey me, you will incur sin—do you consider that ? Just go and see the State papers regarding Orissa; I have come to know there will be some fight shortly.

SANATANA—Dear sir, how can he work—he who is tossing in the high waves of mid-ocean ? Please give your works to a better hand. Day and night I am moving like a madman, with a body from which as if the soul has fled and my thoughts constantly running towards the Lord. Dear King, no longer keep one who is a burden unto you. Please remove him at once. A dead man can do no work—I am more like a dead man because of grief at not realizing God.

NAWAB—Then am I to understand that you will not work ?

SANATANA—Dear sir, your humble servant is unfit for any work.

NAWAB—Well, I warn you—just be careful. I have excused you enough, as I have got some affection for you.

SANATANA—Dear sir, true indeed you have looked upon me as a son and I have got many favours from you. You have bestowed wealth upon me which will be the envy of the god of riches. Men of high position even look small before me; I am the object of special favour from the Nawab. You have been my stay and main support. But oh ! the King on earth, the fear of the other world is constantly haunting me; that inevitable end is fast approaching and who will give me shelter ? Days are passing; life is coming to an end; death is constantly on the pursuit; wealth or fame—nothing will avail; only the name of God can help. So I am eager to have devotion to Him. Dear sir, forgive one who is helpless, and do me a great favour by letting me go.

NAWAB—Then you are determined to be a Faquir ?

SANATANA—Sir, if you give me leave to go, I shall take shelter under that great king of Faquirs.

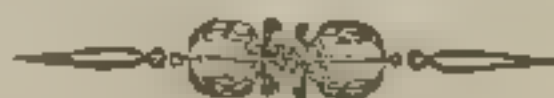
NAWAB—And if no leave I give ?

SANATANA—My whole being has been given to God. What will you do with a dead body ?

NAWAB—You will soon know what I shall do. This madness will see you thrown into imprisonment. Thou infidel, you do not know the Nawab as yet; hence so much stubbornness on your part. Who is there ? Throw him into a prison-cell.

[*A Guard carries away Sanatana.*

Hakim, his brain is deranged; just look after him.

[*Exeunt.*

The Philosophy of Love.

By Hanumanprasad Poddar.

1. Love is not love which centres in any object of sense.

2. All conventions and restrictions are automatically relaxed in love—such is the law of love.

3. Love is only a dream so long as conventions and restrictions are deliberately ignored and done away with. Some sort of attachment must be prompting you to do so. In love, you have not to break the laws.

4. There is a peculiar intoxication in love, which does not allow the lover to look to observances and customs of society.

5. In love there is, of course, the quest of happiness, with this difference that the lover looks upon the happiness of the Beloved as his own happiness.

6. A true lover will find happiness even if he has to bear the tortures of hell for the sake of the Beloved,—if the Beloved finds joy in it; for he has completely merged his identity in that of his Beloved.

7. A prostitute alone seeks her own gratification and we know, her love has no value, no meaning. A chaste and faithful wife, on the contrary, tries to please her lord even by sacrificing her all. Her happiness lies in making him happy, because she does not recognize anything to be her 'own' excepting her husband.

8. If the Beloved flouts the lover in his very presence and shows intimacy to or makes love with a new-comer, the lover does not feel offended or insulted thereby. On the contrary, he will feel immensely pleased to think that his beloved is happy.

9. He alone is eligible for the divine gift of love who can bear the pangs of separation, put up with insult and oppression, threats and reproach, and can afford to remain happy notwithstanding all this.

10. Love knows no expression. The portals of Love are opened only when the lover is prepared to sacrifice his all, surrender his earth and heaven at the feet of the Beloved.

11. It is really very difficult to be blessed with true love. The lover has no right to grumble even if he has to spend his whole life in mere expectation.

12. Love is not a plaything; it is a blazing fire. He alone is able to realize the goal of his life who embraces this fire, forgetting everything else.

13. Love knows no limits. Where there is limit or restriction, rest assured there is no love there.

14. Love is its own reward; one who treads the path of love finds new vigour and encouragement in proceeding further.

15. Love is indescribable. It is to be found hidden in the cave of the Lover's heart: whatever comes out is a mere semblance of it.

16. The divine Rāmachandra is recorded to have sent the following message to Śrī Sītā to mitigate her pangs of separation:—

"O My Beloved! My heart alone can feel the intensity of love subsisting between you and Me and that heart is ever with you. Know this much to be the secret of love." *

17. Kabir says:—

Love does not grow in a garden, Love does not sell in the market. Prince or pauper, whoever may desire, can have it in exchange for his life. So long as there was 'I', Hari was not; now that there is Hari, 'I' is gone. The path of love is very narrow and the two cannot go together.†

Union.

Light suffuses all my soul.
I am rapt beyond the world,
Where the part has found the Whole
In the lotus-bosom furled;
Where the lovers, life and light,
Find in love their heart's delight;
Where the days and years are lost
In a dim delicious haze,
And the Dove of Pentecost
Sings his supernatural lays:
Life and light within me lie
While the Stream of Time flows by.

Meredith Starr.

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* तत्व प्रेम कर मम अरु तोरा । जानत प्रिया एक मन मोरा ॥
सो मन रहत सदा तव पाहीं । जानहु प्रीति रीति यहि माहीं ॥

† प्रेम न बाड़ी नीपजै, प्रेम न हाट बिकाय । राजा परजा जेहि रुचै, सीस देइ ले जाय ॥
जब मैं था तब हरि नहीं, अब हरि है मैं नाहिं । प्रेम गली अति साँकरी, तामें दो न समाहिं ।

Science, Sakti and Sanctity.

By Radhakamal Mukerji, M. A., Ph. D.

(Continued from the last number)

It is not a matter for surprise that we have in some of the Tantras most elaborate and exhaustive ideal representations of organic sensations, impulses and desires as well as higher mental states in the form of particular Energy Goddesses. The objects of the senses and desires to which man seeks normal adjustment are translated into the ideal and the imaginary plane. Thus the Goddesses of the senses, emotions and desires fulfil the impulses and the desires themselves. Impulses of sex and self-assertion which trouble the heart so much are thus completely fulfilled in the ideal plane. The scripture says: 'The worshipper should worship the particular goddesses by becoming the selves of those goddesses, and fully absorb the feeling and attitude of the mind (*Bhava*) which the latter represent''. A whole host of responses and attitudes is prescribed by the ritual in relations to the various goddesses The worshipper who undergoes particular forms of behaviour in an order or system is responded to appropriately by the goddesses There is thus established a reciprocal behaviour between the worshipper and the goddesses, which leads gradually to mental satisfaction and equipoise. The images or ideal objects are given for the worshipper, fashioned for him out of the raw material of man's feeling and will by his religion and philosophy. These do not follow in a bioscopic succession as creations of the worshipper's own brain do. The images here are woven together into a complex pattern and system, organised into attitudes and standpoints which are deliberately cultivated. It is thus that the contemplation of images and experiences in the ideal plane becomes the source of joy and equipoise for the worshipper. His subconscious being drains into particular channels, fixed by the method of worship and meditation, and there it finds complete expression. The immediate feeling of personal communion, which has all through been very vivid, gradually relaxes. Elevated contemplation and discrimination appear, and finally the self merges into Formlessness, or the Universal Form, according to the thought-culture or predilection of the worshipper.

It is impossible to explain the above principles to those who are not conversant with the elaborate ritual and mode of worship. But a brief analysis of the ritual as prescribed by the 'Tantrarāja' *Tantra* may serve as an illustration. Here the diagram that is worshipped represent the human body and the whole universe and man (for what is in the former is in the latter and *vice versa*) as also the *Brahma*—Energy, Form or Self. It is thus the symbol of the Great Goddess in Her own form and as She is in the form of the Universe. The diagram is composed of nine triangles and circles, one within the other, until the central point is reached. The point is the Great Goddess, who is both subjective self in man and the Super-self in the Universe. In the angles of the triangles and in those formed by the intersection of the latter, we have particular goddesses representing various manifestations of the vital and mental functions and activities. A list of these will be sufficient to indicate the nature of the suggestion process wrought by the diagram. The diagram through

the suggestion process is transformed into a pure mental state of the worshipper. The worshipper becomes the diagram and realizes himself as such through the practical methods of meditation and discipline enjoined. To give examples, the worshipper as he concentrates himself on the lines, curves, triangles and petals, crowded by Energy Goddesses, meditates among others upon forms of sin and virtue, sex, anger, greed, jealousy, fascination, obstinacy, the mind and senses, the nerves, the vital airs and fires; upon goddesses of egoism, intelligence, steadfastness and memory; upon goddesses of sound, touch, vision, taste, smell; goddesses of joy, relinquishment, concentration and detachment; goddesses of the cosmic intelligence and feeling; goddesses of the elements of the cosmic and the individual body; and, finally, the *Brahma* or God-Goddess, which is the name of the Universal Energy, in which everything lives and moves. After worship in the prescribed manner, the devotee must consider himself as like unto the Goddess and one with Her. The meditation is from the exterior to the interior world, leading up from the lower to the higher forms of Energy. The image is first gross. Then the Goddess becomes World, and finally She is formless when the worship and the fruit thereof is offered to Her. At this stage there is the identity of the knower, knowledge and the object of knowledge. The worshipper is now his true Self, the Goddess, and he worships Himself; his body, which now wears the mantle of Supreme Energy, is the cosmos. The identity of the self and the Self is brought out in the words repeated over the diagram "The act of offering is *Brahma*. The offering itself is *Brahma*. Into the fire, which is Brahma, offering is made by him who is *Brahma*. By him alone who is absorbed in the offering to *Brahma* is unity with *Brahma* attained."

God in this religious tradition is Energy, symbolised in the Mother form which creates, which sustains and which withdraws into her fathomless womb innumerable worlds, creatures, living and inanimate, in infinite space. She is both Space and Energy. Yet She is beyond Space and Time. She is transcendental and Her pre-eminent form cannot be known. In the Tantrayāna Buddhism, *nirvana* is represented by Nirātmā Devī. The worshipper disappears in Her, through the annihilation of his feeling and cognition, as salt disappears in the sea. In the Buddhist 'Demchog' (*Mahasukha*) *Tantra*, the *Devata* as method which is compassion is united with his spouse, the Mahāyoginī, who is Wisdom which is the Void. Around these two in one are lesser goddesses which form part of the body of the Supreme Goddess, in whom by meditation they are merged. It is thus that the Mother Cult has assimilated into itself the doctrines of the world and the transcendental, which have failed adequately to meet the needs of the worshipper's heart. As Creative Energy the Supreme Goddess is, however, the active immanent aspect of the eternally static, transcendental Reality. In this form we worship Her in all *form* and in all *expression*.

Be gracious to me, Oh source and receptacle of all matter and form,
Who art Activity in the form of the elemental world,
Life of all that lives,
Whose very nature and will is to be, and to do, what she is and does,
That which we cannot understand.
Obeisance to Thee in the form of sound and ether!
Salutation to Thee in the form of touch and air!
Obeisance to Thee in the form of sight and fire!
Salutation to Thee in the form of taste and water!

Obeisance to Thee in the form of earth with its quality of smell !
Salutation to Thee in the form of the ear, skin, eyes, tongue and nose;
And in the form of mouth, arm, legs, organs of excretion and generation !
Salutation to Thee as Intelligence, Ego and Mind !
Obeisance to Thee who art the form of the Whole Universe !

Modern science is now making us familiar with the idea that everything in the world, the colour in the wings of a butterfly or the most stupendous machinery, the pure thought of a most beautiful woman or the destruction of a cathedral by a well-aimed shell is the relation of one form of energy to another. Men and women, insects and food, earth and the stars are all caught in an all-pervasive, irresistible dance of energy. Now man everywhere seeks to express Reality in relation to his knowledge of the physical world and human nature.

Scientific method has for its objects the classification of facts, the comparison of their relationships and sequences and, finally, the formulation of some brief formulæ or laws which do not represent, however, what the natural phenomena must of necessity obey. Indeed, as Hobson shows, it is unnecessary for the purposes of natural science to make the assumption that a single law has a precise correspondence with a single definite set of relations which actually subsist in Nature. Still less is it necessary for the purposes of Natural Science to assume that the law corresponds to a set of relations between real entities. As science progresses, it becomes more and more abstract. It gradually tends to become a great conceptual scheme arrived at by a process of abstraction in which some elements of our actual precepts are removed and not attended to. Science and religion thus need not fight with each other and, indeed, they meet on common ground if and when they both develop to symbolic conceptions. Science deals with one set of facts, and religion with another. In the lower stages of both science and religion, the forms and categories of thought will be different in each case; but, as they both rise to abstractions, the reality is pictured by natural science and religion by much the same kind of symbolism. Before the Reality both science and religion stand mute and helpless. Now the conceptual scheme used by the worshippers of God as Creative Energy fits in well with the trend of scientific thought, which emphasises that matter is a modification of energy and that every action of everything living or dead is some form or other of atomic energy which fills the void. Science conceives Reality as the dance of Energy. Religion holds exactly a similar view, but on a broader line of thought. In science Energy is a blind fury which has no regard for the values of human life. In religion God as Energy forms the very expression of values. In the Indian languages all human values and abstractions are expressed in the feminine gender. All things indicated by words in the feminine gender are manifestations of Goddess as Energy.

Thus God as Energy here creates, sustains and destroys the Universe. She is the infinite silence of the cosmos floating in the all-pervading waters of eternity, when all life and form have sunk back into the primal darkness. She is the word which first breathed life into the cosmos. Her lips open and close day and night like light and darkness. Her brow is adorned with the full moon. Her lustre is that of a thousand rising suns in the endless spaces of the universe. Her fathomless womb conceals innumerable worlds in infinite space. But She is also the meaning of

life in terms of human emotions, desires and achievements. Thus She frees man from the bondage of ignorance. In conferring liberation She is Pure Intelligence. Her body is all the sciences and philosophies But Her mind is inscrutable as the mystery of the Universe. Thus the seers worship Her as the Unknowable. As the bestower of prosperity She is bedecked with the treasures of all the worlds. She is art in the altar of temples and cathedrals, in the dress of women and in the embellishment of homes. In the thrill of love She is the sweet rosy-coloured darling in the first flush of her nubile youth. Her eyes roll in passion and She holds the wine cup. She is æsthetic activity and represents all the fine arts and embellishments that make life beautiful and enjoyable She is sex love. She is family bliss. She is all the classes, professions and means of livelihood. She is the Divine Mother who is peace, joy, beauty and prosperity in the human world

God is All Good. The most common prayer which religion offers to the Divine Mother is in this form: "Thou art the All Good and the source of All Good. Thou fulfillest all wishes and desires" The lotuses of creation float to and fro in the waters of space and the Primordial One, the Mother of countless worlds, resides amongst them.

God is the Eternal Maiden, fresh as a bunch of lotuses full blown, with her eyes like lotus swimming in the azure of the world-water. She looks at men with tender eyes, and with the soft music of the evening Zephyr in her words. As man's eyes run into hers, and her lips vibrate on his lips, he sees her soul in him, and his in her. His sex is changed and everything in the world becomes sweet and tender

God is the Mother's Love. In all tempests, with his tiny arms entwined round His Mother-neck, his tresses flung free in the breeze of time, man sleeps like a babe in His firm embrace.

God is the Primordial Mother. Her dark tresses scatter innumerable sunless spaces as she dances her cosmic dance. All are in the dance, from the largest sun to the smallest electrons, in all sorts of gyrations. All kinds of spaces are covered by her fleet steps and, as she changes her reel, blazing spots move aimlessly through space at different rates with her changing perspectives of space-time.

As the Mother, God is Creative Energy manifest in mind and matter, in all Form, Beauty and Expression. As Energy she evokes energy, and as Mother she evokes sacrifice—the sacrifice of the plant for the seed, of the animal for the offspring, of the man for the child and humanity, of the groups for society, and of societies for generations yet unborn.

God as Creative Energy is light, radiant heat and gravity the electrical continuum in which all worlds flow. She is the Divine love or understanding, the Womb of the Cosmos, the source from which issue varieties of space and time and energy, varieties of blazing or grey worlds, varieties of things both mental and physical.

God as energy is sometimes terrible and awe-inspiring. She stirs the heart of youth to love and snatches away the beloved in Her supreme self-will. She is energy of destruction. When She flares up in anger, blazing suns fall as the scattered leaves of a tree from the cosmic system. Species of plants and animals, societies and civilization fly back to Her all-engulfing mouth in obedience to her awesome gesture.

God is the thread of the flower-garland woven by the senses, and it is She to whom this garland is offered by every activity of the senses.

When God is conceived as the active immanence in mind and matter, objects of sense and enjoyment become sacred themselves. God is present in the wine-cup, or in baptismal water. Indeed, bread and wine become the flesh and blood of the God Himself, and demand reverence during the holy ceremony. In the same manner religion seeks to change all enjoyment into dedication, all pleasures into offerings, all deeds into sacrifices. Even that mighty explosive energy, sex, which asceticism shuns, is transmuted. If it is true that man's instability of emotions and the will is intimately connected with his sex life and that neither man nor woman can reach his or her highest state of psychological development except in the closest possible association with one of opposite sex, religion must not disregard the sex relation. On the other hand, a practical religion naturally would include sex in its field. In a large part of the world, the emotional and spiritual sympathy between man and woman is rare, and there is lack of adaptation to each other's subtle moods and expression. Thus marriage cannot rise to the spiritual level. The intimate association between man and woman in religious meditation, the recognition of sex, not as an evil to flee from but as an uplifting force to be utilised in a partnership of the spirit, raises sex adjustment from an instinctive level and marriage from a mere physiological contrivance. It fixes the greatest and best thing in man, viz. love upon the supremest object, viz. God. Man cannot achieve perfection if he leaves love out of account or distributes his life in segregated compartments of earthly affection and spirituality. Sex thus has to be evaluated in terms of religious experience. Thus man will pray not to be delivered from sex but from its temptations; he will import into normal sexual life a religious partnership so that the moments of greatest intimacy will cease to be exciting, and a serene tranquillity and full vitality will be associated together without the detriment of either. God is to be conceived as the one supreme Energy who is the passion of love as well as the abstraction of the most elevated meditation. Nothing is unholy, for God's feet are everywhere. "You are my Self. My will is your consort. My vital airs are Your attendants. This body is Your home. All this paraphernalia of worldly enjoyment is Your ritual. Sleep is my ineffable union with Thee. As I walk, I circumambulate round You. All my words are hymns. Whatever I do, all that is Your worship."* This is the most supreme consecration.

For the ignorant, God is fetish, image or ritual; for the wise, God is mysterious and bears a thousand names. For the child, God is a playmate; for the youth, God is the sweet coy maiden of Love and Beauty. For the worldly, God is the consecration of the flesh, and the art and ritual of the satisfaction of desires. For the leaders of men, God is the supreme embodiment of renunciation and self-sacrifice. For the aged, God is the All and the Alone.

God's body is made up of man's deepest and most fervent desires and aspirations. In the depth of passion, in the serenity of knowledge, in the tensest moments of activity, God is with man. And when passion is frustrated and activity baffled by cruel Fate and Death and man finds himself a castaway in the sands of time, he still worships God as the All-Good. When his knowledge quails before the thought that this Universe, the scene of his many triumphs and sufferings, must die like

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*आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम्
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत् कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥

ordinary creatures in the inevitable extinction of the solar system, God is still the All-True. God is the Eternal Dancer in the all-enfolding Space and Time. Life and death, Creation and Destruction are rhythmically pulsating patterns in His ever-supple, ever-flowing dance. As He sweeps majestically over the dark unfathomable space, a thousand worlds and beings spring up like lotuses and God lingers amongst them in a kiss, and His kiss is the beauty and hope of creation. As He swiftly turns back in the grandeur of sheer aimlessness, a thousand worlds and beings return after their little day to His all-devouring mouth, and then God is left alone, Unpartnered. Then there is neither universe nor man, and God neither feels, nor thinks, nor dreams.

The King Who Wanted More Insight.

By Li Hong Chong.

Once upon a time, in the remotest period of human history, there lived a very pious king. He loved his subjects and wished to do them justice. He was a lover of justice, and was naturally inclined towards doing impartial justice to the people whom the divine king of kings had entrusted to his care. He did it to his utmost ability; nevertheless, he was not satisfied with what he did. He prayed to God to give him perfect insight, whereby he could deal justly with his subjects, bestowing reward and punishment to them.

Often he prayed to the Deity to improve his mental vision, but was always refused.

One day, this devoted king prostrated himself before his Deity and was absorbed in his prayer. The Deity appeared to him in a vision, and in very compassionate words addressed him thus: "My son, it is enough that you are doing, neither less nor more. Do your work as you have been ordained, and let Me do my work as it is my wont. Further mental, intellectual, and internal vision will do you harm and you shall have to regret for your prayers if it is granted to you."

But the king would not listen to the Divine Commandment. He wanted more wisdom, sagacity, and insight. Everything more and more he prayed for in this respect.

The Deity acceded to his wishes, and bestowed upon him the gift of insight into the affairs of his people. And he felt happy. But when he sat in his court, he found that his eyes were wide opened. The actions of all the inhabitants of his realm were an open book to him. He saw that almost all his courtiers were engaged in plots to dethrone him. His queen whom he loved dearly sided with the rebels. His commander was bent on utilising his dignified position for some sordid self-interest. His son was pray-

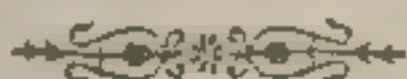
ing to God for the demise of his Sire. His daughters were prone to mischief; so much about his kith and kin, and those dear and near to him.

As to his subjects, one neighbour wanted to rob another. Cases of theft and robbery all came to his vision in a trice. He felt utterly confused, and did not know how to carry on the affairs of his state smoothly, and evenly. He could do nothing on the first day of his vision; but he had the consolation that things would alter the next day.

The next day was the same as its predecessor. His improved insight blocked his work, and the duties of rendering justice were neglected. He felt aghast and retired to his private apartments of his palace and fell on his knees before the Deity of his faith, weeping and crying pitifully:—'My God! have pity on me, this wretch, who has the presumption of usurping Your position. Let this insight of mine be gone forever. I want no more of it. I have been thoroughly humbled and the vanity of becoming a God has entirely left me.

"Thou alone art omniscient and omnipresent. I am a tiny creature in the economy of creation. Do Thou Thy work, and let my work become mine as before." The Deity became compassionate, pardoned his presumptuous attitude and took away the gift He had given him before, saying, "Man is a limited personality. He is short-sighted. He should only act as he is bid to do without interfering in the Divine Dispensations, which are inevitable."

The king thenceforward became a quiet man.

The story requires no gloss, let man remain man and it is enough for him.

My Creed.

By Arthur E. Massey.

You ask my creed. I have but this:
God Is.
And nothing matters but God.
You say man needs more. And I
Deny
This need of more than God.
You ask my proof. I answer, none.
No one
But God shall prove you God.
You ask where, then, is God. I answer,
Everywhere.
Naught else exists but God.

Spiritual Philosophies and Admonitions.

By Herbert Porter.

Great is the Lord; His mercy is ever toward the children of men.

By the exactitude of His law, He maketh His purposes known upon Earth; they that follow His precepts shall become as gods.

He increaseth intellect in the upright, but the understanding of fools runneth as water.

Judgment is the shield of the Lord, majesty is His helmet: His Justice filleth the heavens.

Mighty is His hand, He delivereth the faithful but shaketh the evil doers with violence.

He covereth the wicked with a cloud, and turneth the ungodly into the ways of destruction.

He setteth majesty in a pillar, and putteth foundations in the watery wastes

He lighteth the heavens with flame, His thunders shake the Deeps.

He flingeth His orbs into the vasts of Space, the Cherubim quire His omniscience.

He peopleth the Spaces with celestial citizens, He covereth the Universe with secrets, lest fools should mock His wisdom.

He maketh the men of power to tremble; He casteth boasters to the earth.

He bringeth the iron heart to the seat of mercy, He breaketh the bones of the deceitful.

He repelleth the proud, but setteth on high the meek.

He lighteth the lamps of saints; He maketh their lights as beacons upon high towers.

Compassion is His servant; Grace is His handmaid.

The Lord looketh upon the upright; He seeth the acts of the Just.

He considereth the needy; but the selfish He abhorreth.

He putteth His hand upon the persecutors, and liars He casteth to the dust.

Mysteries are in His hand; He doeth that which pleaseth Him, and worketh according to His infinite power and wisdom.

Glory is in His hand, and Triumph is His sceptre.

Surely all majesty belongeth to God, therefore shall all His saints praise Him.

Saint Damaji Pant.

In the thirteenth century A. D. there was a Muslim kingdom which went by the name of Bedar Golconda. Mangalbedya was a Province within the said kingdom. The administration of the Province was vested by the Muslim King in the hands of Saint Damaji Pant.

Damaji Pant performed the duties of his exalted office conscientiously, without fear or favour, without desire for reward. To serve the poor and the needy and to do all that lay in his power to make the people happy and contented was a passion with him. He and his wife were devout worshippers of Bhagavan Pāṇḍuranga.

Owing to scarcity of rains for twelve years, there was a terrible famine in the country, which, to this day, is known by the name of "Durgadevi". For want of food-grains, thousands of lives were lost and hundreds of thousands were reduced to mere skeletons, with not a drop of blood in their veins. People wore barks of trees and ate cooked leaves. Their tribulations were beyond endurance. Cries of starving people were heard on all sides.

In his own Province of Mangalbedya, Damaji did all that was possible with his private and public funds; but his personal resources were now at an end and there were a couple of months yet before the next harvest was expected to be in. Damaji was in a fix. He did not know how to save people from starvation. He threw himself at the feet of the Lord. Soon he heard a voice coming out from within him, saying, "Damaji, why are you in doubt as to your duty on the occasion? There are the King's granaries, full of corn. What purpose are they to serve if they are not to save the lives of the people from death by starvation? Unlock the doors and let the famishing sons of the Lord have all that they need."

Damaji did not wait for orders from the King. He obeyed the call from within, regardless of the consequences. He threw open the doors of the granaries and ordered doles being given out to all who needed it.

This action of Damaji Pant saved thousands of lives and the people blessed him. The daily increasing fame of Damaji and the contentment and growing prosperity of the people entrusted to his charge, however, made his jealous Assistant envious of him. He informed the King that, owing to want of foresight and in order to win cheap reputation, the Governor had distributed the whole of the grain in the Stores among the people and had, accordingly, caused much harm to the finances of the kingdom.

As soon as he got the information, the King became furious, almost mad with rage. He issued orders to the Commander in chief, immediately to start for Mangalbedya along with a thousand troops and to bring Damaji Pant, in chains, to him. No sooner

were the orders issued than a Commander of the King's Forces marched to Mangalbedya and took possession of the residence of the Governor.

At the time, Damaji was busy in doing worship to Bhagavan Pāṇḍuranga. He was informed of the arrival of the troops; but he went on unperturbed with his devotions, without giving a thought to what was coming. For one who has fixed his thoughts in the Lord, there is no worry, no care, no anxiety.

Finding that his operations were being delayed, the Commander rushed into the parlour of the house and began to call aloud for Damaji. Damaji's wife, however, sprang forward like lightning and said, "Hush, my Lord is saying his prayers. He will be able to see you after a little while."

Inebriate with power, the Commander laconically rejoined, "I do not care for his prayers. My orders are peremptory. I should see him forthwith. Tell me where I can find him."

The slightful tone of the Commander exasperated the lady. She thundered forth like a lioness, "Stop, there is no cause for you to get into a hurry. So long as my Lord has not finished saying his prayers, in accordance with his daily practice, I will not allow anybody to go to him, do what one may. There is nothing so important and urgent for us as the daily worship of the Lord."

The determined words, so deliberately uttered, had their effect. The functionary seemed to have been deprived of his guts and of his pride of power. His face whitened and softly he said, "All right, kindly ask him to see me as soon as he is free."

The devoted wife then went to her husband in the prayer room. Damaji was, at the time, lost in meditation. The prayer over, the wife related the whole story.

The sudden appearance of the troops and the Commander assured Damaji that it was nothing else than an order of arrest for him, owing to his having opened out the grain stores to the poor and the destitute; but, without the least grudge or murmur, he said, addressing his wife, "Devī, we need have no anxiety. The Lord is Merciful. The desire to do good is interwoven in all that He doeth. For fear of the King or because of our imagined safety, could we allow the helpless people to die of starvation, when there was such abundance of grains in our Stores. How could we be so forgetful of our duty? We did our duty, we made an effort to secure the Lord's Pleasure. The King may punish us as severely as it pleases him, I have no care." So saying, Damaji came out.

Looking at the calm, composed and bright face of Damaji, the anger of the Commander seemed to vanish. With due humility, he handed over the King's Order and said, "Sir, the King has been pleased to command me to hand over this order to you and here I am to escort you."

Damaji cheerfully replied, "I am quite prepared to accompany you. Allow me just a little while to see my wife."

The Commander agreeing, Damaji went inside and, after letting the wife know the contents of the King's letter, asked leave of her.

The saintly wife (her face brightened up with joy), bowed at the feet of her lord and said, "My lord, whatever the Lord of the Universe, my Bhagavān Paṇḍharīnātha does, He does for our best. By the grace of the Lord, you will have the opportunity of being alone to yourself; you will have the reward of doing your duty. I consider myself fully blessed, for my lord will have the opportunity of devoting himself more whole-heartedly to the worship of the Lord. My only regret is that this slave of yours will be deprived of rendering her daily service."

Damaji came out; he was handcuffed. The saint who saw the Lord in every atom found no discomfort in being handcuffed. Mingling his own recitation of "Rāma-nāma" and tuning it with the jingling of the handcuffs, he followed the Commander.

The sacred temple of Pandharpur fell on the way. Damaji wished that he might get leave to go into the temple to have look of the image of the Lord. The Commander agreed and they directed their steps towards the temple. The heart of Damaji was dancing with love of the Lord; his hair was standing on end; his eyes were full of tears. As soon as he entered the temple, he was in a trance and lost all consciousness of his physical body. After recovering, he addressed the Lord thus: "Most precious treasure of my life, you wished to see me in my present predicament; well, here I am at your bidding. Your Pleasure is my greatest delight. Lord, this is just the appropriate fruit of my taking the salt of an earthly Ruler; I have no cause to be dissatisfied. Merciful Lord, how could I get such a splendid opportunity of offering my worship to You. Lord, it was impossible for me to divest myself of the illusion in which I lived and had my existence. I was infatuated with it; I could not have given it up any way, otherwise. Out of Your Infinite Mercy You have been pleased to summon me to Your Feet; indeed, this is very merciful. Lord, words fail me to express my gratitude. At the same time I am much beholden to the King who has become the Instrument of Your great Favour." As he said this, the stream of tears that was flowing down his face stopped and his voice failed him.

The Commander was now calling Damaji out. Lest he should be taken to task by the King for having tarried on the way so long, Damaji rushed out of the temple and, after offering his excuses for the delay for which the King would hold the Commander answerable, he followed the Commander with his heart still fixed in the beautiful image of the Lord.

It was full noon. The King of Bedar-Golconda, on his throne, was waiting for the Governor-in-chains. He was getting more and more impatient with the passing of every minute. A darkish fellow with just a loin-cloth on and looking quite like a rustic, suddenly rushed into the Durbar quite unceremoniously. Though of a dark complexion, he possessed a peculiarly

handsome and attractive appearance. Young in years, he bore splendidly. All the courtiers were spell-bound with his bewitching looks and winning carriage. He had a blanket on his shoulders and a stick in his hand. Fearless, he stood before the king at a respectful distance and said, "Mai-Bap Sarkar, this humble servant of Damaji is coming from Mangalbedya."

The mere mention of Damaji's name roused the King's wrath and in an angry tone he demanded, "What is thy name."

"Mai-Bap Sarkar, my name is Bitthu. I am a Chamar who has lived on the bread and butter of Damaji."

"Wherefore art thou here ?", rejoined the King.

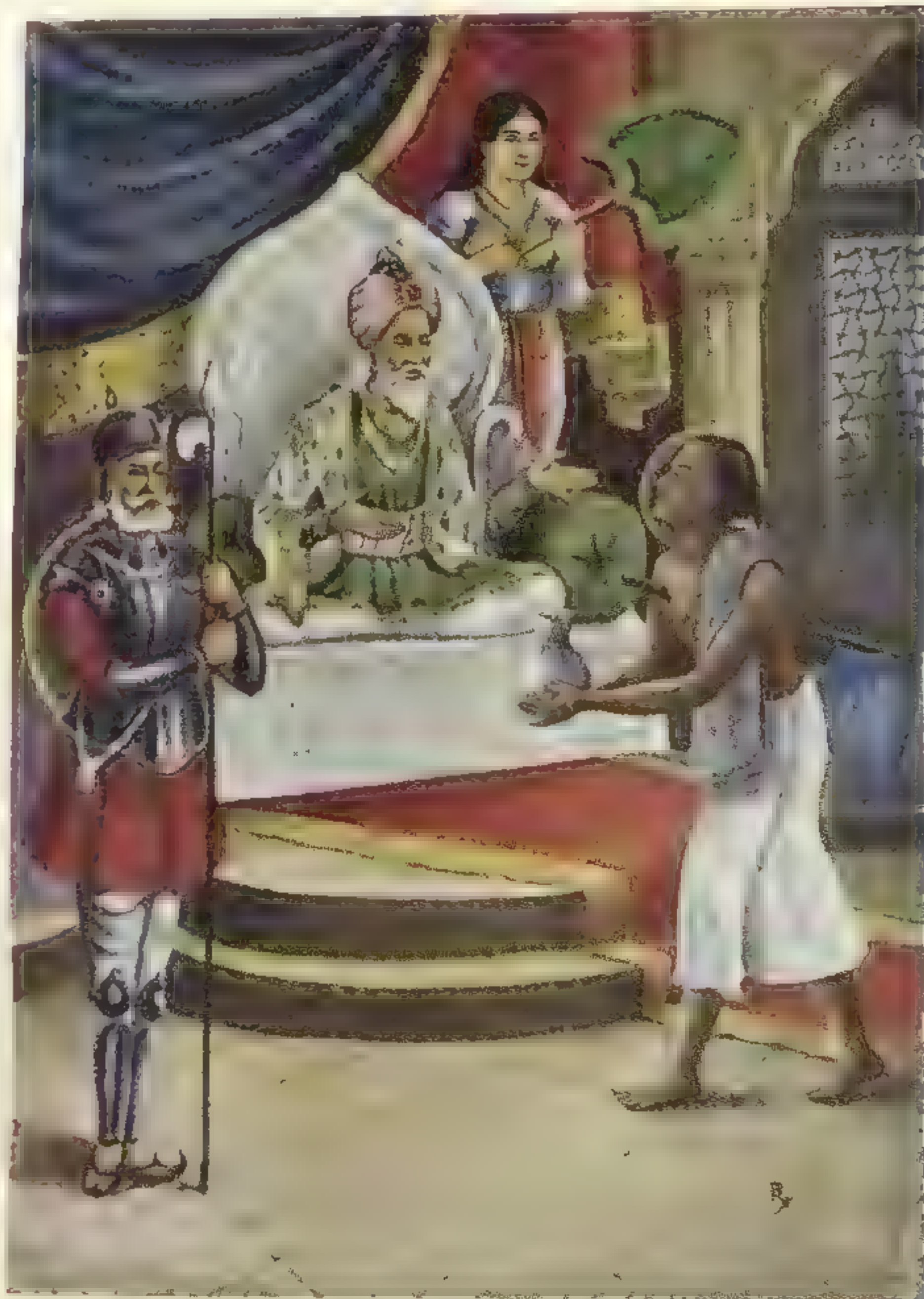
"Excuse me, Sire; my master, the Governor, seeing that his people were starving on account of the famine, distributed all the grain in Your Majesty's Stores. I am here to pay the price of all that quantity of grain. Please receive the price from me and let me have a receipt for the same."

The King seemed non-plussed. He did not know what to do. Within himself he seemed to say, "Oh, I am befooled. Without giving a calm thought to the matter, I have accused a faithful servant like Damaji of dishonesty and have sent troops to bring him imprisoned to me."

While thus repenting his hasty action, he was looking intently on Bitthu and was feeling a sort of mystic joy in his heart. With eyes gleaming with rare joy, he playfully said, "But, brother Bitthu, I should like to see where is your money. Have you concealed it somewhere where the naked eye cannot reach ?"

Bitthu took out a small bag from under his arm-pit and said, "Here, Sir, here I have got all the money. Do take it please and let me have a receipt. I am getting late."

The King was more dazed than ever at this non-chalant reply. He was more or less exorcised. His eyes were fixed on the Chamar and would not turn away from him. He wished Bitthu to keep where he was, so that he might continue feasting his eyes with his bewitching appearance. Bitthu continued pressing on for being relieved of the money he had to pay and the King was all the time wishing to find one excuse or other to stay him on as long as possible. In the end, finding himself unable to resist the importunity of Bitthu to receive the money and let him go, the King, as if with great mental pain and a wrench in his heart, said, "All right, Bitthu, you can take the money to the treasury; but, after you have paid in, do see me before you go."

Bitthu reached the treasury. The treasurer, too, as soon as he saw Bitthu, felt like one charmed. He counted the money with his hands; but his eyes were, all the time, fixed on the face of Bitthu. No sooner he emptied out the bag and placed the money in his own box, than he found the bag in Bitthu's hand again re-filled. Once, twice and thrice. The treasurer was dumbfounded. The confounding

Bitthu Mahar in the court of the King of Bedar-Golconda.

automatic re-filling of the bag in Bitthu's hand, on the one hand, and the weird, charming looks of Bitthu, on the other, were enough to confuse anybody. It was with some difficulty and no little relief that the treasurer, at last, found himself out of the hands of the Charmer. Bitthu got the receipt for the money and came back to the King who had already become impatient.

The King enquired, "Bitthu, have you got the receipt ?"

"Yes, Mai-Bap Sarkar, I have got the receipt. Now, please allow me to return to my place. I am already much delayed. My master must be waiting for me anxiously.", said Bitthu with folded hands.

The King affixed his sign-manual to the receipt and gave it to Bitthu. At the same time he asked the Dewan immediately to despatch some aides-de-camp to escort Damaji forthwith to him with due honour and respect. The King could not make up his mind to allow Bitthu to leave. He felt like placing himself at the service of the Chamar and would have lain prostrate at his feet. But the Lord of all Illusion had already left the place.

Damaji had, meanwhile, passed Pandharpur. After his morning bath, one day, he sat down to say his prayers to the Lord. As he turned over the leaves of *Śrīmad Bhagavad-gītā*, the only article of worship that he had got with him, he found a bright piece of paper in it which read, "Received in full the price of the grain of my Stores at Mangalbedya." The paper bore the sign-manual of the King.

Damaji was simply surprised to read the paper and wondered who it was that had paid to the King such a heavy amount of money he was owing. He could not make out anything. Anxious to perform his *Pūjā*, he folded the paper and was getting ready to say his prayers.

The King's Aide-de-camp appeared and handed over the King's commands to the Commander in charge of Damaji. The Commander rushed to remove the handcuffs of Damaji and, having done this, fell prostrate at the feet of the Governor, offering his sincerest apologies for what he had done at the King's commands. After Damaji had said his prayers, the party started for the Capital.

On the departure of Bitthu, the King became quite restless. He gave up food and drink and was half-mad. He would cry, "Bitthu", "Bitthu", and this "Bitthu, Bitthu", resounded all over in the Palaces. The King commanded all his Ministers and Dewans to find out Bitthu, but he was nowhere to be found. Horsemen ran post-haste in all directions, but all returned without even a clue of Bitthu.

The King himself, crying "Bitthu", "Bitthu", set out in search of Bitthu. He had gone out a short distance when he saw Damaji coming, accompanied by the Commander and the Aide-de-camp. The King ran towards Damaji and, taking him into a loving embrace, said, "Damaji, pray tell me where is Bitthu. I am a great unpardonable sinner; forget my sins and let me see your Bitthu once again. Damaji, do

not delay. I cannot live unless you let me have your Bitthu."

Damaji was quite perplexed and said, "Sire, my liege lord, I do not know who is Bitthu. I have never seen any one of that name; but, if Your Majesty will let me have something to identify him, I will do all to trace him out."

"That Chamar Bitthu, your servant, who brought to me the money, the price of the grain. That man with a blanket and a stick, he was your servant. Now, how do you pretend not to know him? Will you not be merciful and let me see your Bitthu? Once seen, he can never be forgotten. Yes, he said, he was your servant; what have you to say ?", demanded the King with some anger.

Damaji seemed to realize what the matter was. Reminded of the receipt that he had seen in his *Bhagavadgītā*, he began to dance with joy; his eyes were full of tears and in a choked voice he said, "Śiva, Śiva, the Lord of the Universe, Bhagavān Śrī Kṛṣṇa had to become a Chamar for my sake! Blessed is the King of Bedar. I had done a disservice to him in throwing away all the grain in his Stores and was rightly punished. But the Lord, forgetting that He was the Lord of all, assumed so lowly a guise and all that for my sake! The Lord put on a torn and worn pair of shoes, a dirty loin-cloth, all in shreds, a rag on his head in place of a turban and a *kambal* on his shoulders and, with humble salutations on his lips, he went to the King! Lord, why should You have done all that? Mādhava, You are the Highest and the Best. You took up the guise of a Chamar for me, to save me from the King's wrath. Lord, the King could do nothing more than take my life. Then, why all this trouble, my Lord?" So saying, Damaji began to cry "Pāṇḍuranga", "Pāṇḍuranga" like a madman. And the Lord appeared once more to bless His devotees, Damaji and the King of Bedar. * (*Kalyan*)

Through Scripture is thy Salvation.

He who, having cast aside the ordinances of the Scriptures, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest goal.

Therefore let the Scriptures be thy authority in determining what ought to be done, or what ought not to be done. Knowing what hath been declared by the ordinances of the Scriptures, thou oughtest to work in this world.

(*Gītā. XVI. 23-24*)

* Translated by Balmukund Verma.

Equanimity.

The outward things can't always be
According to your will,
Your own self you can so refine
That unmoved your peace be still.

You make, sustain and end your world
Of Feeling, Want, Desire,
And Notions of how to you stands
The universe entire.

From Like-Dislike of knowledge of things
Doth pleasure or pain accrue;
You make your Like-Dislike, and so
Your pain or pleasure, too.

'Tis your own painful evil thoughts
That stand for your distress;
Since thought is your own making, why not
Yourself with good thought bless?

What often pleases one, the same
One sometimes painful finds;
What makes one glad may sadden else,
Thus feelings change with minds.

A thing nor pain nor pleasure gives,
'Tis mind which feels it so;
Oh, he who well subdues his mind
Is always free from woe.

He's truly brave who nor exults
When placed in pleasant state,
Nor is depressed when woes befall,
But loves all states sedate.

Since valour lies in bearing pain,
How brave must be that sage
Who holds all pain so light that naught
Moves him to grief or rage!

The things your body touch, not you;
You but as witness deal;
Through Error and Attachment wrong
You pain and pleasure feel.

Your worldly fates and body's states
Not to you appertain,
Does one in staining walls of a room
The space enclosed too stain?

As gliding pass through sky the clouds,
As things are seen in glass,
So, hurting not, nor becoming yours,
All through your knowledge pass.

Knowing that naught can touch you e'er
And you are wantless whole,
Knowing that you but know all things,
Be calm and conscious sole.

Who rightly knows that all to him
But this relation bear,
That they are known and them he knows,
Is even-minded e'er.

Who knows this truth, though knowing things,
Conquers all hate and love;
And, naught attached to aught, he soars
All pains and pleasures above.

Such one is free from hopes and fears,
And calm in every state;
His self-born peace can't be disturbed
By storms of changing fate.

No gain, non-gain, no heat or cold,
Can change his peace e'en slight,
Sedate in failure and success
He wins the Pure Delight.

No prison bars can ever mar
His freedom born of Peace,
His cheer all wealth would not increase
Nor poverty decrease.

Alike to him are swords and wreaths,
Alike are Age and Youth;
Gallows and throne, disgrace and fame
Can't change his peace in truth.

Alike to him are friends and foes,
His love embraces all;
Yea, for his love the Universe
Doth seem to be too small.

Such one, though reaping fruits of past,
No bondage fresh draws on;
His Karmas past, too, melt away
As hordes of Night at dawn.

(From the author's "The Light Eternal")

—*Tarachandra Pandia.*

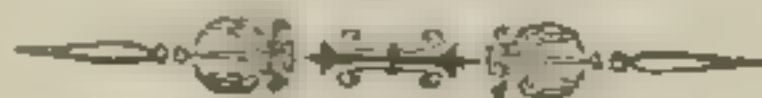
The Three Great Requirements.

By Raghunandan Prasad Singh.

It is said that Īśvara (God) is सत्यम् (truth), शिवम् (bliss) and सुन्दरम् (pure beauty). 'Satya' or truth is *Sat*; *Śiva* or bliss represents *Chit* and *Sundara* is *Ānanda*—the three well-known aspects of God. From the above it follows that for establishing communion with Him one must think, speak and act truthfully, altruistically (in a spirit of doing good to all), purely and beautifully.

Truth, according to *Bhagavadgītā*, should be *priya* (harmonious and beautiful) and *hita* (bliss-giving)—*vide* XVII. 15. Thus these three virtues of truth, altruism (blessing all) and pure beauty are inseparable. Nothing can confer blessing which is not true and beautifully pure. Likewise true beauty and purity consist only in truth and altruism (doing good to all).

A true devotee of God sees and worships God in objects wherein all these three are found, whether it be a human being or heavenly body, an animal, a tree or a plant. It is for this reason that the *Soma* among heavenly bodies, the *Peepul* among trees, the *Tulasī* among plants, the cow among animals, pretty boys who impersonate Śrī Rāma or Śrī Kṛṣṇa in plays known as *Rāma-līlā* and *Kṛṣṇa-līlā*, *Kumārī* (virgin) girls and such others are worshipped as pure and beautiful manifestations of God, radiating truth and bliss all around.

Conversely it is a fact that no communion can be established with God till the worshipper is firmly fixed in truth, altruism and purity quite in tune with the beauty of Nature. Hence all the scriptures rightly lay great emphasis upon the practice of truth, sacrifice (altruism), called *Yajña* in Hindu Śāstras, and purity (moral virtues) as well as meditation of any beautiful and pure divine manifestation as indispensibly necessary for reaching God. But these days they do not receive proper attention, especially truth, altruism and purity, and are generally neglected, with the result that communion with God is not established for want of them. Any amount of mere outer worship and acts will never bring one nearer to God, if bereft of truth, altruism and purity, because these three are the very essence of God who has been described as *Satchidānanda*—*Sat* being truth, *Chit* representing bliss or altruism or *Yajña*, and *Ānanda* meaning purity and beauty.

Unto Bliss.

Never allow your mind, speech or body to do a thing which may poison the air all about you; nor should you live in an atmosphere instinct with pernicious influences which may produce an adverse effect on your mind, speech and body. Whatever a man does with his body, whatever he speaks with his tongue and whatever he thinks with his mind, leaves its impression on the atmosphere: it sends its influence through every particle of the air within a specific area and affects favourably or unfavourably, as the case may be, every object existing in that atmosphere.

* * * *

Every inch of space round the earth is filled with air. A living organism is also animated and inspired by air in the form of breath. It is air that we inhale and exhale in every act of respiration. The air which we inhale takes along with it all the influences that are present in the atmosphere at that particular moment. Similarly, the air which we exhale brings with it all the influences and impressions which we carry in our mind and diffuse them in the atmosphere all around us.

* * * *

The influences which we inhale during respiration affect us mildly or strongly according as they are less or more powerful. If the mind which receives those impressions is already full of impressions of an opposite nature and more powerful than the newcomers, the latter do not create any abiding effect on the mind. They impinge on it and reverberate, leaving their vestige on the mind, however slight and insignificant it may appear. If, however, such influences continue to impinge on the mind, they will in course of time overwhelm or kill the opposite type of influences already existing therein and take complete possession of it.

If the influences coming from outside meet with like impressions in the mind, their effect is speedy and appreciable. For instance, if any one has a lurking desire in his mind for woman or gold, and if influences tending to promote such desire find their way into his mind through the air that he inhales, they will be easily imbibed and make themselves palpably felt.

The influences that one communicates through the air that he exhales are diffused in the air up to a certain distance which is determined by the degree of their potency. Those whose will-power is considerably developed can send their mental influences up to long distances and can influence the minds of a number of persons having a will weaker than their own. Those who have a weak will cannot send their thoughts to long distances, nor can they influence the minds of a large number of persons coming in contact with them. It should be remembered in this connection that

the will-power of those alone is highly developed whose ideas are pure or Sattvic in nature.

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Vicious ideas, too, exert a considerable influence on those who come in contact with them. For it is with such ideas that the present-day atmosphere is mostly surcharged, and the minds of people are also filled with ideas of a similar nature. As a rule, a recipient absorbs elements of a sympathetic or favourable nature quickly and more completely.

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Those who harbour evil ideas and emotions in their minds, such as those of melancholy, grief, violence, malice, enmity, pride, greed, hypocrisy, anger, lust, cowardice, impiety, jealousy, fear, etc. harm not only themselves but communicate those ideas and emotions through the air they exhale and thereby poison the whole atmosphere round about them, thus affecting more or less all those who live in that area. In this way the external as well as internal atmosphere of that place gradually gets so poisoned that a newcomer with a guileless and innocent mind coming there must yield to the pernicious influences thereof. This fact is amply illustrated in certain particular places and spheres.

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The atmosphere of a place which is mostly inhabited by real Sadhus, even though they do not give discourses with their lips or even if they do not grant interviews to any one, is generally pure and suffused with noble ideas and influences. The atmosphere of a place which is inhabited by burglars, dacoits, lechers, swindlers, debauchees and irascible persons, on the other hand, even if they masquerade as virtuous persons and preach noble truths, is nevertheless vicious. Any person with his eyes wide open can easily detect the difference. That is why the mere presence or contiguity of such saints is considered highly beneficial as live in utter seclusion and observe complete silence but whose mind is filled with godly ideas only. The godly ideas emanating from the minds of such persons are diffused in the atmosphere all round and spread virtue, morality and love of God everywhere, and even the lowliest and meanest of creatures are blessed by the light shed by them.

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Air possesses the properties of touch and sound. Having no other attribute of its own, it seizes the infinitesimal particles of objects with which it comes in contact and diffuses them here and there. It takes fragrance from the flowers and stench from filth and spreads them all round. Similarly, it picks a sweet melody or a jarring note and broadcasts them up to long distances. This broadcasting tendency of air is not confined to these external things and properties alone: it touches even the ideas subsisting in our minds and, seizing them, brings them out and diffuses them. It takes the infinitesimal particles of good and bad ideas inside and outside our bodies. This process is constantly going on in the air. That is why the atmosphere of a locality inhabited by saints is regarded as sacred, while that

of an abode of wicked persons is regarded as impure. Places of pilgrimage were inhabited by such saints and holy men; hence it is that they were, and still continue to be, regarded as sacred and sanctifying.

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In Tulasidas' *Rāmacharitamānasa* it is mentioned that evil propensities like lust, anger, etc. could not enter the precincts of the hermitage of Śrī Kākabhuśuṇḍi (the Crow Sage) within a radius of eight miles. Even in the present times we have seen and heard of cases where sinful proclivities have either been curbed or have not at all appeared in the presence of certain saints. When even good and bad ideas existing in the mind can influence the atmosphere, it is much easier for our vocal and bodily activities to affect the air likewise. Hence it is no wonder that the atmosphere was so sacred round about the hermitage of Śrī Kākabhuśuṇḍi, where, besides the mind of the sage being always merged in the Lord, there were regular discourses on the glories of Śrī Hari.

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Just as one should be careful not to harbour any evil thought in one's mind, even so he should take care not to utter an evil word with his tongue. One should never speak indecent, harmful, false, useless, unpalatable, insulting, angry, haughty, profane, cowardly and proud words. Words of this nature contaminate the whole atmosphere of the place where they are uttered. Not only do they have an adverse effect on the mind of him to whom they are addressed, but they affect all those who are present within hearing of those words. Just as heroic words infuse valour into the hearts of the audience, similarly words of cowardice uttered by a cowardly person has a dispiriting effect on the hearts of the hearers. The marvellous effect produced by musical instruments of war and the spirited compositions of bards and rhapsodists and the utterances of saints and holy men, arousing dispassion, is obvious.

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Likewise you should not do anything with your body or with any sense-organ, which may foul the air. In short, keep your mind filled with pure ideas and noble thoughts; always speak truthful, wholesome, sweet and good words with your tongue; and make it a point to perform noble actions with your body. The good of the world as well as your own lies in this. Similarly, you should always live in the vicinity of those who have got such a pure mind, speech and body and associate with them. Neither you should create a vicious atmosphere nor should you live in such an atmosphere.

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One who harbours feelings of animosity creates enemies in the world; one who cherishes love for others adds to the number of his lovers and friends; one who has his mind fixed on objects of sense-enjoyment keeps himself engrossed in worldly pleasures; one whose mind is full of valour creates an atmosphere of heroism; one who is a coward fills the air with cowardice; one who is a devotee produces a line of devotees; one who is an unbeliever propagates unbelief; one who is trembling with fear spreads fear all round;

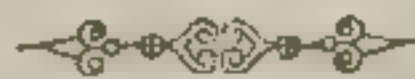
one who is fearless makes others intrepid; one who is happy and contented makes others happy; one who is plunged day and night in sorrow, grief and misery communicates the same to others; and he who loves God enhances the strength of lovers of God. Hence banish all thoughts of enjoyment from your mind and fill your heart with love of God alone. If you find yourself unable to do so, always cherish pure and sublime ideas in your mind and develop them. In this way you will be able to make the whole atmosphere round about you Sattvic and pure. By gradually nurturing pure ideas you will be able to strengthen your will-power; then you will be able to send your noble thoughts deep into the hearts of others up to long distances and purify them. You will thereby not only make yourself happy but also make a large part of the globe happy without giving any discourses or sermons.

The following are some of the noble qualities and virtues which you are required to cultivate:—

harmlessness, truth, purity, compassion, love, charity, forgiveness, self-control, self-sacrifice, dispassion, absence of pride, love of solitude, tenderness of heart, straightforwardness, humility, spirit of service, tolerance, respect for other faiths and creeds, absence of hatred, equanimity, contentment, appreciation of others' merits, absence of cavilling, benevolence, absence of attachment and egoism, aversion to honour and praise, an eye to public good and dependence on God, etc., etc.

* * * *

Go on developing such like ideas and virtues of mind, speech and body constantly with vigilance and perseverance. In this way you will not only be able to cross the ocean of *Māyā* but also help countless millions of souls to do so.

"Siva"

An Humble Cry.

Seized I am by a pitiless and invincible foe,
And hopes for protection see no light.
Sufferings and tortures stand in a row,
Efforts and energies being helpless to fight.

The long anguish has the peace of mind disturbed,
And so, with a tattered heart I pray unto Thee;
With these scentless flowers at Thy holy feet offered
I pray, O God ! make me all care-free.

—B. R. Sharma.

Self-reproach.

By Purushottam Chand.

Disgraceful personality, you have no right to live in society, since you violate its most fundamental laws. Your freedom ought to be of spirit and not such that you should become beastly. To-day you have behaved most rudely. You oppressed a troubled being. Why shall it not raise its voice in help and complaint against you? You should not come under the sway of your baser senses when you know that more often than not they lead towards undefined ends. Feel now yourself. Are you not sorry for what you have done? If indeed you are, why repeat an act which brings you regret and shame? You should put all your energies to forbear from such doings.

You ought to realize that, after all, this world and its worldliness is not the end; and that you should not unnecessarily waste your energies on it. Better think of the ultimate state and prepare yourself for it. You might object that sense-actions are so overwhelming and so natural. But think that even this naturalness and precipitating tendency is only too trivial and temporary. A strong will does with it. Develop therefore a strong will. Build a blooming career and a forceful character and thus you shall be able to keep back this tendency for turning from virtue.

Think, what is life after all? Is it not so short, so trivial and so inconclusive? Then why are you still the slave of this world? Get up and out of the bonds of this evermore binding unreality called the world. It cannot be said to have any permanent nature. Oh! it is so discouraging and dreadful to think so. Life around us, life within us, life in the whole cosmos, life in the minutest particle, that which we perceive and see every moment of our waking hours, can it be unreal? Can we ever doubt its permanence when we see that millions pass away daily without leaving any appreciable breach in the working of the world? But all the same it is unreal, transient and naught. However one may contemplate, he will never find anything in this world which is permanent. There is one "Absolute" which, being beyond description, is apparently the more unreal. But lack of knowledge of a thing does not make it extinct.

You, if you can argue like this, why not set afoot to leave intimacy with the world as such? Why not seek that blissful essence which is the essence of all essences—God. He is the ultimate reality. He is the Form of everything that is manifested to us. Why should you not recognise concealed behind the painted screens your dear Kṛṣṇa. Why not see Him in His immanent *Virāt* form?

So, root out first your cause of misery, and then Nature shall make you less miserable. Read the verses on desire in the *Bhagavadgītā* and learn to keep as few desires as possible. This suppression of wrong and projection of right desires will lead you to goodness, piety and humility. And thus you shall live in Him who is above us all.

Caste System and Hindu Religion.

By Jiwant Ram, B. A., B. T.

Most people in modern times have begun to think that caste system was a convenient social arrangement in past times and has little or nothing to do with real religion; only lapse of time has made it sacrosanct in the eyes of the masses. Social conditions have changed; the institution no longer serves any useful purpose, nay, it has become a positive stumbling-block in the path of national progress. Therefore caste system and religion, which in the popular mind are indissolubly associated should be dissociated from each other: religion should be retained and caste system abolished.

Those who are credited with seriously holding the above view reveal a pitiable ignorance of even the A B C of Hindu Śāstras in particular and of Hindu civilisation in general, the one avowed aim of which is to keep afloat the banner of spirituality by constituting the framework of human society in such a manner that it may not lapse into developing a materialistic outlook on life and the onslaughts of materialism may not launch it on the sloughs of despondency and helplessness. In the succeeding lines an attempt shall be made to answer to some slight extent the question: Is there any relation between religion and caste system ?

The answer to this question is emphatically in the affirmative. Even a cursory acquaintance with the Law-books of the Hindus, namely, the Smṛtis, will convince one that to the minds of the Hindu Law-givers the essence of religion consisted in the proper performance by its members of duties peculiar to each caste as laid down therein, and irreligion consequently in the neglect of those duties and the break-up of *Varṇāśrama.*

The Hindu seers and philosophers regarded the various units of which human society is composed, and their functions not as several water-tight compartments but as fundamentally related to one another, leading as a final aim to the complete realization of the spiritual self. The whole society from this standpoint, both in its dynamic and static aspect, ought to be so organised as to become a fit soil for spiritual seeds to germinate in.

To any dispassionate observer of human society as organised in the civilised countries to-day it will be abundantly clear that society everywhere has become so much unbalanced that when one aspect of it is reformed and it is confidently hoped that now at last the long looked for millenium will approach, a gloomy lacuna, threatening to engulf the whole fabric, is discovered having existed undetected in the rush and push characteristic of modern times.

Take for instance the subject of education, which has begun to receive a very serious attention in all countries and to be recognised as the most potent factor in raising the status of the people

of a country. Various phases of it have received emphasis at various periods and then have been as vehemently discarded as they were espoused.

Even in our own country the widespread unemployment of the educated young has evoked from some of our prominent educationists the cry advocating the widespread introduction of technical and utilitarian education as a panacea for unemployment, forgetting in their blind ardour that the universal adoption of their scheme or, for the matter of that, of any other scheme will never bring us nearer the solution of the problem of unemployment. Those, again, who have given this scheme a fair trial have expressed the opinion that the quality of the boys turned out by the schools whose ostensible objective is utilitarian is poor even from a utilitarian point of view, to say nothing of the cultural standpoint. The same will be found the case from economic, social and sociological points of view.

There is a much deeper relation than most of us care to realize between the society and the individual. It is the nature of social environment—be it noble or ignoble, depressing or elevating,—which totally determines the nature of an ordinary individual and to a great extent that of an exceptional one. Although their influence on each other is reciprocal, yet, to all intents and purposes, the hold of the society over the individual is well-nigh omnipotent. If, due to whatsoever cause, the harmony of society is disturbed, the individual is bound to suffer very keenly from the effects of this inharmonious state.

Now religion inculcates harmony or peace in the highest sense of the word. It, therefore, needs no elaborate argument to point out that, if religion is to be regarded the highest goal of humanity, then, in order to bring that highest goal within easy reach of all, society should be designed on such a basis as to eliminate the disturbing factors as much as possible. The greater this elimination, the greater the chance for the spiritual unfoldment of the people. Is the present society so constituted? Merciless competition, with its attendant evil, unemployment, excessive greed, international suspicion, penchant for sensuous enjoyments, which prevail in modern society, are factors hardly conducive to spiritual inwardness. Peace, contentment, purposive work, love, reverence are some of the indispensable mental and moral virtues which constitute a very fertile soil for spiritual seeds to sprout in.

This want of balance in society, this clash and conflict between its component parts, is ultimately attributable to the irreconcilable clash that exists between different branches of human knowledge. There is, for instance, a conflict between physical sciences and psychology, political economy and ethics, science and religion, etc. The teachings of one sometimes flatly contradict those of the other. This conflict, as already stated, is bound to have its corresponding repercussions on the human society by creating conflicting points of view without circumscribing their scope and without assigning value to different parts which is in keeping with the whole, with the

result that there is a series of marches and counter-marches, the one nullifying the advance made by the other. That is the reason why a violent clash ensues between those who would have the society founded on an economic basis, and those who would have it raised on a religious basis. There is room for all the points of view if to those points of view is assigned a proper sphere in a way that, instead of attempting to exist by ousting all others from the field of operation, they supplement each other and blend into a harmonious whole. The claim of caste system is that by avoiding a clash between seemingly different standpoints it ushers into existence a harmony into society which makes it possible for the whole society to develop on spiritual lines and unfold the highest in them. The advocates of this system therefore hold that religion can never be firmly rooted in a society as long as that society is not built on the harmonious basis of caste system.

Without some scientific social basis religion, instead of becoming the very life-blood of a people, influencing life in all its various ramifications, will occupy the place of a superficial appendage and will remain a crude excrescence. Religion, therefore, for the Hindus is *Varṇāśrama* and *Varṇāśrama* is religion. Socially speaking, they could not think of one without the other. The observance of *Varṇa-Dharma* is for him the highest religion. Let us now briefly examine how far this claim of caste system for instilling peace and harmony into society—indispensable as a basis for religious development—is founded upon fact.

In order to substantiate this claim, caste system should fulfil the following conditions. Firstly, it should do away with the clash between different standpoints, adverted to in the preceding lines. Secondly, dispensing with of this clash should not be regarded as the final end, but as a means best calculated to attain the highest destiny of human life, namely, the full knowledge of *Ātmā*—the ultimate self—,the goal of all religion. Thirdly, and as a corollary from the above two, it should bring this knowledge within easy reach of all.

The most powerful factors that in recent years have shaken the society to its very foundations are the economic ones. Ruthless competition and spirit-deadening unemployment are everywhere eating into the very vitals of the society. And these are preliminary effects of the wrong bent given to society by pseudo-philosophers who took into consideration only one phase of human society and stressed it. Both unemployment and competition are traceable to one source, namely, the overcrowding of some professions and to the undermanning of others. Nothing can prevent the majority in the present society from rushing headlong into professions which appear to them lucrative, regardless of all other considerations.

Not so in caste system. Overcrowding is impossible, and consequently its attendant evils—unemployment and competition—, if not entirely absent, are at any rate reduced to a minimum. In caste system the balance between different functions of society as represented by four castes was so strictly preserved that overlapping and inter-

mingling of functions was penalised; and, when the system was at its best during the period of Hindu kings, whose primal duties according to the Śastras was the preservation of the *Varṇāśrama*, the slightest social calamity was traced to the breach of social functions. The story of the premature death of a Brahman boy before his father in the regime of Śrī Rāma Chandra is an instance in point. The death of a son before that of his father was an unnatural thing. The balance had been somewhere upset. It was found that a Śūdra was performing penance—the work of a Brahman—to the neglect of duties proper to his caste. How many people and nations are dying to-day because the work which properly belonged to them has been snatched away by others, whose proper sphere it was not!

It is not, however, from an economic standpoint alone that caste system fulfils the condition of establishing harmony into society and guarding against its future breach; but, unlike other systems actually in vogue or recommended by modern systems on the subject, it is found to answer satisfactorily the demands made upon it from other and different points of view as well. Viewed from an educational and phychological standpoint, for instance, it yields a similar conclusion. Recent psychological discoveries have greatly upset the theories deeply cherished by thinkers of the middle ages and even to-day entertained by some sentimentalists and reformers more on the basis of sentiment and personal emotion than on the validity of facts based on experiment. Take for example the much flaunted doctrine of the equality of children of all classes in the matter of education. This doctrine was held in the 18th century by so eminent an educationist as Herbart. But the recent researches in this direction have clearly shown that this supposed equality exists only in the fertile imagination of these thinkers and that facts do not bear it out. On the other hand, inherent inequality with respect to capacity, predilection, etc. has been found to exist; and it is being gradually realized that the greatest tragedy of the present-day education is that education is imparted to the boys on the old supposition of their being naturally equal and on the assumption that, other things being equal, identical training can produce identical results. Even in the work-a-day world the theory of inherent equality does not seem to work satisfactorily.

Says Ford, "Men are not equal in mentality or physique. Any plan which starts with the assumption that men are or ought to be equal is unnatural and therefore unworkable."

This inequality is due, according to the modern thinkers, to heredity and environment, and, according to the Hindu philosophers, to the impressions (*Saṃskāra*) of the past lives of an individual, of which heredity and environment are but the manifestations. The guiding principles of practical application that can be derived from the above are that, in order to ensure the real progress of an individual, his training and development should be carried on lines of his natural bent

and, in order to safeguard the individuality from unnecessary wear and tear due to a possible clash between heredity and environment, the latter as far as possible should be made compatible with the inherited tendencies. Needless to say that caste system is the only system in the whole history of mankind in which conscious systematic and constructive efforts have been made to raise the superstructure of society on a scientific basis in which this inherent inequality has not only been taken into consideration but made the corner-stone of the system. It is in this system alone that the natural bent of the individual is treated not as a thing to be played with, scoffed at, or dismissed as a chance freak, but as the only serious equipment of an individual by the proper direction of which he or she may develop the highest in him and render the greatest service to his fellow-beings. It is the only system which prevents the ship of society from drifting aimlessly and foundering in the ocean of eternity.

That the lure of cheap rank, cheap wealth, and cheap fame may not side-track an individual from his true sphere, true work and true happiness, his work according to his caste, *i.e.*, according to his predilection, was sanctified as his *Swadharma*, the selfless performance of which was highly pleasing to the Deity, and nonperformance of which was a source of misery here and hell hereafter. *Swadharma* ! What a panacea for all ills that flesh is heir to; an unfailing prop when everything around us reels; a rock which the angry billows of the storm of doubt and calumny cannot shatter; aye, and a peace and hope which the cold hand of death can neither disturb nor chill. Thus, by harmoniously reconciling apparently antagonistic points of view, this institution minimises the clash incumbent on the pursuit of extremely individualistic or extremely socialistic ideals.

Without the important item, namely, the structure of society, being taken into consideration, all reforms, moral or religious, will remain frothy billows on the surface of the sea, while the deeper parts of the ocean remain entirely uninfluenced. Observes a writer of socialistic tendencies, "The political controversies of the twentieth century will turn not on the nineteenth century issues of the extension of suffrage, vote by ballot, initiative referendum and recall, the powers, merits and demerits of second chambers of constitutional monarchies or republics, but rather on far more fundamental problems of the very structure of society." Centuries ago, when the rest of mankind was too busy in murderous wars, the Hindus in the peaceful atmosphere surcharged with spiritual thoughts had bestowed careful attention on this problem of problems and evolved a scheme which has outlived the severest onslaughts of the time and humbly carried the message of *Swadharma* to the feverish humanity.

Caste system was thus not an adventitious interloper into the folds of Hindu society but as part and parcel of that scheme of social life the final aim of which was avowedly spiritual.

Does God hear and answer prayer?

By Edwin Greaves.

Any attempt to answer this question will necessarily be greatly influenced by the conceptions we have of the nature and character of God. Is it not possible also that a thoughtful and broad consideration of this subject of prayer may lead to a modification, possibly even to a new remoulding of our conception of God?

Our endeavours to understand what God really is, are too often hampered by giving too exclusive a place to logic and the use of intellect, without allowing scope to those considerations which arise in our hearts as we face the facts and problems of daily life and battle with the difficulties which arise in our conflict with circumstances and in our relationships with our fellow-men.

Without committing ourselves to Pragmatism, we are bound to investigate experience and to ask what light may be gained by a thoughtful study of the relationships which surround and largely constitute our lives. The emotions which stir our hearts and the volitions which order, or disorder, our lives are as truly a part of us as the abstract reasonings which sway our intellects. No philosopher is worthy of the name who does not study life in its totality, and that means giving due consideration to all the elements which make up that life.

As day by day each man lives out his life he is bound to come to some realization of the fact that he is not a solitary individual in the universe; he is not the sole master of his fate. He cannot isolate himself; relationships exist between himself and his material surroundings, between himself and other human beings. He cannot escape their influence; whether he be willing or not for them to do so, they do affect his life. Does not there arise also a feeling that beneath and above and around all that we can in some measure understand there is a great realm of realities which is neither visible nor comprehensible? Are we not led to surmise that there may be some Power,—some Being,—some Person, who is the Almighty orderer of the whole universe, One from whom our being came, and to accept cheerfully whose high purpose may mean the fulfilment of our destiny? We may well enquire, Are His boundless resources available to human beings? Can we get into touch with them? Can we appropriate them?

Apart from some such considerations would Religion have ever become such an important element in human life as it undoubtedly has become?

We *know* that we are not independent. Man's birth depends upon his parents; during infancy he is unconsciously dependent upon others for everything. As the years pass along he discovers that he is not self-sufficient; physically, mentally, he is continually receiving aid from his fellows.

But occasions arise when human help does not suffice. Is it not practically a universal fact that there are occasions when it becomes almost instinctive to call on an unseen Being, or beings, for deliverance and help ?

In lower stages of culture material needs may be more prominent; but as man's intelligence develops and his spiritual nature grows there is a consciousness of deeper and higher needs. The mind is perplexed as regards the meaning and outcome of all the incidents of life. Whence came the world into which we have been born ? Is it possible that amid the apparent confusion and contradictions which beset us on every hand there may be a unity and divine order, and that all the occurrences of life are working towards some great consummation,—the accomplishment of some eternal and all-embracing purpose ? What is death ? Is it the end, or does it simply mean a change, a stage in life ? Is it possible that personality may survive death and still continue under other conditions ? What is the meaning of this yearning for companionship ? Is it conceivable that companionships so rudely broken by death may be resumed in another and fairer world ? Can it be that that other world is tenanted by other beings greater than ourselves, yet not so different as to exclude the possibility of fellowship ?

Is there some ONE greater than all, the centre and crown of the entire universe, with whom we may enjoy relationship not dependent on time and space ? Is there ONE who is not only the author of our being, and the sustainer of our life, but stirs up within us those yearnings of our soul and will be the Great Companion during the years of our earthly pilgrimage, and with whom we may enjoy communion through all eternity ?

Such questionings and hopes are born in men's minds and hearts and from generation to generation the endeavour to find answers, to get behind the veil which is drawn between us and the unseen, and discover a Resting Place, a Divine Refuge to which the soul can fly and gather assurance that it is not desolate but that there is an Eternal Father who cares for us, His children, and will respond to our seeking and satisfy us with His love.

Many attempts to deal with these questionings have been made. Some would ignore their cogency, others assert the impossibility of any answer being available; others, again, seek to stifle these questionings as vain imaginings,—"Let us eat and drink, for tomorrow we die." But there are very many who admit their reasonableness and give various solutions and attempted satisfactions to the seekers.

Without attempting to discuss other solutions, let us examine briefly one answer that has been offered. The Gospel of the Lord Jesus Christ is put forward as THE answer. God has from age to age revealed Himself in varying ways and in differing degrees of clearness; but once, in as it were the centre of time and the centre of space,—midway between East and West, He has manifested Himself in Jesus Christ. In Jesus Christ Human and Divine—God

has come quite close to us and revealed THE WAY by which we may draw near to Him. Does God hear and answer prayer? He has heard, and the answer has been given; it is, "Jesus Christ."*

But apart from this great summation there are many details which invite consideration. Can we come day by day and bring our wants before God and obtain answers? Can we amid the worries and cares of daily life come and pour out our difficulties and expect to obtain help in the hour of our need? Jesus Christ assures us that we can, and thousands upon thousands of Christ's disciples bear witness to the truth of this and declare that they have verified the truth, not by study, not by reading and thinking, not by hearsay, but by their own personal experience.

If we accept Christ's representation of God as the Father of all men, the God of infinite compassion and love, we are bound to believe that He cannot be ignorant of our wants nor regardless. He cannot be deaf to our cries. He must hear and respond.

It is, of course, possible that we may rest assured of this in a general way; but many difficulties and doubts spring up in the minds of some as they seek to work out the actual dealings of God with man, and these difficulties should not be brushed rudely aside but carefully considered.

Not a few people are perplexed because they cannot understand how the one God can hear and attend to hundreds and thousands of petitions which are being offered at the same time. Of course, we cannot understand. A God whose capabilities must be restricted to the limits of our comprehension would be a very little God. We use very glibly the phrase Omniscience of God, but stagger in unbelief when

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* Similar solutions have been offered by the protagonists of other religions as well. Sanatana Hindu Religion, for instance, believes that God Himself in all His divine glory manifests in human and other semblances from time to time in different Yugas or æons in response to the prayers of individuals or particular classes such as gods or celestial beings and so on. One such supreme manifestation of Divinity was Bhagavan Sri Krishna who has declared His supreme divinity in unequivocal terms at so many places in the *Bhagavadgita* and other sacred books, nay, who has been recognized as such by all the followers of Sanatana Dharma even to the present day. He says in the *Bhagavadgita.*—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(IV. 7-8)

"Whenever there is decay of righteousness, O descendant of Bharata, and there is exaltation of unrighteousness, then I Myself come forth For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I body Myself forth from age to age."

Sanatana Hinduism recognizes ten such principal Avataras or manifestations and several other minor Avataras.

—*Editor.*

we begin to think out the implications of the word. Analogies are not proofs but are, at times, very suggestive. Look, for a moment, at the differing ranges of human intelligence. Here is a rustic whose mind is incapable of counting up to twenty; another mind is on such familiar terms with millions and billions and trillions that he can work out the courses of the heavenly bodies and ascertain months beforehand the exact time when an eclipse will occur. The rustic cannot understand how the Pundit does it, but he accepts his conclusion and starts off on his pilgrimage of many miles that he may be present at some holy place at the time of the eclipse, assured that it will take place as announced. We are all, from time to time, amazed at the wide range of knowledge which some men possess and their ability to deal with situations which are world-wide in their extent. Now these things being so, is it so unbelievable that God can include within the range of His knowledge and sympathy all the members of His great family? A fair estimate of our own limitations should lead us to accept many things as conceivable which we may be quite unable to conceive. The difference between what God is, and what He can do, and man must surely be infinitely greater than the differences between the intelligence of one man and another, and yet these differences are very considerable.

Another difficulty raised is this: - How can God give to each man everything that he asks for? Some requests are so unwise and so unreasonable, and frequently are so conflicting with other petitions by himself or by others.

Unfortunately some people take words that have been written and said about prayer too literally. When considering this matter of answers to prayer, we must do so in conjunction with other matters which concern our relationship with God. We shall then recognize that there is no justification for the expectation that every man can obtain just what he wishes for by praying for it. God is far too fatherly to treat His children in this way. He is not pledged to gratify their every *want* but to satisfy their *needs*. If a man be right with God, he recognizes full well that it is not for him to dictate to God what He should do; God knows far better than he what is best for him and for others. He may be encouraged to pour out all his soul to God, but, having done so, should conclude, "Nevertheless, not as I will but as Thou wilt".

There are many petitions which are not granted, but there are no unanswered prayers. Prayers are often most aboundantly answered when our expectations and hopes are frustrated.

The enrichment of life comes, not through the multiplication of material things, but through the development of character. A man asks for relief, he may obtain fortitude; he seeks deliverance from bodily pain, he finds tranquillity of mind and heart. I have recently been reading the Life of George MacDonald. For many years he lived a very hard life, again and again suffering disappointments, afflicted with poor health, misunderstood and maligned; sometimes almost destitute; yet, through it all he maintained a

simple and absolute trust in the love of his Heavenly Father; he never doubted God was good. He believed utterly and fully that God did care for him and rested assured that "All is well".

Life is a far bigger thing than the few years we spend upon this earth and for the accomplishment of its glorious possibilities the experience of apparent failure, suffering, perplexities, frustrations of expectations and many other trials which we would fain escape may be very necessary. By the devout believer in God the conclusion is reached: "We know that to them that love God all things work together for good".

One other point may be touched on. Does God deal with all His children in exactly the same way? It would be very surprising if He did. We do not treat our infants of 2 and 3 years old in the same way that we deal with our boys and girls of 12 and 14. As their ages and intelligences advance we treat them differently; there is the same love, the same purpose, but we treat them in the way that is suitable for the stage of development that they have reached. Is it not reasonable that God should temper His treatment of His children in a somewhat similar way? Furthermore, as we grow in intelligence and grace will not the tenor of our prayers be modified? There will be less of petitions, more of "waiting upon God". We shall not be so concerned to tell Him what we wish Him to do but rather seek His face that we may learn what He would have us do.

Withal let us rest well assured that God does hear and answer prayer. We may come to Him with all our needs, we may tell out all our desires, even our doubts, and be confident of His attentive ear, His sympathy and His blessing.

An Omission.

In the list of members of the Gita Society, given in the footnote on p. 244 of the "Gita Number" the name of Dr. Radha Kumud Mookerji has been inadvertently left out. The readers are requested to supply this omission.

—*Editor.*

Prayer of A Devotee.*

By Kanshi Ram Chawla.

O God! Thou art all-pervading. As such Thou art the centre of everything. Thou art the centre of the seen and the unseen. Thou art the one constant substance or essence in every action of body, mind and the Universe. Thou art the one constant flood of illumination—the one fine unchanging curtain of consciousness. Thou art true consciousness of knowledge itself at the back of all manifestations of nature, at the back of all names and forms. Thou art the one Supreme Spirit shining underneath all phenomena.

O God! Thou art the one existence or reality in whom we live and breathe and have our being; and to Thee only we look up for life, light and love; infinite power, energy and activity; humility, fearlessness and forbearance; strength, mercy and unselfishness. Thou art our self—soul—spirit which shines independent and immortal; soft, cool, and soothing; pure, perfect and holy.

O God! Thou art all-pervading "Atma" whom we feel in the interior of our hearts as absolute rest which we daily see through our minds. Thy Will is supreme; Thy Will is truth, righteousness. Thy Will is Bliss and conducive to the liberation of mankind, *i. e.*, freedom from all kinds of pain to which we now think we are subject. Make us think, speak and act rightly, truly and well. Grant us a pure life, health and freedom! We may live a godly life on this earth in body for more than hundred years. Give us the will and strength to live such a life, O Divine Father! Graciously gratify our inner cravings to realize Thee as our self—soul—spirit, O all-pervading Mother.

O God! Thou art all-intelligence, the bestower of happiness, the giver of righteousness, wealth, comfort and salvation. Give us the same for our eternal well-being. Thou art life, purity, joy, productiveness, greatness, knowledge and truth. Give us the same for our everlasting happiness. Grant us Thy Virtues and release us from all bondage, so that we may get out of our present consciousness that we are small souls, incapable of soaring high. Grant us the consciousness that we are eternal, imperishable and infinite.

O God! Thou art truth—the inevitable; Thou art law—the inexorable. To know Thee is to obey Thy Will and live the life of truth, purity and righteousness. To obey Thy Will is to prosper physically, morally, intellectually and spiritually. To oppose Thy Will is to annoy Thee; and if we ignore Thee, we ignore the welfare of ourselves—the real good of our own selves.

(*To be continued.*)

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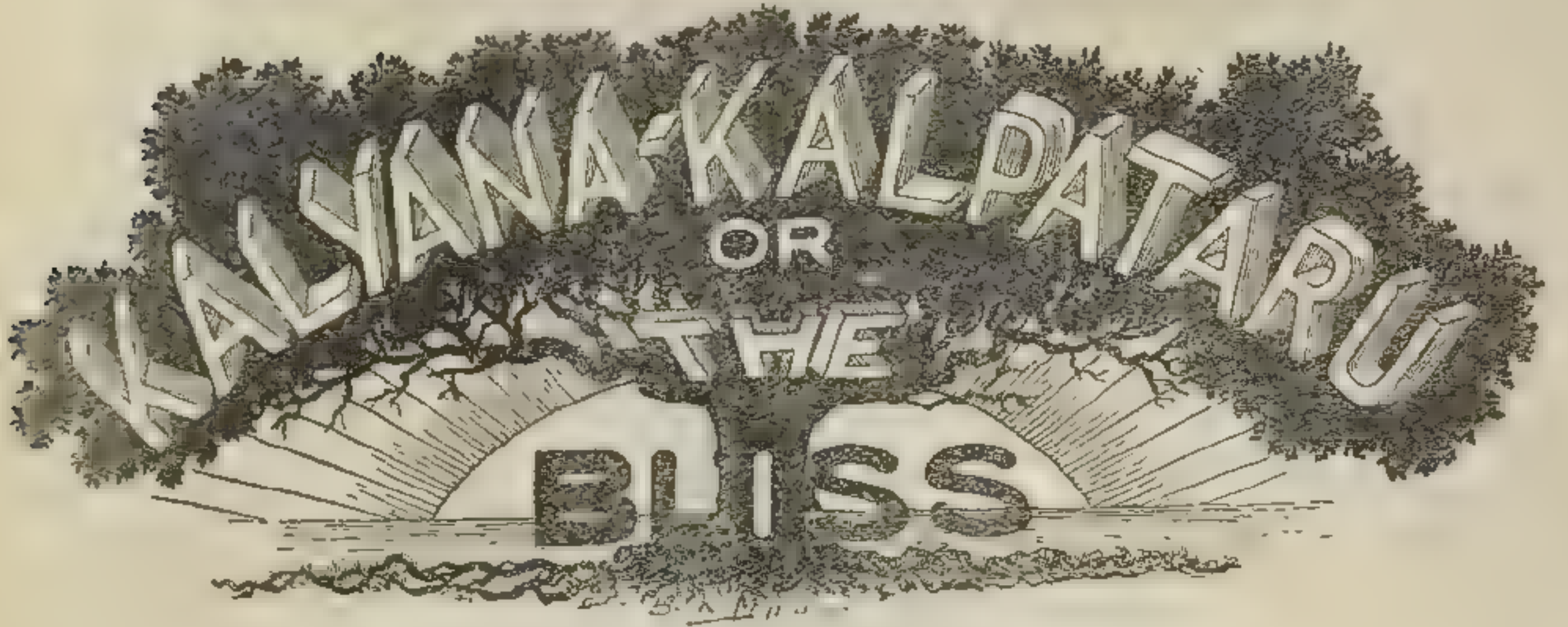
* The writer heard a Mahatma praying like this.

The Descent of Ganga.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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स्वभावमेके कवयो वदन्ति
कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

(*Śwetāśwataropaniṣad VI. 1*)

"Some teachers there are who say that natural causes govern all things, and others tell of time as the ground of all. They are deluded; for, in truth, it is the mighty power of God manifest in the world by which the wheel of Nature is made to turn."

The Four Powers of the Mother.

I

MAHESWARI

Vast and serene as the infinite spaces,
Far away from our little earthly world,
And yet overarching and leaning down in a protective gesture,
The Mother of Light, the Mother of all-comprehending wisdom, throned
on the highest heights,
Sheds, equal and unruffled, her benign compassion on obscure mortals
Draws them infallibly ever nearer to her through the rolling ages
Her very presence is the power that decrees, the grace that redeems.

II

MAHAKALI

She has burst open the veil and leaped to the front,
Into the very thick of the combat—
Our Captain, our Warrior—her flaming sword, her battering mace,
Her thundering cry sweep the field.

She brooks no delay, has no mercy for weakness—
Straight is her path and swift she speeds to the goal:
Here and now shall be her victory.
Terrible Mother who presses her children through blazing fire,
The sooner to burn out the dross and free the gold—
The sooner to smother them with her passionate bliss!

Her every tread crushes a demon's head,
Unseals for mortals a fount of immortality.

III

MAHALAKSHMI

Mother of Delight—
Of Love that moves the sun and stars!
She is the Rapture that quickens our inmost heart,
She is beauty's self that enthrals our earthly senses;
In her is the whole meaning of existence.
She has come close and intimate to a humanity avid of joy;
She casts her noose of charm and captures us even by our weakness;
Her radiant smile transfigures a whole of gloom and pain
Into an Abode of Bliss—
And we know not when have we transcended our human frailties
In our eagerness to contemplate her gracious form,
To kiss those glorious feet of hers
That trail the Dawn!

Hasten to welcome her, O heart, hasten!
Lest she turn away—
For she will not force herself,
Our adorable and shy Mother!

IV

MAHASARASWATI

Supreme Artisan and Fashioner of perfection,
Atom by atom she builds up the world—she is slow, patient, faultless.
And by her consummate craftsmanship the universe—and each object in the universe—
Is a marvel of pattern, a model of divine arabesque,
A carefully wrought jewel.
Hers is the keen eye, hers the deft finger, the sure handling,
And they compel intractable Matter
To bend and bow down to her as to its sovereign Mistress.

She is the growing divinity within us that like inevitable fate
Is slowly taking possession of our human life,
She is moulding it as she wills it to be—
A vessel and an instrument—a visible embodiment
Of the Consciousness, the Power, the Bliss
Of the Divine Mother.

—*Nolini Kanta Gupta.*

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the previous number*)

SOME ILLUSTRATIONS

For instance, our Dharma Śāstras tell us that, when two persons, both on horseback, are fighting with each other and one of them unhorses the other by killing the latter's horse, the former is *religiously* prohibited from continuing on horseback and fighting the man whose horse has been knocked down! And he is called upon to get down from his horse and fight with his opponent on terms of *equal* vantage! The most surprising thing about this is that this kind of most exacting *Dharma* was scrupulously followed in the actual daily practice, not merely by the great Dharmic Souls whom we all venerate but even by those whom our Scriptures describe as the Asuras (demons)! For example, in the third and sixth Skandhas of *Śrīmad Bhāgavata*, we have the incidents narrated to us wherein Bhagavān Śrī Varāha (the Boar incarnation of the Lord) and Indra, the Lord of celestial beings, had their weapons knocked off from their hands by the Asuras Hiraṇyākṣa and Vṛtra respectively and both the Asuras stopped fighting until both the Devas resumed their weapons and began to fight again! Similarly, in the 10th *Skandha* of *Śrīmad Bhāgavata*, there is the episode in which, on being called to mortal combat with Bhīma (who goes as a guest and is unarmed), Jarāsandha brings out of his stock his own best and favourite *Gadā* (mace), hands it over to Bhīma (in obedience to the *Sanātanī* Law of *Atithisatkāra, i. e.*, Hospitality and fights with him with the second best mace in his possession! And, as soon as each evening's battle is ended, he again faithfully follows the Law of Hospitality by waiting upon Bhīma and serving him at his supper, and so forth! We do not find even such an oppressor, tyrant and monster as Jarāsandha seeking to poison or otherwise surreptitiously injure his foe who is there as his guest!

THE WESTERN REACTION

Now, if we describe this principle and policy before the western world and prescribe it for actual practice, *i. e.*, if, for instance, we prohibit one from fighting on horseback with a foe who has been unhorsed in battle and from striking an enemy who has been unarmed and so forth, not only the western *warrior* but the western *moralist*, too, will at once come forward to say, "What nonsense does this fellow talk? If and when I have unhorsed or disarmed my enemy, why should I forego and not take advantage of that clear result of my own prowess or skill? I would be a fool not to press it and derive the utmost benefit from it. This man who advises me to adopt a contrary course has evidently escaped from a

Lunatic Asylum. Get him back to the closest one available." This will show that this our *Sanātanī* conception of the *Paramountcy of Dharma* is not only not there but is also very difficult to instil into western minds. Efficiency for its own sake, and success for its own sake—this is the western Ideal; while our *Sanātanī* objective is Efficiency, Law, Order, Discipline, Success and all the good things imaginable in the world, but all of them merely as *humble handmaidens of and contributory factors towards Dharma.*

THE DIAMETRICALLY OPPOSITE RESULT

Here then, in India, we have the unique instance of a country wherein, for myriads of years past, we have subordinated every other imaginable consideration to *Dharma*; and, looking from its own characteristic secular standpoint at our adhesion to *Dharma*, the Western world has dubbed us mad! Well, there is no gainsaying the fact of this madness of ours for *Dharma*; in fact, we have been mad like this for years past! And, yet, what is the actual and ultimate result of this long continued madness of ours after *Dharma*? This is what we wish you to-day to look at and ponder over. In spite of all their rational, intellectual and boasted *Scientific* discoveries of varied, wonderful and even *cocksure* means for keeping themselves not merely alive and eternal but even for dominating over the rest of the world, as they fondly fancied, all the other great Empires of the past have gone out of existence altogether! They rose rapidly to a pinnacle of greatness; and, more rapidly still, they crashed down and have gone out of the world altogether! But, what about *us*? Without all these means, namely, the Cult of Physical, Intellectual and All-round Efficiency, of Law and Order and so forth, which these empires adopted in the past and which their successors of the western world have relied on and been clinging to the present day, India alone—of the Ancient Empires of the world—exists to the present day. It existed long before such a thing as the history of those great countries began to be thought or even dreamt of! India existed from those days; and India exists even now and that, too, not in a weak, effete kind of existence, but is living! What is the secret underlying this vitality of India? We have not adopted those varied means which the other Empires were anxiously and earnestly after and did actually and assiduously employ, all the time. They believed in those other means, and those other means deceived them, disappointed them and left them in the lurch at the hour of crisis, nay, threw them overboard altogether. But we have believed in and been mad after *Dharma* all the time and subordinating all other considerations thereto; and, yet, in spite of all the disadvantages and handicaps which are the natural and inevitable consequences of foreign invasions and foreign rule, not merely political but even cultural, which India has been subjected to for several centuries past, in fact, for more than one thousand years—in spite of all these disadvantages and handicaps, we are still alive as a nation! What is this vitality of India due to? This is the secret which it is our purpose, in the

course of this discourse, to unroll and unravel before you. When we have unravelled this secret, namely, of India's vitality, we shall automatically have unravelled the secret of India's greatness.

SELF-HYPNOTISM

At this point, however, we shall have to take into account and deal with the lamentable historical fact that, for centuries past, interested people from outside have been dinning it into our ears—and we have consequently hypnotised ourselves into the utterly erroneous belief—that India was never great in the sense in which we speak, for instance, of the greatness of the Greek, the Roman and the British Empires; and that, at any rate, India is certainly not great in any such senses at the present day! In order to counteract the disastrous consequences of this kind of false teaching of history and the resultant self hypnotism of present-day educated Indians, it behoves us to look into this matter from the standpoint of true and correct History and satisfy ourselves whether India was or was not really great in the past is so still or not and will or will not be so in the future. Unless this is done, the position will really be that the greatness of India (the unravelling of whose secret is the task which we have set before ourselves to-day) being itself fictitious, all attempts to unravel the non-existing greatness of India must necessarily be a waste of time and of energy! We have, therefore, to begin by proving and establishing our contention that India *was* great in the past, that she *continues* to be so at the present day, too, that there really *is* a secret behind these two historical facts and that, by virtue of the selfsame secret which has thus been responsible for India's greatness in the past and down to the present day, India will *continue* to be great in the future and for ever!

THE SPIRITUAL ASPECT

On the spiritual and moral side of this question, however, it is easy enough for us to prove and establish our proposition. Such eminent philosophic thinkers in the front and topmost rank in the western world as Thomas Carlyle (the Sage of Chelsea), Ralph Waldo Emerson (the Sage of Concord), Professor Mackenzie of University College, Cardiff, and other such great authorities of the West in the field of Psychology, Ethics and Metaphysics have all borne eloquent testimony to *the wonderful supremacy of India's spiritual and philosophic literature* and the benefit derived by themselves from even a superficial study of the Upaniṣads, the *Bhagavadgītā* and other philosophical books of Ancient India and so forth! When thus the deepest and sublimest thinkers of the western world are found agreeing with us on this point, *i. e., of India's unquestionable supremacy* in the spiritual and philosophic sphere, we need not devote any more time and energy to the proving of this self-evident proposition.

INDIA'S ANCIENT ECONOMIC STATUS

But this is no consolation in the face of and no reply to the objection and the criticism that, from the political point of view, India never had and certainly now has not, the least claim to

greatness! We need not go into elaborate details of historical facts to disprove this false proposition; we shall content ourselves with a few instances of a clinching character, which will make it incontrovertibly clear that, not alone from the *spiritual* standpoint but even from the mere *material* viewpoint, which the materialstic West is generally prone to look at such questions from, India has always been great, continues to be so still, and will remain great for ever! India's God-given, or—if you prefer to term it so—natural, wealth (agricultural and so forth) is of such a tremendously vast character that India's economic greatness is an axiomatic and inevitable consequence thereof, which, it is no exaggeration to say, we have been foolishly doing the utmost in our power to ruin, but which, in spite of all our follies in this direction, still remains a comparatively great and stupendous thing indeed!

ANCIENT ECONOMIC CONDITION

Books of Industrial and Commercial History of the Ancient Western World bear testimony, of a most surprising and at the same time gratifying character, to the effect that, in ancient times, Indian ships, laden with Indian merchandise, carried on enormous trade with the westernmost known corners of the western world, *i. e.*, of Europe and Africa of those days! And we are told that, in Spain, in Morocco and in Cardona in particular (*i. e.*, in the farthest westward end of the earth as known to the western world during those days), the public appreciation of and demand for Indian clothing, spices and other commodities was so great and universal that local merchants had to palm off all their local material as Indian! Otherwise, there was no possibility of a sale therefor! And thus the *indigenous* manufacturers were destined to remain *indigent* manufacturers for ever! It was a well-understood rule that, whenever and wherever Indian material was available, the buyers of the West invariably bought Indian material; and it was only when Indian made stock was absolutely exhausted and the purchaser was in such clamant and urgent need of it that he could not afford to wait until the next cargo was received, that he went in for commercial commodities of his own country or any other country than India! This fact ought to suffice to demonstrate to us how great was India's industrial and commercial prosperity of such *ancient* times!

THE MEDIAEVAL POSITION

Coming down to later times, we find India's reputation in this respect maintained in the History of the Western world. India was known thereto as the Land of the Pagoda tree, where gold was supposed to grow on the trees and could be had for the mere shaking of them! And it was this industrial and mercantile prosperity of India that was responsible for the continued series of geographical quests, searches and re-searches which European navigators, traders and even sovereigns in a hurry to become rich carried on for centuries together in their endeavours to get at India and shake its Pagoda trees. It was in one of these quests after India that Colombus, Amerigo Vespucci and others, sailing, however,

in a wrong direction, landed in parts of and discovered America! And it was for this reason that the people of the newly discovered country were believed to be and actually designated as *Indians*! And, when the mistake was discovered, the islands were named the West Indies and the inhabitants were called the *American Indians* or *the Red Indians*! These very names still give us a clue to this great historic search for India by Europe—a search which (you may be perfectly certain) was certainly not for purposes of spiritual, philosophic, literary, social or even industrial exchange but actuated solely by economic considerations!

THE POSITION STILL LATER

Coming down to still later times, we are at once astounded and gratified to learn from authoritative books on the Industrial, Commercial and Economic History of England and other parts of Europe—books which are used as Text-books in Oxford, Cambridge and other Universities—that, during the time of Queen Anne, there was an actual rule of the Royal Court that only those ladies and gentlemen who wore Indian clothing could get admission to *levees* and other such Royal functions at court! According as one was rich or poor, one might wear the costliest silks, velvets and muslins or cheap varieties of chintz and so forth! But, whatever the cost or the cheapness might be, it was rigorously insisted on that the material must be wholly Indian at all costs! We are told that as this was the practice of the "Upper Ten" in court circles, the natural result ensued therefrom that the middle classes and even the lower classes (who had nothing to do with courts and court functions and were not therefore compelled to adopt Indian clothing) were, nevertheless, on the principle 'यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः', infected by the example set before them by Ladies and Gentlemen moving in court circles, with the consequence that indigenous English trade was patronised by none and suffered immensely! It, therefore, became necessary for those interested in the progress of the indigenous industries of England to seek the aid of Parliamentary Legislation and to resort to taxation of Indian imports and other penalising measures of a still worse type in order to stop the imports of Indian made goods into England and thereby give, to English commercial commodities, a chance to live and make such headway as (*in open and honest competition with Indian goods on the intrinsic merits*) they were absolutely incapable of!

(*To be continued*)

By the touch of the Philosopher's Stone.

By a Devotee.

(Continued from the last number)

Act II. *(Contd.)*

SCENE III. *Roadside.*

Enter SUBUDDHI *and two* Guards.

SUBUDDHI—Even now you will not let me go. How long will you carry me this way ?

GUARD—Why, even now sufficient punishment has not been done.

SUBUDDHI—Why still insufficient ? Everything has been done when he spat upon me; how auspicious has been the day with me ! The Nawab spitting upon me—then taking me round the city with the beating of drums ! Enough lesson I have got. My God ! Why God again ? Better—Ah Allah !

GUARD—Silly fool thou wast to quarrel with the Wazir.

SUBUDDHI—Or else why should I suffer so much !

GUARD—Well, brother, I was generous enough not to give you any beating; you ought to reward me for that.

SUBUDDHI—Why does that desire remain unfinished ? Just give me some.

GUARD—All right, go away this time. I shall see to it next time.

SUBUDDHI—Even this time I am wholly undone, and you speak for the next time.

[*Exeunt the Guards.*

Where can I go now ? Death would have been better for me. No longer to home. I shall go direct to Benares and perform some penance. But I have no passage money. All right, I shall manage with begging—still not to home. What a terrible pity—to lose caste at this fag-end of life ! People would not come even to cremate me if I die ! What a great punishment Thou, God, hast given me ! Ah, no strength even to go about for begging. Let me take here a little rest.

Enter VISAKHA *dressed as a* Sannyasini.

VISAKHA—It is this very tree under which my husband lay down. The tree, thou art blessed indeed—thou art blessed. Hast thou not got any portrait of my beloved painted ? Many a weary traveller has taken rest under thee, but none like that young *Sannyasi.* That day, when he was taking rest, you shed tears of joy in the form of falling dew-drops; and to-day I shed tears of grief. Had I been a tree, I would draw a picture of him with great care. You have not done well that you drew no picture. Ah, thou tree, under thy shelter came my beloved. Let me assuage my grief by embracing thee.

SUBUDDHI—What is that. Why this wrestling with a tree ! Yes, I understand; this is a male or female devotee of Chaitanya. These people have got peculiar ways. See there—now rolling on earth. What

a fun! Why this besmearing with dirt!

Enter KARUNA.

KARUNA—Now you see, sister, I have also dressed like you. This is the right kind of dress for us. Only I could not take off the bangles; my heart bled at that.

VISAKHA—Yes, sister, we are in a time to suffer and sorrow.

KARUNA—Why, why should we lie sorrowing! We have given our heart to God, who also loves us, why should we feel sorry? Now is the time for rejoicing. So let us rejoice—rejoice in the name of God.

[*Karuna and Visakha sing together.*

"We love and He loves; why should we grieve!
If we pray unto Him, at once He comes—
there is no duping in Him. Gouranga is our treasure—
He fulfils each one of our desires.
Come, come quickly all unto Him.
Goura puts no restriction.
Come all ye that are helpless and feel miserable, come."

SUBUDDHI—[*Aside*] Who is that Gouranga who has turned the old and the young mad? Will he do anything for me? No, I must go to Benares first, many big Pandits can be had there. In any case let me once enquire of Gouranga from them. [*Aloud*] Well, my beloved boys or girls—I cannot distinguish—well, children, will you tell me if Gouranga can raise a Mahomedan again to Hindu faith?

KARUNA—*By the touch of the Philosopher's stone iron becomes gold—by the sight of Gouranga man becomes god.*

SUBUDDHI Well, let me ask whether a Mahomedan becomes a Hindu.

KARUNA—The man who has made Gouranga his all-in-all, is free from all desires; his egoism flies, he sees Him in all; he does not hanker after anything, but, with a mind free from passions, remains absorbed in meditation day and night. All his fears are gone; he enjoys divine bliss even in this life.

SUBUDDHI—So I see—it is not the work of any Gouranga.

KARUNA—Well, Brahman, what is the matter with you?

SUBUDDHI—What has been done is done. What will it avail telling that to you?

KARUNA—Whatever you may have done, however great a sin you may have committed, if you take shelter in Gouranga, you will be free.

SUBUDDHI—Can I get back my caste, my child? As a result of much austerity one is born as a Brahman. Even performing austerities like Viśwāmitra, I cannot again be a Brahman; for, he was a Kṣatriya, not a Mussalman like me. I shall thank your Gouranga if he can secure only my passage money to Benares.

KARUNA—Well, Brahman, just see whether Gouranga can secure the trifle of your passage money.

[*She gives him her ornaments.*

SUBUDDHI—[*Aside*] This is certainly the trick of the Nawab to send me to jail on the charge of a theft. [*Aloud*] No, my child, what shall I do with that?

KARUNA—You need not fear anything, Brahman. One who takes refuge in Gouranga needs no fear from any quarter. You also have to-day uttered

the name of Gouranga. So you are also a devotee. One who takes the name of the Lord consciously or unconsciously, in faith or in fun, is blessed. You are blessed. Well, Brahman, just utter the name of the Lord to your heart's content.

[*Subuddhi begins to repeat the name of Gouranga.*

Enter some ladies; they all sing together.

"Just take the name of the Lord,
He will come and we shall enjoy His presence.
He is mad in love and is in debt to those by whom He is loved.
Whoever calls Him. He runs quickly unto him and blesses the man.
Wonderful is the effect of divine love."

[*Exeunt all the women singing.*

SUBUDDHI—A great fun, indeed. Now I understand; those who have taken to *Sannyasa* in the name of Gouranga—their wives have formed themselves into a company—it is this. One who gave me the bangle seems to be a known face. Yes, yes, she is Rupa's wife. Unfortunate that I have become a Mussalman at this opportune moment; otherwise there was a nice opportunity to create factions in the village. No use sighing. Let me escape with what I have got. If I can be a Brahman again, I shall think of returning home. Ah, how much the kinsmen will laugh at me, that I spread stories about everyone and tried to excommunicate them.

[*Exit.*

SCENE IV. *Prison.*

Enter RAMDIN, *a* Hindu Jailor, ISHAN, *and* ALAKA *in the guise of a boy.*

RAMDIN—Ishan, you applied to the Nawab, saying that there is a Kanuja Brahmin who can turn the mind of the Wazir Saheb; if so, bring him at once. If he can succeed, he will get much landed property and you also shall be rewarded profusely. And, if he fails, there awaits a terrible calamity. There is a strict order that the Wazir Saheb is to be put in chains and he will have only gram and water for his food and drink. He has flouted the request of the Nawab and greatly enraged him. Just go and bring the Kanuja Brahman presently.

ISHAN—Here is that Brahman, sir.

RAMDIN—He is a mere boy, I see.

ALAKA—Please do not slight me for my age. Through the grace of Goura, I am well-versed in scriptures.

ISHAN—Sir, he is a great Pandit. In age he is very young, but his scholarship is profound.

RAMDIN—All right, please take a little rest: Mallik Saheb is now busy with his worship.

ISHAN—Then let me go. I have no interest to listen to the discussion of scriptures.

RAMDIN—All right.

[*Exit Ishan.*

What order of life you like most ?

ALAKA—Well, there is nothing like a householder's life—in it you can get *Dharma*, wealth, fulfilment of desires and *Moksha* as well.

RAMDIN—Just the thing. One who is a Faquir will have to run about for his food; when will he practise any virtue ?

Here comes our Mallik Saheb.

Enter SANATANA.

Dear Mallik Saheb, please consider again. The Nawab is greatly angry with you and will put you in fetters.

SANATANA You have already informed me of that order.

RAMDIN—Why should you make that strange decision! Here is a Pandit; please discuss the matter with him.

SANATANA—Who will discuss ?—please tell me. I am no longer my former self; my whole being is engrossed in the thought of God, to whom I am dedicated. Hard, indeed, is to cross the ocean of *Maya*! When shall I see Him ? Alas! who will help me to attain Him ? When shall I be free ? In constant ecstasy lives Sri Chaitanya. When shall I go to Him ? When shall my heart be appeased by His sight and I shall attain my life's goal ? Gracious Lord, where are You ?

RAMDIN—[*To Alaka*] You please enter into discussion with him. I stand outside. You need not fear; he will do you no harm. He is not really mad. A bad infection has come from Nadia and he has also caught it.

ALAKA—Consider, wise man, how strange is your conduct ! Why should you take to *Sannyasa*, neglecting your family and the duties to them ! Household life is the best of the four orders. One who is devoid of heart, can hardly hope to attain virtue ! Only from delusion proceeds the thought of leaving the family. You have got your wife at home; why should you leave her helpless—why this cruelty ! What scripture will support this ? If such was your idea, why did you wed at all ? Who will come to the help of that helpless unfortunate girl ? Why this strange attitude of your mind! No good man ever leaves one who is dependent on him.

SANATANA—I am not a Sadhu, nor do I pretend to be virtuous. I have no pride of supporting any dependant. I desire none of the four forms of human wishes. Who is a husband to whom ? The Lord of the Universe only is true. Who am I ? Who is my wife ? I am caught in the meshes of *Maya*. But my eyes have opened through the grace of God. I hear the call from Him and feel no sense of duty. I have no duty except to serve Him. I am eager to go to Him.

ALAKA—Why this fear—this cruelty ? The scripture says: giving up all thoughts of result, one should do one's duties unattached. If your wife goes wrong, will you not share the sin with her ? How can you then attain virtue ? The great Rāmachandra was a king; Srī Kṛṣṇa lived a worldly life unattached Janaka also was a king—he had his relations and kinsmen. Is the world to be despised ? If every one is to be a *Sannyasi*, how will the world continue ? The highest thing in a human life is to do one's duties. One who neglects them is only a curse to humanity. See, how the whole world is smiling in the sunshine of love! Should you alone be cruel ?

SANATANA—One who takes shelter in God is freed from all the fetters of the world. Who can expect to break the magic of *Maya* without grace from Him ? Give up all thought about the cessation of creation. It is due to divine grace that one gets dispassion for the world, which alone can dispel delusion. About the sense of duty ? Just think a while and you will find such consideration proceeds from ignorance. "She is a wife to me"—with such

thought a wife is taken care of; now you see that "me" and "mine" are the root of troubles. From egoism comes the sense of duty; the thought 'I am an agent,' is the magic play of *Maya.* Only through delusion comes the distinction 'I' and 'Thou'. The whole Universe belongs to Him; it is He who protects and supports all. He loves all equally and human help He needs none. A deluded person I am. I am not a Janaka, nor a Srī Kṛṣṇa or a Rāmachandra; a slave to senses, I boast not do work unattached. What human being can sacrifice a Sitā or a Lakṣmaṇa ?—can see the destruction of a Jadava Race ? or, giving up the royal splendour, can roam in the forest with Risis ? Man cannot be compared with them and he who has got evenness of mind finds the world or the life of *Sannyasa* having no difference for him.

ALAKA—Everything is got by endeavour. Can one acquire virtue, if one tries not ? Mighty waves of the world frighten a coward and he flies away from his family. Can one who lacks strength hope to get *Dharma ?*

SANATANA—To heroism I lay no claim; so is my fear for the world. The sense of egoism it is that makes one attached to the world; the dark ignorance leaves him not and he gets anxious for children and family. Through delusion he forgets God and becomes a slave to duties. The love for God is the only thing that man needs and should care for. See how Chaitanya, attired in lowly dress, is calling from door to door: "Break off the fetters of the world and come all who want divine love. Make God the be-all of life and forsake all else."

ALAKA—Thou, my all-in-all, what will become of me ? I am helpless and depend on thee alone. I know nothing of love to God.

SANATANA—Who are you ? Alaka ! Go, leave me at once. No more delude me—fervently do I beseech you. Please make way for my love to God.

ALAKA—My Lord, whom have I got to call my own ? Helpless am I, and who will come to my rescue ?

SANATANA—Blessed art thou that thou thinkest thyself helpless. God helps him who is helpless. He is the Lord to me—equally so is He the Lord to you. He is the Lord of the Universe. Have refuge in Him alone.

Enter RAMDIN.

RAMDIN—Is your discussion over ? The Nawab is coming !

SANATANA—Go away now. No more trouble me, please.

ALAKA—Never fail to give me a corner in your thought.

RAMDIN—I know you are a mere boy and the Wazir Saheb is greatly learned. How can you cope with him ? Strange, that you too are weeping like the Wazir Saheb ! Come, come this way.

[*Exeunt Alaka and Ramdin.*

Enter a Servant.

SERVANT—The Nawab is out.

Enter Nawab *followed by* RAMDIN.

RAMDIN—Sir, he is a mere boy; how can he cope with him ? He went away with eyes full of tears and the name of Gouranga on his lips.

NAWAB—Who is that Gouranga ? Mallik, to-morrow I am going to Orissa. You give up these vagaries and remain in charge of the city or evil will betide thee.

SANATANA—Dear sir, I am unfit for the task.

NAWAB—You can defeat learned Pandits in discussion. You are not really off your senses; why should not you work, then ?

SANATANA—I am pricking all over at not realising God. Alas, where art Thou ? Where shall I get Him, whom my heart pines for day and night ? Where is that *Sannyasi* who has cut me off from home ? I am eager to see him, and shall die without that

NAWAB—What, have you become a woman ?

SANATANA—I have lost all distinction between man and woman, sir. There is no man or woman but only one Entity, who covers the Universe and is the source of creation. In the world of darkness, the effulgence bright is He and He it is that creates, preserves, and destroys the world.

NAWAB—Just give up this madness and reply to me.

SANATANA—Sir, do me this favour—please torture not thy humble servant.

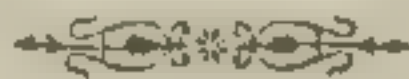
NAWAB—Wait, I shall teach you a nice lesson. Nasir Khan, take him to the underground cell, where worms live in swarms and rays of the sun penetrate not. Let him remain there in fetters with some gram as his only food.

SANATANA—Oh, my Lord ! where art Thou ?

NAWAB—What, afraid even at this ?

SANATANA—Fear have I none—resigned being to One who removes all fear. The devotee of One whom the very Death fears need hardly be afraid of a prison-cell. Thou, Lord, forsake me not.

NAWAB—Ramdin, take this wretch out. If he comes round, have strict watch over him and send me the news Or he will rot miserably in the cell.

[*Exeunt all.*

Song of the Broken-hearted.

The Song of the broken-hearted
Arises in silence
Like the still small voice of God.

Therefore, God hears them,
And hearing, responds.

And from the Innermost
Grace, like a mantle
Woven of starlight,
Falls on their shoulders,
Healing and holding them
Safe from all harms.

Meredith Starr.

Dispassion.

By Jayadayal Goyandka.

VALUE OF DISPASSION

Dispassion (*Vairāgya*) is highly essential for the seeker of final beatitude. The soul can be free only through *Vairāgya*. True *Vairāgya* gives rise to indifference towards worldly attachments or possessions and through this indifference alone one is able to meditate upon the essential form of the Divine. Real knowledge of the Divine follows in the wake of true meditation and knowledge is the gate to liberation. *Mukti* or final liberation from the bondage of births and deaths is impossible for them who do not realize the importance of *Jñāna* and non-attachment as essential steps to the absolution of the soul from metempsychosis. The knowledge which is bereft of dispassion and non-attachment is no knowledge; that is merely verbal knowledge or book-knowledge, which is the cause of bondage and never of liberation. The *Śruti* says:—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्याया ँ रताः ॥

(*Īśopaniṣad 9*)

"They enter the dark region who have given themselves up to Ignorance; the darker region enter they who devote themselves to knowledge alone."

Such verbal Jñānīs take a headlong plunge in sensual enjoyments. They do not take sin to be sin and hence it is that they fall into the clutches of *Māyā* and are lost for ever. Goswami Tulasidas has well said regarding such people:—

"Without knowing the Real Self one who has relinquished his legitimate duties,—such a soul, says Tulasi, will easily go down to hell."*

In fact, people are prone to embrace ignorance in the name of *Jñāna*. Hence an earnest seeker after true happiness should make it a point to acquire true and unshakable *Vairāgya*. *Vairāgya* does not consist in adopting a particular garb. To forsake one's wife, children, family, wealth, etc. on any account, to put on clothes dyed in ochre, to remove the hair or to keep matted hair, and so on, which are supposed to be an emblem of *Vairāgya*, do not constitute real *Vairāgya*. To put up a show of *Vairāgya* outwardly and to indulge in sensuous enjoyments mentally is what is called hypocrisy. Bhagavān Śrī Kṛṣṇa says in the *Gītā*:—

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥

(*III. 6*)

"Who sitteth controlling the organs of action, but dwelling in his mind on the objects of the senses, that deluded soul is called a hypocrite."

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* ब्रह्मग्यान उपज्यो नहीं, कर्म दिए छिटकाय ।
तुलसी ऐसी आतमा, सहज नरक महँ जाय ॥

Hypocrisy is fast gaining ground to-day. There are people who take a rigid vow of silence simply with a view to deceiving others; others fix themselves up in a particular pose to serve their selfish ends; there are still others who besmear their bodies with ashes. Again, some grow long hair on their heads, while others are always found sitting by the fire—all this simply to fill their belly—'उदरनिमित्तं बहुकृतवेशः'.

None of these external forms can be said to constitute *Vairāgya*. This should never be taken to mean that I discourage the practice of renouncing one's wife and progeny, family, possessions, sacred thread, bunch of hair on the head, etc., or bodily relinquishing one's legitimate duties. Nor do I call the vow of silence, adopting a particular pose, besmearing the body with ashes, growing long hair on the head or removing it altogether, as unscriptural or reproachable. Nor, again, do I suggest that all those who have left their hearths and homes and adopted these emblems are hypocrites. Nothing is farther from my intention than to revile or hold in contempt any person or class. I have in view those persons alone who put on appearances in the name of *Vairāgya*, simply with a view to eliciting homage from the masses and imposing on them. Those sincere seekers of the Divine Light who take to external garbs mentioned above simply as an aid to self-control, and as a means of purifying the self and pushing their *Sādhana*, are by no means to be condemned or looked down upon. Bhagavān Śrī Kṛṣṇa, too, has characterised as hypocrites only those who put up a show of self-control but inwardly dwell upon sensuous objects. Those people who renounce sense-enjoyments mentally as well as bodily, in a spirit of true *Vairāgya* and with their mind fixed on the Lord, have been admired and eulogised in all the scriptures.

Vairāgya is really a great mystery and those alone who have acquired real dispassion know the secret of it. *Vairāgya* in its highest form is to be found only in those God-attained souls who are liberated even though endowed with a body,—have dived deep into the ocean of Divinity and have lost all relish for sense-enjoyments.

Bhagavān Śrī Kṛṣṇa has said in the *Gītā*:—

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥
(*II. 59*)

"The objects of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen."

Let us now examine the true nature of *Vairāgya*, ways to attain it, the distinguishing marks of those who are altogether free from attachment, and the fruit of *Vairāgya*. For one who is practising, *Vairāgya* can be classified under two heads: they have been called by the names of *Vairāgya* and Unshakable *Vairāgya* (दृढ वैराग्य) in the *Gītā*, *Vairāgya* and Ultimate *Vairāgya* (पर वैराग्य) in the "Yoga Sūtras," and as *Vairāgya* and Indifference (उपरति) in works on Vedānta. Although there is a shade of difference in the significance of the three sets of

terms referred to above and the ideals they represent, yet there is close affinity between all these expressions. Here reference has been made to all the three terms simply to hint at the ideal commonly represented by them.

NATURE OF VAIRAGYA

The commentators on the "Yoga Sūtras" have classified *Vairāgya* under four heads, viz. यतमान, व्यतिरेक, एकेन्द्रिय and वशीकार and explained them at length. Their exposition is by all means reasonable and commendable. We shall endeavour in the following lines to point out in brief, according to our own poor lights, the true nature of *Vairāgya* in such a way as to make it easily intelligible to all.

Vairāgya arising from fear:— Enjoyment of worldly pleasures will eventually lead to perdition. For, enjoyment implies acquisition of enjoyable objects, which in its turn entails exertion. Every exertion, again, involves the commission of sins and the result of sin is perdition or misery. Thus, withdrawing from sensual enjoyments from fear of pain, taking the means of enjoyment to be productive of misery, is what may be called *Vairāgya through fear.*

Vairāgya through discrimination:— Objects which are supposed to have the power of gratifying the senses and thus bringing about delight, and the acquisition of which appears to give pleasure, are, really speaking, not enjoyable, nor can they bring happiness, nor again there is happiness in them. Out of sheer folly we have wrongly assumed objects full of misery, nay, misery itself, to be happiness. That is why they appear to us as pleasurable—whereas, in reality, they are pain itself or at best a source of pain and woe. Bhagavān Śrī Kṛṣṇa says:—

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

(*Gītā V. 22*)

"The delights that are contact-born, they are verily wombs of pain; for they have beginning and ending, O Kaunteya; not in them may rejoice the wise."

Even if these sense-enjoyments do not actually appear to us as transitory, they must be regarded as such and endured, says Bhagavān Śrī Kṛṣṇa:—

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

(*Gītā II. 14*)

"The contacts of matter, O son of Kuntī, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bhārata."

Bhagavān Śrī Kṛṣṇa has put forth the fruit of this endurance in the following verse:—

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

(*Gītā II. 15*)

"The man whom these torment not, O paragon of men, balanced in pain and pleasure, steadfast, he becomes eligible for immortality."

The Lord proceeds to tell us in unequivocal terms that a thing which is proved by reason to be non-existent does not really exist.

This is the considered view of philosophers.

> नासतो विद्यते भावो नाभावो विद्यते सतः ।
> उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥
>
> (*Gītā II. 16*)

"The unreal hath no being, the real never ceaseth to be; the truth about both hath been perceived by the seers of the essence of things (*Tattva*).

The *Vairāgya* which is a product of such discrimination may be called "*Vairāgya* based on deliberation."

Vairāgya through Sādhana:—When a practicant, as a result of regular *Sādhana*, begins to experience an ecstasy of Divine love, and the light of Divine wisdom begins to dawn on his mind, his mind is automatically drawn away from all sensuous objects. All sorts of worldly enjoyments now appear to him as obviously painful and consequently a hindrance in the way of God-realization.

In the eyes of such a practicant, wife and children, etc., who look so attractive and delighting to a worldly-minded man, are contemptible and agonising.* Wealth and possessions, beauty and youth, cars and conveyances, position and dignity, pomp and show, luxury and decoration, all appear to him as a pestilence, and he regards their association as a source of greater bondage and misery and, in fact, more detestable than a stinking dark dungeon. He is as much afraid of honour and praise, regard and respect, as ordinary people are afraid of a lion or a tiger, spirits and genii, or the god of death himself! He is awfully afraid of visiting places where there is the remotest chance of his receiving homage, respect or honour. He, therefore, keeps at a respectable distance from such places. Such things as praise and glory, honour and respect, which ordinary people receive with great exultation, make him shy, uncomfortable and miserable, as he regards them as degrading to his soul. He despises honour and praise just as we cannot bear the very sight of unholy and disgusting objects. He does not accept honour or praise even under pressure or to oblige anyone. How can one accept a thing which is disgusting to him?

Those people who offer him honour and praise are in his eyes simple fellows doing harm to him, though having the best intentions. A foolish friend is sometimes worse than a foe. He does not, therefore, yield to their importunities for their momentary gratification. He knows that, while they will not gain anything thereby, it will decidedly tend towards his degradation. His uncompromising attitude, on the other hand, does not expose him to any blame, much less to the charge of violence. Moreover, it is not morally binding on him to yield to their importunities in this matter. Morality or religion is that abiding principle which stands a person in good stead here as well as hereafter. How can that which is prejudicial to one's secular as well as spiritual interests be

* This should never be taken to mean that wife and children are to be hated and despised in actual practice. A householder who is as well a seeker of the Divine should treat all with due affection and yet have non-attachment with them at heart.

a blessing to him ? That is decidedly not honour but a great calamity, indeed. Foolish parents out of blind affection for their little child give it unwholesome food to eat and then feel miserable along with the child. Similarly, these simple-minded friends, being ignorant of the essence of things, seek to push him on the path of sin. A sensible boy will not yield to the unwholesome importunities of his parents and does not incur any sin thereby. Even parents, realizing or visualizing the consequence, do not get angry with him. On considering the pros and cons of the situation even these friends would not take offence. So thinking, he does not accept honour and praise bestowed by any one. For he knows full well that by accepting these he would be courting ruin. And he is not so self-sacrificing as to ruin himself for the sake of a little gratification of others. Even if he had such a spirit of self-sacrifice, prudence would not approve of his sacrificing his highest interests. May the Lord grant wisdom to those innocent people who out of sheer ignorance compel seekers after truth to accept honour and praise, and thus throw them into the abyss of darkness and misery.

This sort of dislike for worldly objects that one acquires through discrimination arising out of *Sādhana* is known as *Vairāgya* attained through *Sādhana*. For one who has acquired this type of *Vairāgya*, wife and children, power and pelf, honour and praise, lose all attraction and lustre, even as the moon appears lustreless and pale when the bright orb of the sun has made its appearance in the eastern horizon.

VAIRĀGYA THROUGH THE HIGHEST KNOWLEDGE OF BRAHMA

When the aspirant has realized God, he automatically ceases to have any interest in the various objects of the world, as they now appear to him tasteless and illusive. Then he sees no substance in anything except the all-pervading Divine principle. Just as water ceases to appear in the mirage as soon as one comes to know that it is mirage; just as to one who has woke up from sleep and recognized the dream to be a dream, the world of the dream ceases to appear as real even when called to mind; similarly, the worldly objects no longer appear as substantial and real to a seer of the essence of things. A beautiful garden conjured up by a clever sorcerer captivates the hearts of all others; but the boy with the magician, who is in the know of the secret, is not led away by it, knowing it to be illusive and false. No doubt, he is immensely delighted to see the *māyā* of his master, who is the controller of that *māyā*. Similarly, one who has acquired the type of *Vairāgya* shown above is not led away by worldly enjoyments. Such a person does not recognize even the existence of any object of sense-enjoyment; how, then, can he mistake it to be attractive or delightful. Such a person alone becomes eligible for attaining the highest status of Brahmic bliss. This is the supreme type of *Vairāgya* or stable *Vairāgya*, as it is called.

WAYS TO THE ATTAINMENT OF VAIRĀGYA

In the light of the above exposition, aspirants should in the beginning assume that the objects of worldly enjoyment are ultimately harmful, and renounce them even from fear or disgust, taking them to be painful, nay, pain itself. Thoughts inducing *Vairāgya* will automatically arise in the mind if we repeatedly conjure up visions of dispassion, ponder on the value of renunciation, consider the real worth of the world, visit or hear tales of dead persons, deserted palaces, dilapidated buildings and ruins of houses and reflect on the fate of departed kings and monarchs and live in the company of persons who have cut off all attachment to the world and are thoughtful and wise. One should extricate the mind from the meshes of wife and children, wealth and possessions, glory and renown, honour and fame, etc., knowing them to be painful and abounding in faults of various kinds. Bhagavan Śrī Krsna says:—

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

(*Gītā XIII. 8, 9*)

"Dispassion towards the objects of senses, and also absence of egoism, insight into the pain and evil of birth, death, old age and sickness. Unattachment, absence of self-identification with son, wife or home."

If we just pause a while and take stock of things, we shall find a number of arguments to bring home to us the fact that all worldly objects are painful. There is an aphorism in the "Yoga Sūtras", which runs as under:—

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।

(*Sādhanapāda 15*)

"The wise realize that all sense-enjoyments are full of pain inasmuch as they result in pain, nay, their very presence is painful, as also their memory, and because there are conflicting tendencies in the mind." We shall try to explain this more fully in the following few lines.

Pain in consequence.— A pleasure which, though appearing as pleasure in the beginning, turns out to be extremely painful in the end is said to be painful in consequence. Unwholesome food, which is palatable in the begining but is ultimately harmful to an ailing person is an instance in point. Just as an ailing person who is given to sense-gratification takes a dainty dish which is pleasing to the palate, despite the doctor's protest, and feels miserable, weeps and wails in the end; similarly, sense-enjoyments, though appearing attractive and pleasing in the beginning, are very painful in the end. Bhagavān Śrī Kṛṣṇa says in the *Gītā*: –

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

(*XVIII. 38*)

"That which, born of the union of the senses with their objects, at first is as nectar, but in the end is like

venom, that pleasure is accounted passionate."

The itching sensation produced in the skin by ringworm is very agreeable in the beginning when the parts affected are rubbed by the hand; but the scratches thus made eventually bring about a burning sensation which is very painful. Similar is the case with sense-enjoyments. All sense-enjoyments, whether of this world or of the next, end in pain. People attain heavenly bliss as a result of accumulated merit of a series of lives; but they, "having enjoyed the spacious heaven-world, their merit exhausted, come back to this world of death."

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

Goswami Tulasidas, too, strikes a similar note when he says:—

"Sensual enjoyment is not the goal of this human existence. Even heavenly bliss is limited and painful in the end."*

The agonising nature of sense-enjoyments:—Wife, son, master, wealth and possessions and everything else is afflicting and tormenting us at every step. There is not a single object on earth which on careful thought does not appear to be painful. Moreover, when a man finds those around him in a better position, a sense of his limited means makes him envious. There is pain in procuring any object, pain in preserving it, and pain again in losing it. It has been well said:—

अर्थानामर्जने दुःखं तथैव परिपालने ।
नाशे दुःखं व्यये दुःखं धिगर्थं क्लेशकारिणम् ॥

One has to experience a lot of trouble in earning money, and an equal amount of worry in preserving it. Nay, one has always to burn in the fire of anxiety lest the money hoarded by him may be lost. In other words, money torments us when lost or expended and afflicts us when left behind at the time of death. In short, it is troublesome from the beginning to the end. Hence it is that it has been condemned in the above verse. Similar is the case with children, honour and fame. All these things are painful from the time we seek to obtain them till they are lost to us. There is no sensual enjoyment which does not give pain.

Memory of objects also painful:—Objects such as wife, husband, children, family, wealth and honour,—all that we have got, leave their impressions on the mind, so that, when they are lost, their absence makes us extremely miserable. "How prosperous I was; how handsome, well-built and obedient was my son; how faithful was my wife; how happy I was during the life-time of my husband; my fame had spread in all the corners of the world; I was a millionare; but alas ! to what a pitiable condition I have been reduced to-day ! I am a penniless and forlorn creature." Thoughts of this nature torment those who have met with reverses in life. Although there are millions and millions as destitute as he from the very beginning, they are not so miserable

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* एहि तनकर फल विषय न भाई ।
स्वरगउ स्वल्प अंत दुखदाई ॥

as he is. They alone who retain impressions of joy experienced at the time of enjoying sense-objects abundantly miss them when they are no longer present. This is what is meant by the term "संस्कारदुःखता".

Besides this, one thing more should be borne in mind in this connection, viz., that all sense-pleasures of this world are ever associated with pain.

Pain accruing from conflicting propensities of the mind:— Suppose a man expects to get a sum of ten thousand rupees if he takes recourse to falsehood, deceit, duplicity and treachery. The virtuous element in him says, "It is not good to earn money through sin; it is better to beg or even to starve than to take recourse to sinful actions." The propensity of greed, on the other hand, says, "Where is the harm ? What objection can there be in telling a lie only once ? An insignificant bit of greed, duplicity or treachery can do you no harm. Avail this unique opportunity to make yourself wealthy and remove the curse of poverty; then you may take a vow not to do so in future."

In this way there is a regular tussle in his mind between the good and evil propensities, and the mind is tossed hither and thither and agitated, and knows not what to do. There is no end to the agony and perturbation of his mind. Similarly, there are occasions when there is a struggle between the Sattvic and Tamasic propensities of a man. Suppose a man is playing at cards or chess. If he does not reach his house in time, his household work is likely to suffer. His Rajasic or active nature, therefore, goads him to leave the game and go to his house, whereas his Tamasic nature draws him close to the game and does not allow him to leave it. He is thus in a great fix and becomes miserable.

Thus, if we devote some thought to these questions, it will become clear to us that all the so-called enjoyments of this world are nothing but pain. Hence we should try our level best to extricate our mind from their clutches.

These are the ways to acquire dispassion arising from fear or discrimination and are also helpful in attaining the higher type of *Vairāgya*. The following practices are specially helpful in acquiring the preliminary types of *Vairāgya*.

By constant remembrance of God and repetition of His names the impurities of the heart are gradually washed away and the heart becomes purer and purer from day to day. When the heart has become pure and stainless, waves of *Vairāgya* will naturally arise in the mind and the attraction for sense-objects will automatically vanish. At this stage deliberation becomes unnecessary. Just as a mirror is freed from dirt and becomes clearer and clearer as it is rubbed with cotton, even so the mind gets purified and illumined by constant remembrance of and meditation on the Lord, and the soul from within shines forth all the more brightly through it. In this process of self-purification even the slightest particle of dirt pricks the aspirant like a spike. Hence it is that he applies himself all the more diligently to devotion and meditation in order to wash this

blot, and eventually succeeds in obliterating it. As the heart of the aspirant gets purer and purer by constant devotion and meditation he is inspired with new hopes and strength. The remembrance of and meditation on the Lord are boring to him alone who does not know their real worth. One who has begun to understand their true worth will experience greater and greater bliss gradually and will proceed with greater enthusiasm on his Godward march in order to attain perfect bliss. Sensual enjoyments lose their very entity in his eyes. He thereby attains stable *Vairāgya* in no time. It is with the axe of this solid *Vairāgya* that the Lord has asked us to cut down the tree of worldliness with its firm roots of ego, meum and desire.

अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्वा ।

(*Gītā XV. 3*)

To obliterate the impressions of the world from our mind is what is meant here by cutting down the *Aśwattha* tree of worldliness. This can be easily accomplished through strong dispassion. Śrī Bhagwān further says:—

ततः पदं तत्परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥

(*XV. 4*)

Then alone should the quest of that Supreme Abode, viz. God, should be undertaken in all earnest (this quest consists in dwelling repeatedly in the mind on God who is Infinite Knowledge and Truth—'सत्यं ज्ञानमनन्तं ब्रह्म')—after reaching which one does not come back to this mortal world. The aspirant then surrenders himself at the feet of that primal Being, Nārāyaṇa, from whom this beginningless universe has sprung forth (to grasp His true nature and to be established in Him is what is meant by surrender here). It is of those who have thus surrendered themselves to the Lord that the *Gītā* says:—

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

(*XV. 5*)

"Shorn of pride and delusion, victorious over the vice of attachment, dwelling constantly in the Self, desire pacified, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, that indestructible abode."

THE FRUIT OF VAIRĀGYA

One who is thus conscious of God and God alone and nothing else is said to have attained irrevocable *Samādhi* (absorption) or the *Jīvanmukti* stage. The above verse describes the mental condition of such people. How such God-attained people work and behave in the world is stated at length in verses 13 to 19 of Chapter XII of the *Gītā*, which run as under:—

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥
समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ।
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

"He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pain and pleasure, and forgiving,

"Ever content, harmonious, with the self controlled, resolute, with mind and Reason dedicated to Me, he, My devotee, is dear to Me.

"He from whom the world doth not shrink away, who doth not shrink away from the world, freed from joy, anger, fear and anxiety, he is dear to Me.

"He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me.

"He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.

"Alike to foe and friend and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment,

"Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me."

Thus withdrawing our minds from this unsubstantial world and cutting off attachment with all the enjoyments of this world and the next, let us strive to the best of our ability for the attainment of the Divine.

(*Kalyan*)

Across the Ocean of birth and death.

Those verily who, renouncing all actions in Me and intent on me, worship meditating on Me, with whole-hearted *yoga*,

These I speedily lift up from the ocean of death and existence, O Pártha, their minds being fixed on Me.

Place thy mind in Me, into Me let thy Reason (*Buddhi*) enter; then without doubt thou shalt abide in Me hereafter.

(*Gitā. XII. 6, 7, 8*)

Two gallant horsemen come to the rescue of Bhakta Raghunath and his wife

Saint Raghunath.

Krishnachandra Mahapatra was a wealthy, big landlord in Behar. He possessed a number of elephants, horses, servants and maid-servants. He had a palatial house to live in and a big guest-house which was always full and flourishing. His wife Kamala was a rare specimen of Indian womanhood, —religious, pious, charitable and beautiful. They had a son, Raghunath by name.

Raghunath possessed a very steady temperament. He was sweet to everybody and whoever came into contact with him loved him. He used to go to the temple every day, bow before the Lord's Image, sing hymns, praise the Lord and go round the temple for a *Pradakṣiṇā*. When seventeen years old, he was married to Annapurna, daughter of a respectable, rich man of Kalawatipur, Gangadhar Karana by name.

Annapurna was the only sister of her seven brothers. Therefore she was held in great regard by everybody and her marriage was celebrated with great eclat. She was as pious and virtuous as her husband.

Kamala was beside herself for joy on having secured so good a girl for her daughter-in-law. Blessed with all that a woman can aspire for,—wealth, progeny, a loving husband, a dutiful son and a beautiful, obedient and virtuous daughter-in-law, a happy and affluent home, Kamala felt supremely happy; she seemed to enjoy Elysian bliss.

But the decrees of Destiny did not allow Kamala to remain in the enjoyment of that bliss for much long. A series of famines overtook the country. Krishnachandra, her lord, was a very charitable person. He could not silently look on the misery of his tenants. Not only he discontinued realizing his share of the produce of the land but he also freely gave away to the tenants all that he himself possessed. This left him a pauper, because he maintained his people and servants also according to the same old scale; for it is difficult for such people to curtail their expenditure or live below what they have been accustomed to. The upshot was that Krishnachandra ran into debt and his estate became seriously encumbered.

From luxurious affluence to indebtedness and poverty was a rude shock to Krishnachandra. Constant worry told upon his health seriously and he soon became a physical wreck.

While on his death-bed, Krishnachandra called his son to his side and, placing his head in his lap, said, "My darling Raghunath, I am about to leave you to the mercy of the Lord. Please do one thing for me. Clear the debts to the best of your capacity. See that you never think of getting out of your obligations by deceit or through a subterfuge and, so, the Lord help you." Krishnachandra closed his eyes for ever. Kamala also followed suit. She immolated herself at the altar of conjugal love and ascended the funeral pyre of her husband. For

Raghunath this was a double bolt from the blue, but he faced it with exemplary fortitude.

Annapurna, wife of Raghunath, was, at the time, at her father's. She had been there ever since Raghunath's father got into trouble. Her father was a rich man and so were her seven brothers, but they were all very avaricious. Lest they should have to help Annapurna's husband in his troubles, they wanted to keep themselves at a safe distance and, therefore, did not like that Annapurna should be at her father-in-law's. Such people grovel in filthy lucre. In order to get it, any means are good enough. To hoard it up and to preserve it, they can look with equanimity on the direst distress and disgrace of their dear and near ones, their sons and daughters, their revered parents and loving brothers. When it comes to parting with their wealth, nay even a negligible portion of it, they can manage to make their hearts harder than the hardest stone.

Raghunath was a youngman, much above the ordinary. He would not stoop down to approach his father-in-law for help. He sold all his lands and property and cleared the liabilities, and, with a rag to cover his nakedness, he left the house. The encumbrances on the estate were rather heavy and Raghunath, brought up in plenty, could hardly eke out an existence without jeopardising the name and reputation of the family or without going back upon the parting command of his father.

Raghunath went from village to village, living on the generosity of charitably-disposed people, known to his father. But, though reduced to the farthest verge of poverty, he still retained the pride of family. He felt tired of the abjectness of his living.

One day, he was lying under a tree. It was midnight. Raghunath said to himself, "This going from village to village is useless. Filling one's belly and going to sleep is of the beast. It is impossible for me to live the life I lived when my father and mother were alive. But I must not go down, I should try to rise to greater heights. It will be better for me to go to a place of pilgrimage and there spend the rest of my life, in the service of the Lord." Thus communing with himself, Raghunath started at the very moment and, in course of time, reached Jagannath Puri. He went straight into the temple and, with folded hands, began to pray to the Lord thus:—"Lord, my father and mother have left me an orphan, an unclaimed waif. Succourless, I beseech Your protection. I wish to consecrate myself at Your feet. But my wish alone will not do. If that be Your wish also, then alone will it fructify. Now, whether it is Your wish or not, I am Your slave. Do as You would."

To the despondent cry of an aching heart, there is a sure and ready response. Raghunath felt as if the image of the Lord had raised its hand and said, "Raghu, you have nothing to fear; I take you as my own."

Raghu began to spend his days in the temple, praying to the Lord. He ate what he could get from the temple kitchen or elsewhere. His heart, grad-

ually, began to feel a rare joy. He forgot all his troubles. The whole past became buried in deep oblivion. He forgot even the ever-cheerful face of his wife Annapurna and she fell off from his memory.

The news of Raghunath having become a mendicant reached his father-in-law. "To acknowledge a penniless beggar like Raghunath as his son-in-law would be a disgrace for his family," thought Gangadhar, and, after having given all possible abuse to the name of his son-in-law, he proposed to his sons and his wife that Annapurna should be remarried. The sons and the wife, being nothing different from him, readily agreed and acclaimed the proposal with one voice.

Avaricious, irreligious Gangadhar and his seven sons went about in quest of a husband for Annapurna and it was not for long that they had to be on the look-out They soon found one Vasu Mahapatra, the scoundrel son of the State Minister, for the purpose. Though the son of a Minister, he was unable to find a mate, because of his depraved character and bad reputation. Because of this, he had no scruples in marrying a Hindu girl who was already married and whose husband was still alive. Gangadhar and the Minister's son were wealthy and influential people and, therefore, nobody had the courage to discountenance or raise an objection to the contemplated remarriage. The date was fixed for the marriage, it was the fifth day of Moon of Phalgun.

Annapurna also became aware of the arrangement. She was fifteen years old. She was in a fix, and, knowing not what to do, she prayed to the Lord in this way: "Lord, you see what my parents are about. This talk of my remarriage and that, too, when my husband is alive, I cannot comprehend. I have no right over this body of mine, it is my lord's. I have dedicated it at his feet. Then, what shall I do ? Lord, You had helped the leader of the herd of elephants out of his dire calamity; you had, on another occasion, preserved the honour of Satī Draupadī. You are Omniscient. Need I tell You my own story ? It is not unknown to You. Lord, if I am loyal to my husband and not a flirt, then pray help me out of my distress; help me, O Lord."

Annapurna used to pray to the Lord as above, whenever she was alone, day and night. She wept as she prayed to the Lord. She could no longer partake of the family delights. She took as little food as she could manage without creating a hubbub. She would not mix with anybody except her wet-nurse who had brought her up. To her alone she would talk, and, one day, she related to her the whole story of the proposed remarriage and begged her to be on the look-out for anybody who might be going to Puri, so that she might, at least, send a letter to her lord to apprise him of what was contemplated by her parents. She thought that her husband would come to her help, for sure.

The nurse, soon coming to know of certain persons proceeding to Puri, informed Annapurna of it and got the following letter for being delivered to Raghunath: "Lord of my life, I am a humble slave of yours. Please be informed

of the calamity that is about to befall me. On the fifth of the Moon of Phalgun next, my remarriage with the son of the Minister of the State has been fixed up. If you have any regard for me, pray come to my rescue, forthwith. It is up to you to grant my prayer or to reject it. But I am counting days. I shall look for you up to the said date. If you do not come before it, then I shall relieve myself and all concerned by committing suicide."

Handing over the letter to the nurse, Annapurna said, "Mother-nurse, please entrust this letter to the gentlemen proceeding to Puri and with folded hands tell them on my behalf that my life hangs on the safe and prompt delivery of the letter. My lord is known by the name of Raghu. He lives by begging." The pilgrims to Puri reverently received the letter and assured delivery, as prompt as was possible.

It was the end of the month of Magh; the party reached Puri. It took them some days to find out Raghu. They found him at the temple-gate, as they were making enquiries. Having satisfied themselves of his identity, they delivered the letter.

Raghu read the letter and re-read it. Just ten days more and it would be the fifth day of Phalgun, by the moon. By the most of speed it would take him a month to reach Kalawatipur. He felt greatly perplexed. If he did not reach in time, he was sure that her virtuous wife would end her life. What to do, was the question; but it was a question to which he found no answer. Finding himself at his wits' end, he addressed the Lord, "O Lord, the Mightiest, the Fulfiller of all desires, O Dispeller of the darkness of calamity, it is physically impossible for me to reach Kalawatipur. For You, however, nothing is impossible. You are Omniscient, nothing is unknown to You. There is none else who could help. If my wife, Annapurna, is the pious chaste woman she claims to be, then pray find out a means." Deeply afflicted and praying to the Lord as above, Raghu fell asleep at the gate of the temple.

The Lord, the Great Merciful Lord, listens to the voice of affliction. The calamity of His devotee is His own calamity. He rushes forth for his help and succour. Raghu was transported bodily to Kalawatipur and was lying asleep on the wayside near the house of his father-in-law, Gangadhar.

Raghu woke up from sleep. Looking all around, he thought that either he was in the dreamland or in a trance and began to say to himself, "Oh, where is it that I find myself ? This is not Puri. Where is the temple-gate where I fell asleep ? What place is this and whose is the magnificent palace, yonder there ? I do not find anyone here known to me, either."

Ever since his marriage Raghunath had not been to the place of his father-in-law. Therefore, he could not identify any of the environments. Then, as the people began to pass that way, he enquired the name of the town and of the owner of the big palace, near by.

On being told that it was Kalawatipur and that the palace belonged to none other than Gangadhar Karana, he felt

simply dazed. He felt like swooning in wonderment; tears trickled down his face and once more he began to pray to the Lord, thus:—"Lord, inscrutable are Thy ways ! My deep affliction seems to have melted Thee to pity. Who else could bring me here ? But for Thee, who can make and unmake things, in no time ? All praise to Thee, my Lord." Forgetful of himself, Raghunath went on praying like that. His brothers-in-law came out and, though he was in tatters, they recognized Raghunath and hastened back to convey the ill-news to their father and mother.

This unexpected and altogether sudden appearance of Raghunath upset the whole family. They were all dumbfounded with what looked to them like a dire calamity. Annapurna, on the other hand, was mighty pleased and offered her heartfelt thanks to the Lord. Gangadhar came out to receive his son-in-law, in order to avoid further publicity of the tattered condition of Raghunath. He was forthwith given a refreshing, scented bath and dressed as became the son-in-law of so wealthy a person. Meals were then served in the right royal fashion and no pains were spared to extend to Raghunath the courtesy and the cordiality that he deserved. After meals, Raghunath was left to himself to rest a while. A soft, snow-white, luxurious bed was spread for him and he lay down cosily in it. Annapurna slowly stole into the room and, sitting at the feet of her lord, began gently to massage him. She had so many things to say, but could not utter a word, for joy. Overpowered with great feeling, she sat mute and spoke only in the language of tears. Similar was the case with Raghunath. Both looked at each other with tearful eyes, talking only in language of dumb love.

In another corner of the house, obscure and dark, Gangadhar, his wife, and their seven sons were confabulating as to how best they could avert the calamity that they thought had come upon them. They unanimously came to the decision that Raghunath should be made short work of the same night and that a deadly and unfailing poison should be administered to him with the evening meals. Annapurna, they had already fixed her up with the son of the Minister; so they had no anxiety about her future. Silly things, blinded with pride of becoming connected to the house of the Minister, they quite forgot that Annapurna was not made of the stuff they thought she was.

Satan works quickest. No time was lost between the design and going about the execution thereof. Poison was immediately sent for and the deadliest one was secured. Annapurna's mother was to do the rest.

For the ostensible reason that they had their son-in-law with them, Annapurna's mother went to the kitchen much earlier than usual, in order personally to see that things were done up in the best possible manner. The menu was as luxurious and varied as could be imagined. The most delicious of dishes were ordered and there was an unprecedented bustle in the house everywhere. The servants were ordered to look to things outside the

culinary process which the mother took entirely upon herself. Annapurna alone ventured to get into the kitchen with a view to helping the mother. She had also become a bit suspicious because of the whisperings that were going on between the mother and her sons. The mother, however, gently turned away the daughter's offer for help, observing that, of all the days, her help was the least indispensable on that day; that, as her lord was there, her place was by his side and her job the personal service to him. Annapurna, however, prevaricated by saying bashfully, "Mamma, don't be cruel; I will go presently," and thus she tarried in the kitchen as long as she could manage.

Annapurna, an intelligent girl that she was, soon perceived what was in the making. She trembled more with fear than with rage on the hellish designs of her parents and ran straight to the room of her husband with a view to forewarning him. But he was not there; her brothers had taken him out for sight-seeing. This made her all the more anxious. She felt greatly perturbed and did not know what to do and how to save the life of her husband. She had come to know that there was not a dish that did not contain poison.

After a lot of worrying, she devised a plan. She knew the dishes that were most liked by her husband and which he would take first of all, in preference to all other things. She took a small piece of the leaf of a tree and on it she transcribed the words "Beware ! poison ! not a morsel of anything !" With this leaf scrupulously hidden under her garments she went into the kitchen again. The mother said, "Look here, darling, you stay here; I will take things into the dining room." This was a godsend. Annapurna got the opportunity she was looking for and at once she slipped the warning leaf into the favourite dish.

Dinner was served in plates of gold and silver. With the design of killing well-hidden in her heart, Annapurna's mother was as sweet to her son-in-law as could be imagined. Raghunath knew nothing about the plot. He washed his hands and feet and sat down for dinner. First, he dedicated all that was served to the Lord and then he took *ācaman*, a quash of water before falling to.

Annapurna was watching from a distance. Her heart was quivering with fear and so intense was its trepidation that she could no longer stand on her legs. But she did not quit her post of duty, thinking that in case her husband took anything up in his hands except the favourite dish containing the warning leaf, she would be lost for ever. She wished to divest herself of false modesty and to cry to her husband not to take anything, as everything was poison; but she waited to see if her husband took up anything other than the said dish.

But Annapurna had not long to worry over this. Raghunath took up the favourite dish first. He cut it and the leaf with the warning inscribed over it was before his eyes. It was a little thing. Nobody could notice it; but Raghunath saw it and Annapurna saw it. Raghunath comprehended the situation, but was silent. Annapurna was

glad that her dear lord had taken the hint. The mother no longer wanted to be there, nor would let her daughter stay on for fear that the thing might leak out. So she made a move and asked her daughter to do likewise. Annapurna, sure that her lord had seen the writing, made no objection.

Having read the warning, Raghunath was in a fix. The piece of the thing he had cut off was in his hand and there it was still. He began to say to himself, "I have dedicated poison to the Lord. I have committed a great wrong; now, how shall I expiate this sin? Forgive me, Lord; I did not know that it was poison that I was offering You. Now, this dinner is Your *Prasāda* (gift) to me. This is too, too sacred a thing to be put away. He who is born is sure to die. If I put away this gift of Yours, O Lord, shall I live for ever? If I must die, what harm if I died taking this gift of the Lord. No, no, I cannot be so disrespectful to the Lord. I must take it, no matter whether I live or die."

Raghunath, knowing that there was poison in all the dishes, deliberately, and with the name of the Lord on his lips, took the whole thing; one by one, he emptied all the dishes. Not a grain of anything was left in the plates.

It was a deadly poison that Raghunath had taken. The effect was immediate. He fell down senseless. In the agony of death, his limbs convulsed for a while and, in a few minutes more, he fell down altogether motionless. The fiendish wife of Gangadhar, a female monster in human garb, was beside herself for joy. She ran to fetch her husband and sons to show that they had succeeded in their plot. All were mad with monstrous exultation. Plans for the disposal of the dead body next engaged their consideration and they decided to give out in the morning that Raghunath had died of snake-bite. They locked the door upon their cruel handiwork and went to their respective bed-rooms.

Annapurna was wistfully and rather anxiously waiting for the time when all was quiet in the house and she could go out of her room to see how her lord was doing. Although she had seen her husband read the warning leaf, she did not know how he disposed of the meals. She was greatly perturbed, went up and down the room, then looked out of the window, then, covering her face with her hands, shuddered to think of what was going to happen next. The hurried movements of her father and mother and of her brothers, the fall of their footsteps, now quick, then sustained and again slow and stealthy, and their slow whisperings added to her anxiety. Her soul was aching. As soon as all this bustle was over, she stealthily went out of her room and proceeded to where her husband had sat down to take his meals.

She saw that the door was closed and a tiny lamp was flickering inside. She pierced her eyes through the slit of the door and what she saw next seemed to take the life out of her. She found that her husband was lying motionless exactly on the spot where he had sat down to take his meals. She trembled with fear and misgivings, her heart began to sink, and she fell down senseless. She regained consciousness and tried to look

through the slit once again. It was dark, altogether dark; the flickering light had also extinguished. She knew not what to do. In utter anguish, her soul appealed to the Lord for help.

The Lord is ever-ready to listen to prayers coming right from the heart. Sound travels with a rare speed. The voice of a cry arising out of the innermost depths of a soul in anguish travels with even greater speed. In a moment, it pierces through the spheres, pervades them and is heard by the Lord. The mute cry of Annapurna's soul at once reached the Lord. The Lord appeared. Annapurna heard something like a footfall in the room. She peeped through the slit and a heavenly dazzle met her eyes. She saw that the Lord Himself was holding the head of Raghunath in His lap and with motherly affection was spreading His tender hand all over his body. She heard the Lord say, "Dear Raghunath, sit up; why art thou senseless? I am here; this trifle of a poison can do thee no harm."

This worked like a life-restoring spell. Raghunath rose up as from sleep. Annapurna saw him arise, was in an ecstasy of joy and became unconscious. The light disappeared.

Raghunath felt as if he had a very sound sleep and was sorry for having been waked up by some one unknown. He looked round and saw that it was all dark. Slowly, the memory of what had happened returned. He wondered if he was the same Raghunath who had taken the poisonous food. He said to himself,

"I was dying of poison. Oh, what a great affliction it was. Where is that burning sensation which seemed to be consuming me? Who is it that extinguished the great fire that was burning within me? I had lost all sense. Who is it that made the life principle flow in my veins again, when it once appeared to me to cease and cease and, possibly, to vanish?

"Yes, yes, I begin to understand. It is My Lord. Who else could have done it. It is He who takes mercy on His slaves. But, what can I understand. Nothing. You know best. O Lord, it is You who throw away from within Your lap and it is You who, once again, pick up in loving embrace.

"Lord, how can I understand Your Incomprehensibleness. And where is the necessity for this. My head will reel, it may turn if I knew what it was. Lord, let me have more and still more of trials and tribulations, more and still more of pain and suffering, more and still more of poverty and humiliation, of calamity and death. I welcome it with all my heart, with my whole soul; for, it is invariably followed by a sight of Thee, Thyself, a sight that brings a peace, a delight, never otherwise experienced. This sight of Thee transcends, by far, all other gain, all other profit. Nothing so valuable as that. Therefore, Lord, let me have more and still more of the so-called calamities." Saint Raghunath said so many other things. He laughed, he wept, he shed tears of devotion. He praised the Lord till he forgot himself and his physical existence.

The Karana family,—the mother, the father, and the seven sons,—had not a

wink of sleep. They kept turning over the sides, in their bed. The flames of the fire they had kindled within themselves were no less consuming than the poison they had administered. The tyrant and the tormenter are no better off than their victims. Raghunath had become unconscious after he had taken the meals. The anguish of the body and the soul, in his case, did not last much long; but the Karana family were afflicted by various nightmares created for them by their own imagination. They had visions in their thought of somebody carrying the tale of the murder to the police, of the police officers coming to arrest them and of their being led to the lock-up in handcuffs. Such weird visions continued to haunt them all through the night. They would sit up in the bed, then lie down, then walk in the parlour, now peep out of the windows to see if the police were really coming and then jump out of their uneasy beds, at any the slightest sound coming in from without.

The day was beginning to dawn. With the first appearance of light, they sprang out of their beds and rushed towards the room where they had left Raghunath dead. Gangadhar opened the door. They were all struck dumb by what they saw in the room. Raghunath was sitting resolute in his seat in the dining room. His body seemed to be dancing with delight, his face had a halo round it with tears of joy trickling down his cheeks. His lips were quivering and at short intervals he was reciting "Rāma","Kṛṣṇa","Hari" in a whispering tone, though in clear accents, though his lips were quivering.

The Karana family was, as it were, petrified. Not a drop of blood was to be seen in their countenances. They stood dazed, looking into the faces of one another, but could not utter a word.

Raghunath with his eyes closed in meditation sat still and calm. As soon as he heard the footfalls he said, "Come, come, O Lord." He stood up and spread forth his arms in loving reception of the Lord; but, as he opened his eyes, he exclaimed,"Oh, it is not the Lord, but my friends, my benefactors." Overpowered with amazement and fear, they all fell at his feet and asked forgiveness.

Raghunath smiled and said, "There is no fault of yours. Every one must reap the fruit of his actions. I must have administered poison to somebody in the previous life. It is, therefore, that in the present life I have had it administered to me. Fruit of actions is inviolable. Now I have one thing only to say to you. Looking to my poverty, you want to marry your daughter to another. If you have come to that decision and if you consider such a decision to be in accordance with your *Dharma*, you may do as you like; but, if you have any fear of going against my *Dharma* and the *Dharma* of Annapurna, then please allow me to take my wedded wife along with me. It is up to you to do as I suggest or refuse. I have no power to wrest her from you."

So saying, Raghunath got up from his seat and, singing the Name of the Lord, rushed out of the house and stood on the road, awaiting the reply. Gangadhar, along with his seven sons, followed and, clasping the hand of Raghunath

into his own, entreated him to stay for another day and then to take his wife along with him. Raghunath sat down under the shade of the tree near by and refused to stir, thinking that the Lord who had brought him there and had saved his life would Himself do what was best for Annapurna.

Gangadhar, finding that it was impossible to make Raghunath change his mind and re-enter the house, went back to confer with his sons and wife.

Annapurna, on regaining consciousness, had gathered that her husband was alive. She went into her room and the mother, afraid that she might say or do anything undesirable, had locked her up in the room. She knew nothing of what had happened in the morning and like a bird was flapping her wings to get out of the cage.

Gangadhar, on coming back to the house, went into the room of Annapurna, accompanied by his wife and sons. He enquired of Annapurna as to whether she would like to accompany her husband, a wayside beggar, or be with them.

This was a question which would have upset any girl. With her head hanging down in modesty and shame for what they had done, and in deliberate accents, Annapurna replied, "Dear father, excuse me for my faults; I shall go with my husband. Whether a wayside beggar or a waif, he is my lord. He is my only rescue."

She said so and was silent for a while to gain breath, which, because of righteous rage and pain, she was losing. Giving up all so-called modesty, she began to roar like a lioness. Her eyes were emitting flames of fire. She was no longer the meek and soft-hearted, gentle Annapurna that she had always been. Like Durga prepared to burn down the army of demons, she roared forth, "Father, you want to make a prostitute of me! You want to snatch me away from my lord and give me over to another. This shall never be; no, never. I am no longer a dawdling infant. I am a *Sati*. So long as there is life in me, none dare touch me. Now, please take note that I shall sooner kill myself than be the wife of another. And if I have to kill myself, then remember that this life of pleasure and plenty that you are now enjoying will be no more." Having said so, she cooled down, took hold of the feet of her father and added, "Daddy, excuse me for what I may have uttered in the heat of the moment. Let me go with my husband; if he is a wayside beggar, let me be his earthen bowl. It will do you no good to prevent me from following my *Dharma*. Therefore, with folded hands, I beseech you and pray for permission to accompany my lord, my husband."

Touched with the moving appeal of the girl and realizing the claims of expediency in the ugly situation that had been created, they agreed to send Annapurna with Raghunath.

Gangadhar gave some money and jewels to his daughter and, taking her outside, entrusted her to the care of Raghunath, saying, "Dear son, here is your wife. Be merciful to us, take her along." Raghunath took the hand of Annapurna in his own and, with the name of the Lord on his lips, left the place forthwith.

Gangadhar returned, but was very sad on his having had to send away his daughter with a beggar. Annapurna's mother, however, was not the person to take it so quietly. She made out another plan. She sent a word to the son of the Minister that the beggar had taken away Annapurna and that, if he had the courage, he should kill the beggar and wrest the jewel from his hands.

The Minister's son, as soon as he got the information, galloped off at the head of a squadron of cavalry of the State. It was not long before he overtook Raghunath and Annapurna.

On hearing the clap-trap of the horses' hoofs, Raghunath looked behind and was amazed to find a cloud of dust in the sky. The Minister's son was presently upon him and exclaimed, "O base scoundrel, where are you running away after having stolen my sweetheart? Leave her here and fly for life, otherwise you are sure to be killed."

Raghunath saw that the Minister's son had some hundreds of horsemen at his command, but he was not dismayed. He looked the Minister's son in the face for an instant, smiled and then concentrated his mind on the Lord. Annapurna was very much frightened. Raghunath laughed outright and, in a resolute tone, said, "Pious girl, have no anxiety. Lord Jagannath is my Master. He who brought us together, He who brought back to life one who had died of poisoning, He is sure to protect us in this calamity. Do not disgrace the Lord by letting fear and anxiety creep into the soul. He who is worshipped by all the deities,—Indra, Brahmā and others,—He will save our souls, even if the body has to perish."

The ways of the Lord are astounding. Raghunath and Annapurna were still talking as above when they saw two Rajput horsemen galloping towards them from the other direction. They stopped short as they approached Raghu and asked a volley of questions in one breath. "Who are you", they asked, "and where are you going, and who is the lady accompanying you? Who, again, are the horsemen, yonder, and why is it that they seem to be after you?"

Raghunath related the whole story and said, "Brothers, I am a shelterless fellow. I have no support other than that of the Lord; with a mind full of anxiety, I am awaiting his support." The two horsemen consoled them, saying that they had nothing to fear.

Raghunath and Annapurna walked along under their protection for some distance. On looking back, they saw that the hundreds of horsemen of the Minister's son were fleeing in all directions, as if overpowered by a superior force, and in another instant not one of them, not even the Minister's son, was to be seen. They had all melted away like ice before fire. When they had gone a pretty long distance, the two horsemen assured Raghunath and Annapurna that there was no danger and that they could proceed without let or hindrance to where they were going. Raghunath and Annapurna bowed to them in gratitude and thanked the Lord by singing hymns to His praise.

In course of time Raghunath and Annapurna reached Puri. With the money that her father had given her, Annapurna purchased a house near the temple and the couple spent the rest of their life in the contentment and felicity of devotion to the Lord.*

(*Kalyan*)

* Translated by Balmakund Varma.

Prayer of a Devotee.

By Kanshi Ram Chawla.

(*Concluded from the last number*)

O God, Thou art Infinite Bliss! Mayest Thou Thyself of Thy Grace reveal Thyself in the hearts of all of us, whereby we may avoid ignorance and vice, follow truth and virtue, be freed from pain and sorrow and enjoy supreme happiness, and lead a calm, peaceful and useful life in the midst of our daily activity whatever it may be.

O God, Thou art an infinite Ocean of mercy! May our minds entertain pure thoughts! May our minds harbour only righteous desires and completely renounce all vice! May our minds be endowed with real power and true knowledge and thereby live in peace, happiness and contentment under all conditions of life, whatever may happen, whatever may not happen, so long as we do our duty to the best of our ability and intelligence! May our intellect restrain all the senses from treading the path of wickedness and always direct them on to the path of righteousness!

O God, Thou art Supreme—Incomparable. We meditate upon Thy adorable form of spiritual light. Mayst Thou dispel the darkness of sin and sorrow, ignorance and doubt from our minds, illumine our intellects, whereby our hearts may get inspired and Thou mayest speak through our hearts words of truth, knowledge, wisdom, peace and happiness! O Divine Guide, inspire us with all kinds of knowledge and truth for the good of mankind!

O God, Thou art all-glorious! We glorify Thee so that our glorification may lead to the love of Thee and to the reformation of our nature in accordance with Thy Nature. We glorify Thee just as Thou art. We pray to Thee so that we may be just as Thou art. We pray to Thee so that our prayer may create in us life, light and love, strength and mercy, and obtain for us Thy help in all our righteous undertakings. We hold communion with Thee so that our communion with Thee may result in our eternal union with Thee and that we may have direct cognition of Thee by a true feeling in our minds and thus become free for ever from all evil ideas and from the three kinds of pain, namely, the inherent, the natural and the accidental (*ādhyātmika, ādhidaivika* and *ādhibhoutika*).

O God, Thou art Almighty, the pure, the fine, unchanging, beautiful. Thou art free from all passion and malice, free from all attachment and detachment, attractions and repulsions, and free from pain and sorrow, ignorance and doubt, fear and anxiety, desire and want. Thou art desirelessness itself. Grant us Thy Nature through Thy infinite Mercy!

O God, Thou art "ONE"; but the wise call Thee by various names. Thou

art in fact impersonal, unconditioned, unlimited, unchanging, infinite, inscrutable, incomparable and all pre-eminently simple; but Thou appeareth to be personal only through Thy Glory in this world.

O God! who art Thou? Who art Thou? Thou art something, but indescribable something,—something inconceivable and unutterable, something beyond all our sense-perceptions. Thou art to be known only in the language of feeling and not otherwise. Thou art something indivisible by actual experience.

O God! Thou art the "ONE" eternally indivisible, all-pervading, unchanging Ocean of knowledge known as "Paramātmā", and we are only apparent waves of that Ocean. As such we are all different from one another and different from Thee only in name and form, but not in real essence or substance. We are all one at base or in essence, though we appear to be different from one another and different from Thee in manifestation—in the manifestation of power, knowledge and understanding. We are all one in perfect calmness, though we appear to be different from one another and different from Thee in thought, speech and action.

O God! Thou art a waveless Ocean; but the waves are simply appearances produced by the play of cosmic force—the power that depends upon Thee for its very existence. Thou art and nothing really happens. Our life is a dream. It is a long and heavy dream for those of us who are in ignorance. No life can be the first, for life is the result of past actions. No life can be the last, for its actions are to be expiated in a next following life. So this life, this world, is without beginning and without end, though apparently. And the new creation of a World after every absorption into Thee is a moral necessity; but the whole world and the whole way thereof are valid and true only to those of us who are ignorant, and not for those who have overcome that ignorance by seeing Thee as their true self and their true self as the One present in all, the highest and the lowest, everwhere. On attaining such a realization all knots of our heart are disentangled, all sorrows disappear, all doubts vanish, the seeds of our actions are burnt, our works become nothing and they cannot produce a new life after the death of the body just as fried seeds cannot germinate and sprout into new plants.

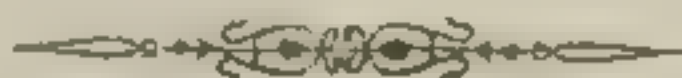
O God! Thou art the One supreme Spirit shining underneath all phenomena. We cannot be a part of Thee, for Thou art without parts. Thou art timeless or eternal, spaceless or all-pervading and all parts are either successions in time or co-ordinations in space. We cannot be a thing different from Thee; for Thou art something indivisible, as we may experience by our true feeling. We cannot be a variation of Thee; for Thou art Almighty, unchanging, beyond causation and unchangeable. We thus see that we are all neither a part of, nor a thing different from, nor a variation of, Thee, but we are Thyself and Thyself alone.

O God, Thou art all pre-eminently simple. Thou art perfect calmness, all silence, all peace and joy. Thou art the living light of knowledge that does not burn nor change. Thou art cool, soft,

soothing, pure, perfect and holy. Thou art the light within and without, unique and holy of holies. Thou art the light that lights all lights and uncaused. We thus see that we are all one with Thee. As such every body is our body, every life is our life, every soul is our soul, every existence is our existence. In hurting any one for no cause whatever we really hurt ourselves, and in loving any one without bargaining we really love ourselves.

O God! Thou art the one underlying substratum—substance—something in which appear names, forms and variations. When these names forms and variations vanish from our thought, when all differences go out of our mind, when the recognition of the plurality that constitutes the world is coupled with our consciousness that plurality is all a delusion, Thou art then known, Thou art then perceived or felt as something indivisible by actual experience.

O God! Thou art the wealth of those who have nothing, who have thrown away all desires for themselves, who have thrown away all sense of culture and possession, even that of their own individuality, ego or personality. Thou art the goal of all creation, the end of all knowledge; Thou art the ultimate object of all austerities, of all work, and of all religion, devotion and worship.

O God! Thou art the real, the fine. What we see with our senses is not an objective reality but simply an appearance produced in Thee by the play of cosmic force that depends upon Thee for its very existence. Thou art Spirit. As such Thou art to be worshipped in spirit and truth. Thou art here, there and everywhere and where not—only veiled from ourselves by ignorance. Our sense-enjoyments, our devotion to ceremonials and externalities of our minds rising into waves and modifications, are the causes that have spread this veil between Thee and ourselves. I am not this limited little thing. I am Thee, my Love, O infinite Bliss.

The Unmanifest in the Manifest.

By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them.

Nor have beings root in Me; behold My sovereign *Yoga*! The support of beings, yet not rooted in beings, My SELF their efficient cause.

As the mighty air everywhere moving is rooted in the ether (*Akāśa*), so all beings rest rooted in Me—thus know thou.

(*Gītā IX. 4-5-6*)

Sublime Adjustment.

By Rajendranath Barooah, B. A., B. T.

The greater the height of Heaven, the lower the depth of Hell! The Law of Correlation holds good everywhere!

There stands Śrī Kṛṣṇa with all His Super-excellence and there stands Kaṃsa with the most brutal elements of Cosmic Energy: there stands Rāma, the perfect Super-man, and there stands Rāvaṇa, the Height of Power and Brutal Arrogance: there stands the richest millionaire in the opulent city and there stands the beggar wallowing in the gutter for a crumb: there stands the most brilliant student in a class and there stands the dullest blockhead side by side! What a reciprocal value!

Nobleness enkindleth nobleness in others. The brilliancy of the Light is heightened by the Pitch Dark! The Average Mean plays its part! They were the actors, and they will be the actors in this world's drama of life! The two extremes thus adjusted for ever!

Are you rich with palatial buildings, motor cars, highly cultured and healthy children? Oh, you are pining away with dyspepsia, diabetes and high blood pressure! Food you have, but no power to enjoy it! Are you poor with many children? You have no money, although you have a good health! No house to live in and no money to make your two ends meet! The Balance of Power! The Scales equipoised! Whatever ye seek, He giveth unto you! Oh, how kind is My Beloved!

Terrible sufferings await those who are saints and savants! They still pray to Thee thus, "Oh, Beloved! send me more sufferings! The outstanding balance of Give-and-take policy of the innumerable lives previous to this one must be settled or squared up!" Herein lies India's strength! Here also the scales equipoised!

Only for a failure in examination, only for a loss in business, only for a taunting remark for your dear one, only for a prolonged illness, you at once become insane for the time being and never hesitate to commit the most sinful crime -Suicide! Dear me! this life is nothing but an insignificant part of our eternal Life. By self-immolation you cannot overcome the Law of Predestination. The greater the number of such cases in the crazy world, the greater the abnormal path of the Modern Intellect.

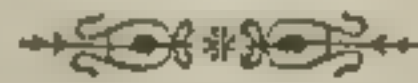
Let us come to the physical side. There is everywhere a crazy show of Record-breaking and Record-making Competition all the world over. In swimming, in aviation, in dancing, in smoking, in cycling, in motor driving, there is crazy competition either to *break* Record or to *make* Record! Is it superfluous energy or is it an abnormal growth of the physical side?

Yes, India's Ideal is the bullock-cart! Slow but sure, leisurely but meditative steps! Patient toiling! Yours are

the automobiles: a slight defect—terrible explosions ! collisions ! and crash !

You call the "Yogis" and "Saints" as selfish idealists ! You do believe that the wireless messages through ether can be received at different stations.

Dear ones, these saints and seers are not mere selfish and idle idealists ! They are living batteries ! Their divine thought-vibration of good-will to mankind have been sent to the different parts of the world and received at different centres by like souls all over the world !

Such are the reciprocal adjustments of the Extremes ! Such is Sublime Adjustment !

Perception of God.

By Hanumanprasad Poddar.

A certain Gujerati getleman has asked the following questions. I have purposely omitted to give his name, since he has asked me not to publish it. I have, of course, changed the wordings of the questions here and there, while preserving the sense intact. The questions are as follows:—

1. Some saints allege that it is not possible to see God face to face in this age. Is it worth believing ? If we believe it for a moment, is it a fiction that devotees like Goswami Tulasidas, Narasi Mehta and others were blessed with the sight of the soul-captivating form of the Lord ?

2. Is it possible to get the beloved Śrī Kṛṣṇa in front of us at close quarters and have a heart-to-heart talk with Him as you and I may meet and talk together ? If so, what means should be adopted in order to be able to see that charming figure at the earliest possible date ?

3. So long as these mortal eyes do not feast on that lovely form to their satisfaction, they are of no avail. What is the surest way to make them attain their true worth ?

4. A burning desire for the sight of Śrī Kṛṣṇa has been kindled in the heart; I am at a loss why it does not blaze forth and manifest itself vividly. This has made me all the more uneasy.

Along with these questions my friend has written many more things which lead one to believe that a desire to see the Lord has been kindled in his heart. Authoritative answers to these questions can be given by those exalted and revered souls who have had the rare fortune to witness that soul-enthralling divine form of the Lord. I shall also attempt to answer these questions in the light of whatever I have been able from time to time to gather from their inspired talks. Before proceeding to answer the questions, however, I should like to express my heartfelt gratitude to the questioner who has through these questions afforded me a splendid opportunity to talk of God and His

unbounded Mercy. Instead of discussing the questions individually I would prefer to treat them as one question and answer them as such in the form of an essay.

I have a strong conviction in my mind that we can certainly perceive God in this age; nay, we can do so more speedily and more easily, too, in this than in any other age. I have no doubt in my mind that that paragon of devotees, Goswami Tulasidas, Narasi Mehta, and other lovers of God actually perceived Him with their own eyes. It is open to a loving devotee to have a heart-to-heart talk with his beloved Lord, if he so desires, like two chummies. Of course, the devotee must have reached that stage where this sort of communion is possible and permissible. We have records of the lives of numerous devotees which bear testimony to this fact. A burning and intense desire to see the Lord is the best means of speedily obtaining His *darshan*. It is not very difficult to obtain His divine vision if we pine for His sight in the same way as a drowning person is impatient to come out of water. Of course, our pining should be real and not artificial. The Lord cannot help appearing in person before that blessed devotee who feels the same type of natural and genuine agony for the Lord as one feels when he is on the point of losing one's only son or when one's honour and prestige that he and his family have enjoyed for centuries past is at stake. Such agony is experienced only when the devotee comes to recognize God as above everything else in the world, when he turns his back on all sense-enjoyments of this world and the next as altogether worthless and of no consequence and has surrendered his all—his life, property, power, honour, sense of decorum, worldly duties and religious obligations, at the feet of his beloved Śrī Kṛṣṇa. The sage Narada has defined Devotion (भक्ति) as surrendering all one's actions to God and feeling great uneasiness in forgetting Him—'तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलता' (*Bhakti Sūtras*, 9). So long as the desire for worldly enjoyments persists, so long as the transitory things of the world appeal to us as attractive, delightful and gratifying to the senses, and so long as we relish them, it should be understood that we have not vacated the heart fully for the occupation of the Lord. Goswami Tulasidas has said in one of his songs:—

जो मोहि राम लागते मीठे ।
तौ नवरस षटरस रस अनरस ह्वै जाते सब सीठे ॥

"Had I got the least attraction for the Lord, all other attractions would have disappeared."

The response that we get from God is commensurate with the room we allot to Him in our heart. So long as we do not keep our whole heart open for His occupation, so long as the love of our heart does not flow in a ceaseless stream towards the Lord, we cannot experience a pang of separation from Him; so long as we do not pine for the Lord He, too, would not pine for us. For, the following is His watchword:—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

"However men approach Me, even so do I receive them."

When the devotee gets absorbed in thoughts of the Lord and, renouncing his house and property, wife and son, this world and the next, joy and sorrow, honour and ignominy, like one intoxicated, pines for the Lord, when he cannot bear even a moment's separation from Him as a fish taken out of water, when the pangs of separation make him restless like the blessed cow-maids of Brindaban, he can obtain a vision of the Lord in no time. But we do not generally experience that sort of agony for the Lord. That is why His *darshan* is being withheld from us. Have we ever in the whole span of our life striven for His *darshan* or pined for Him as much as we do for wealth and progeny, honour and fame. Almost all of us knock about from one place to another and clamour for wealth and honour which are so trifling. Have we ever shed a tear out of real agony for the Lord ? Such being the case, how can we murmur against our inability to obtain His *darshan*. Do we ever long for His vision ? No, we have given over full possession of our heart to dirty sense-enjoyments of the world. Is there any one who can maintain his equanimity when afflicted by a strong appetite or parching thirst ? Our craving for sense-enjoyments and indifference towards God, however, shows that we are not yet athirst for His vision, our soul does not hunger for Him. The moment we feel athirst for Him we shall not be able to bear the sight of anything else than God. Our mind would then withdraw from everything else and would be absorbed in His thoughts. Just as, on our acquiring the sovereignty of a vast empire, our mind would naturally turn away from a business which yields us a profit of a few farthings only, similarly, the biggest enjoyments of the world would then appear to us as trivial and dry. Then we shall have no attraction left in our mind for the world and will be reminded at every moment of the delightful and comely appearance of the Lord. The only reason why we do not feel fully drawn towards the Lord in spite of His being supremely delightful and lovely, is that we have not yet realized His true worth and real greatness. That is why we have turned our backs on His nectar-like form and are knocking about day and night for worldly enjoyments, which are like sweets mixed with poison, and, partaking of them, meet with repeated deaths. It is not so difficult to obtain His vision as to have a genuine and exclusive longing for the same. The Lord, who is eternal and omnipresent, is to be found everywhere at all times. How, then, can it be believed that He is not open to perception in a particular age. Those who say like that are either lacking in faith or they have never had an opportunity to understand the true nature of God.

There is no doubt about the fact that the true worth of the eyes can be realized only when they are enabled to have the ever-new world-captivating form of the Lord constantly before them and feast on the same with an insatiable passion. But, so long as these eyes do not get divinised through His grace they are precluded from obtaining a vision of that maddening beauty. The supreme mental agony that we have referred to above is the surest way to divinise them and make them

attain their true value The blessed gentleman who has the fire of separation from Śrī Kṛṣṇa blazing in his heart deserves all praise. This fire does not generally manifest itself, and, whenever the agony of separation becomes altogether unbearable for the devotee and bursts forth into expression, it instantaneously burns away the whole stock of his sins and afflictions and makes him mad with love. At that moment the devotee forgets everything in his madness, like the cow-maids of Vraja, and, impatient to meet his beloved Lord, invokes Him with his whole strength and zeal. It is at this moment that he is blessed with the Divine vision of the Lord, and he sees Him in the same form in which he wishes to see Him and His communion and talk, too, is of the same nature as he may have desired before.

In order to reach this consummation, an aspirant should try to understand a bit of the incomparable greatness of God, through association with saints, and generate in his heart some love for God through constant meditation on Him and repetition of His name. In proportion as the heart gets filled with Divine love it will be emptied of sensual enjoyments; and, in this way, the moment he is able to vacate the whole of his heart for the enthronement of the Lord, he will feel great agony in his heart for the Lord and this agony, becoming very acute, will create an agony of equal intensity in the heart of the Lord and compel Him to appear before the devotee. And then the hour will not be far when the blessed union of the devotee and his Lord will take place, rendering the whole earth sacred thereby.

Prayer.

By Satyananda.

Now come my Love, and sit by me,
The hungry soul so craveth Thee,
The aching heart doth throb so low,
That life can thus no further flow.

The founts have lost the inner stream,
The jet is clos'd, the sparkling gleam,
The humming note of falling spray,
Enchant no more the swarming gay.

Thou art to me my all-in-all,
My light and hope, inspiring call,
My lute and flute, my earthly star,
For without Thee I cannot stir.

Prayer and thought of this abode,
The spirit of the clayey mould,
The dazzling fire of wintry day,
And Thou the subject of my lay.

Unto Bliss.

That devotee is wise who keeps all his senses, as well his mind and intellect, engaged in occupations consecrated to God. Employ your ears in listening to the praises of God, and your eyes in seeing saints and holy men; sing praises of the Lord with your tongue, serve the Lord with your hands, frequent places of worship with your feet, think of God with your mind and reflect on the nature of God with your intellect. In this way you will be able to make your life sacred and divine.

* * * *

It is company which makes a man good or bad. It is not the company of persons alone that counts; all sense-objects with which we come in contact exercise a wholesome or adverse effect on our mind. Have recourse to good company and avoid bad company. Never listen to evil talks with your ears, never see bad sights with your eyes, never utter bad words with your tongue, never perform evil deeds with your hands, never allow your feet to resort to bad places, never harbour bad thoughts in your mind, and never allow your intellect to give you a wrong lead. In this way you will be rid of all vices.

* * * *

Never read a book which may tend to increase your avidity for sense-enjoyments and lead you to sin, even though it may be classed as a *Śāstra* (scripture). Read only such books as may help in withdrawing your mind from sense-enjoyments and warn you against sin; nay, always hear such words alone and live in an atmosphere surcharged with such ideas.

* * * *

Musing on the objects of sense is the root of all evil and ultimately leads to complete ruin, whereas remembrance of God is the surest road to freedom from woe. Apply yourself with great diligence to the task of banishing all thoughts of enjoyment from your mind and keep it constantly fixed on God. In proportion as your musing on sense-objects is minimised, and remembrance of God becomes more frequent, peace and happiness will draw nearer to you. Whereas musing on sense-objects drags even a virtuous man into the mire of sin, remembrance of God turns even the vilest man into a saint and a devotee.

There are two regions—one of pain and the other of bliss. So long as you are in the region of pain you can never be happy, however glibly you may talk of happiness; and once you step into the region of bliss you can never experience pain. Dependence on the world is the nucleus of pain, whereas dependence on God is the nucleus of happiness. However tall talks we may indulge in, we can never hope to be happy so long as we seek to derive happiness from the world, even as one who is encircled by flames cannot get cool air through mere talk of the same. Hence give up dependence on the world and seek dependence on God. Once you

are established in that region of bliss you can never be touched by pain, even if you talk of the other region, the region of pain, just as one who is sitting on the snows of the Himalayas can never be affected by heat.

* * * *

Taking every creature to be a temple of God, treat all with respect: at least insult no one. If you give up self-esteem and respect all, if your behaviour does not offend the self-respect of others, you will endear yourself to all. In that case you will be liked by all and you will be able to bring round most of them to the path of virtue.

* * * *

Never do unto others what you would not have others do unto you. If you seek honour, respect, benevolence, compassion, service, active sympathy, friendship, love and so on from others, you should give the same unto others first of all.

* * * *

Put forward your views before others with love, but never insist that they should see eye to eye with you. Nay, you should never decry those who do not fall in with your views nor should you entertain a low opinion about them. You should submit your views before them rather than try to bring them round to your convictions. If you find that you are mistaken, do not hold fast to your views for fear of losing your prestige. There can be no harm in acknowledging your mistake; on the contrary, you will be immensely benefited by coming round to the right view of things.

Never invite the opinion of others with a view to having your point of view confirmed by them. Consult them only with the object of having your mistakes pointed out by them; and, if any one points out your mistake, do not take offence, but think over the mistake pointed out by him and acknowledge your indebtedness to him for this favour. If he points out a mistake which you do not find yourself guilty of, never question his motive. Examine your heart and conduct critically once more and you are sure to detect a mistake lurking somewhere. If you are unable to discover the mistake pointed out by him, and if you find that the man pointing out the mistake is himself mistaken, even then acknowledge your gratefulness to him for his having taken upon himself the unpleasant duty of pointing out your mistake and wasted his time over it.

* * * *

If any one does not follow your advice, do not feel offended thereby, much less hate him. Nay, if he should have sustained any loss or damage by not acting according to your advice, and if you happen to meet him again, never tell him that he has reaped the consequences of not having followed your advice. Receive him with great cordiality and on some future occasion repeat your wholesome advice and try to make him follow the right course.

* * * *

Should you detect any fault in any one, do not take him on that score to be a bad man. It is just possible that you may have been misled in detecting his

mistake, or that he may have been compelled by sheer force of circumstances to commit that fault in spite of himself. Every one has got some good points as well as weak points. Observe his good points alone and love him.

* * * *

Even if you detect a real fault in any one, do not insult him, nor should you try to purge him of that fault by angry looks or harsh words. At times your insulting behaviour or bad temper may succeed in curbing the evil propensity of the wrong-doer, for the time being; but the same will not be eradicated. Your insulting behaviour or ill-temper will continue to prick him and, if his mind takes a wrong turn, he will busy himself in devising means of retaliation instead of feeling remorse for his remissness. This will give rise to fresh faults in him and his vindictive behaviour will add fuel to the fire and make you ferocious. If you want to purge any one of his faults, you should first of all win his heart by endearing yourself to him and rendering him good offices, and then expostulate with him. This process may prove a dilatory one and it may be long before you achieve success thereby; but success you must have and it will be a lasting one, besides. Remember: the state, society and individuals have by punishing offences multiplied the number of offenders. Those who are offenders themselves and, being under the sway of likes and dislikes, cannot really determine the fault of any one, have no right to judge the faults of others and punish them.

* * * *

Always remember one thing. Never insult any one, not even your own son, younger brother, servant or any one else who is subordinate to you in rank or position, in the presence of others. No one is willing to put up with insults. The man who is insulted may not be in a position to grumble against you, but he will resent the insult very much and will surely bear grudge to you. Hence, if you find yourself under the painful necessity of warning any one, do so when he is all alone, and that too in a most sympathetic and loving tone.

* * * *

If you detect any one committing any fault and if he comes to know of this, do not say anything to him: he must himself be feeling ashamed of his conduct. Do not remove his shyness and make him bold by telling him anything in that connection.

* * * *

Look after others' interests as scrupulously as your own. See that whatever you borrow from some friend or acquaintance does not get spoiled and that it is returned to him with due care as soon as you no longer require it. Take particular care in this matter, otherwise your friend will take offence and people will refuse to lend things, which will deprive poor people of this benefit. Again, just as you borrow things from others, you should never hesitate to lend things of your own to them. As far as possible, try to do without borrowing things from others. By asking a thing on loan, you will be putting yourself as

well as your friend of whom you ask it in an awkward position.

*   *   *   *

Treat those who are in want or distress with greater love and sincerity. While doing them a good turn, never think for a moment, nor make them feel by your words or behaviour, that you are a well-to-do man or a man of means, and as such you are helping or obliging them. If ever you are able to do a good turn to any destitute person, never commit the mistake of reminding him of your having done so; on the contrary, you should be grateful to him at heart for his having accepted your services. But you should take care not to express your sense of gratitude to him in this behalf, either; for, in that case, he might think that you are indirectly reminding him of your good offices to him and may accordingly feel humiliated and unhappy at the thought of his indigence. He who helps others in order to remind them of their obligation to him kindles fire to burn them, rather than relieve them of their suffering.

*   *   *   *

If you want to help or serve those who are in want or distress, do so in a most secret way and, if possible, without letting them know of your having done so. And, having done so, forget what you have done once for all, as if you did nothing.

*   *   *   *

Have the same amount of regard for others' time as you have for your own. Do not encroach upon the time of others by sitting by their side without any purpose. If you find it necessary to visit any gentleman by way of courtesy or on some business, do so at a time when it is not inconvenient to him and leave him as soon as your work is finished. Do not put him in an awkward position by detaining him unnecessarily. If you find others waiting there, finish your talk quickly, so that they may also get an opportunity to talk to him.

*   *   *   *

If you find two persons talking, never try to overhear them. On the contrary, if you find that your presence makes them uncomfortable, you had better withdraw therefrom. And even afterwards do not put searching questions to them concerning the topic of their conversation. If they have any secret which they do not want to disclose to you, you will be putting them in an awkward position by importuning them to do so or they will find themselves compelled to tell a lie in order to conceal the truth, which may lead to further harm.

*   *   *   *

If you find it absolutely necessary to seek the help of others and if any one willingly helps you, avail yourself of his help with a grateful heart; but do not take undue advantage of his sympathetic attitude. If any one is kind to you and has helped you at a critical moment, do not harass him by repeatedly approaching him with a tale of your woes.

*   *   *   *

While conversing with any one, first hear what he says. If he comes to

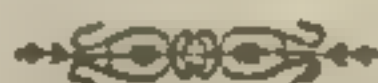
you with a tale of his woes, hear it all the more attentively. His trouble may be very insignificant in your eyes; but to him it is great. Your duty, therefore, is to console him, to exhort him to face the situation bravely and calmly, and, if possible, to help him out of the same. But, mind you, you should never treat him impolitely. You should be particularly careful not to be impolite in hearing the tale of a poor man. Treat him in such a way that he may shake off all fear and shyness and may feel encouraged at least to submit his case before you without any hitch and may begin to look upon you as his friend.

* * * *

While conversing with others, make it a point not to talk of your own self, much less indulge in self-praise or praise of your dear and near ones. Others would not feel the same amount of relish in hearing your talk as in talking of themselves. You should only hear their talk, and, if you ever feel the necessity of saying anything, speak only about them and say such things alone as may be agreeable to them and may rouse in their hearts feelings of love and friendship towards you, similar to those which a mother feels when you talk of her child before her.

* * * *

Never interrupt the talk which may be going on between two or more persons by intruding yourself. Nor should you contradict any one while he is having his say. It is much better if you can do without uttering a word. If at all it is necessary to do so, you should say whatever you have got to say, afterwards and that, too, with calmness, respect and humility.

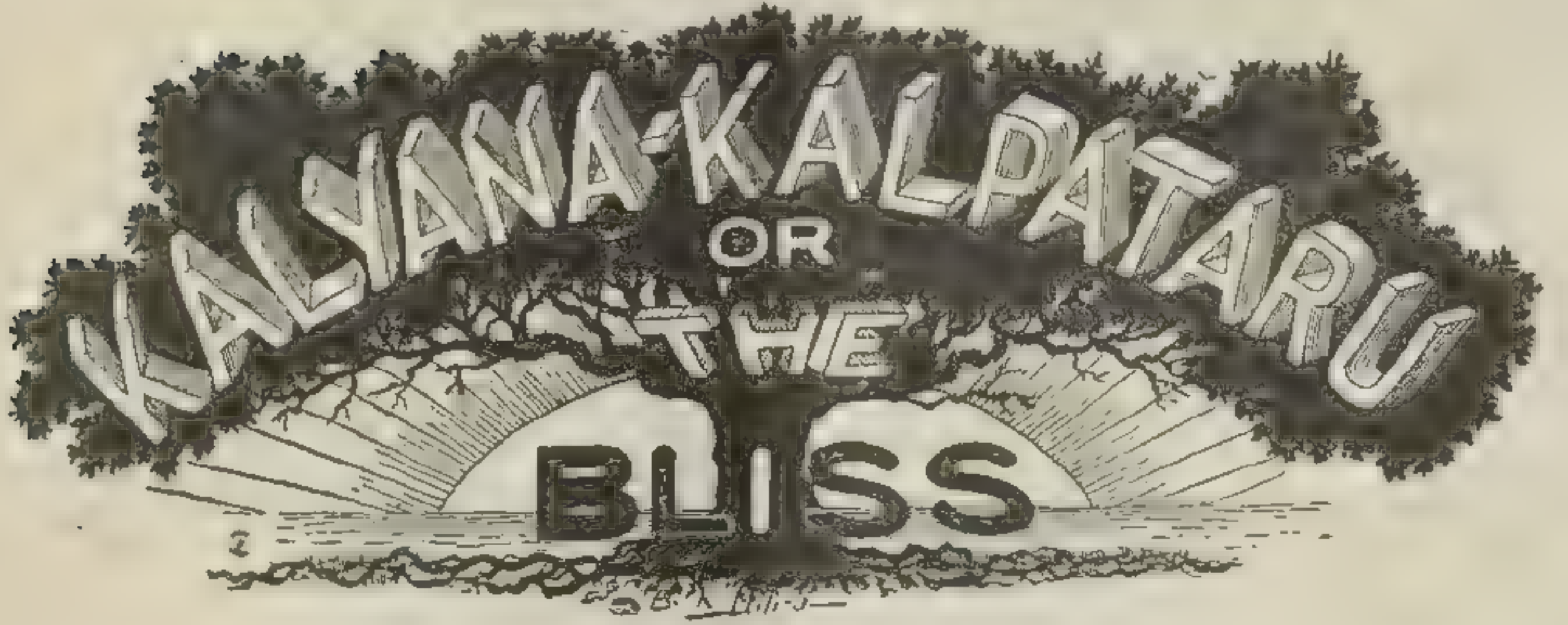
"*Siva*"

Offer thy all to Me.

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.

Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits; thyself harmonised by the *Yoga* of renunciation, thou shalt come unto Me when set free.

(*Gītā IX. 27-28*)

Bhakta Manikka Vāshagar and Bhagavan Śiva.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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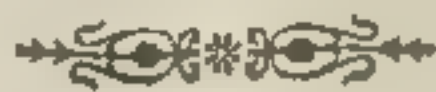
स वृक्षकालाकृतिभिः परोऽन्यो
यस्मात्प्रपञ्चः परिवर्तते यम् ।
धर्मावहं पापनुदं भगेशं
ज्ञात्वात्मस्थममृतं विश्वधाम ॥

(*Śwetāśwataropaniṣad VI. 6*)

"When we have learnt to know Him as the bringer of virtue and driver away of sin, as a Lord of happiness dwelling within the soul, the Deathless One, our Universal Home, we see Him as being above, and other than, the world-tree, Time, and the various forms of life,—as the source from which this vast expanse of whirling worlds proceeds."

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the last number*)

SIR CHARLES MACARA

Passing onwards to yet more recent times, we feel it our duty to refer our readers to a book of "Autobiographical Reminiscences" recently published by Sir Charles Macara, who was President of the British Cotton Growers' and Spinners' Association of Lancashire. We find Sir Charles Macara telling us in all seriousness, in that Autobiography of his, that, more than a century ago, his great grandmother, while touring in the Andhra province of the Madras Presidency in India, had occasion to purchase, at Cocanada, splendid Indian clothing, which she made into gowns and other dresses for herself and that she used it constantly during the remainder of her entire life-time. Now, Sir Charles Macara describes the material as having been the finest possible in texture and in artistic finish and, at the same time, dead cheap and so on; and, as for durability, he remarks that the dresses were worn by several successive generations, namely, by his great grandmother, his grandmother, his mother, his wife, and his daughter; and yet they are to-day as beautiful, fine and strong as they were when they were newly purchased! More splendid testimony than this to the all-round superiority of Indian made clothing is inconceivable, the more especially as this thorough-going tribute emanates from what ought to be called, under the circumstances, a *naturally hostile source!*

THE PRESENT POSITION

To this it may be objected that these details of ancient, pre-mediæval, mediæval and one-hundred-years-ago economic prosperity of India are no answer to the solid and insuperable criticism that India's economic predicament at the present day, at any rate, is of a most deplorable character indeed. Yes, it is perfectly true that we all deplore the present-day poverty of India. But, even here, let us not let our feelings on the matter run away with us; let us keep our balance, our perspective and our sense of proportion intact and realize and remember that the poverty which we speak of at the present day, is not absolute but only comparative and that the comparison is not with other portions of the world, but with our own economic *past*. In other words, India to-day is poor, not in comparison with other portions of the world, but in comparison to herself of the past. From the absolute point of view and even from the standpoint of comparison with other countries, India is *not* poor, even at the present day. On the contrary, even to-day, we find India the cynosure of all commercial eyes, *i. e.*, attracting, to herself,

commercial *exploiters* from *every* part of the world. Is not this fact sufficient to prove that India is still prosperous and has still tremendous sources of prosperity which are God-given and not man-made and which all the world, notwithstanding its boast of superior industrialism, economic independence and material progress and all the rest of it, is compelled to look upon, look up to and look at, with eyes of greed undiluted?

RUSSIAN RAILROADS

One telling illustration may be cited in this connection. It was not once but times without number that, from time to time, Imperial Russia proposed to open a new Railway route to Turkistan; and immediately, there was *panic* in all the Chanceries, the Foreign Offices and the Embassies of Europe and America! Why? Because everyone of them said at once that Russia's real objective was not Turkistan but India! Do we find so much consternation produced by news of a new railroad or a new steamway or a new air-route to be opened in places connected with the history of Greece, Rome or Carthage? The answer to this question may be found in the simple fact that Historians, Geographers, Ethnologists, Archæologists, Research Scholars and Antiquarians are fighting with one another, even as to where exactly Carthage was! What really is the secret of all this anxiety and solicitude, nay, actual panic, flutter and consternation, caused in the minds and hearts of statesmen, politicians and diplomats of all nationalities in Europe and America, on the mere hearing of the news of the *projecting* of a new Railroad from Russia towards Turkistan, and followed by the wonderful argument that a geometrical straight line drawn from somewhere in Russia to somewhere in Turkistan, when produced south-eastward, would lead straightaway to India? Is it not to be discovered in the fact that it is the riches of India that the Persians, the Greeks, the Scythians, the Tartars, the Afghans, the Moghals, the Portuguese, the Dutch, the Danes, the French and the English came to India for? And even now, are not the eyes of all the *Jingoistic* nations of the world (including Modern Japan and, to some extent, even the little buffer state of Afghanistan) riveted on India, from the same angle of vision?

LORD CURZON'S TRIBUTE

Let us close our analysis of India's Economic greatness with another instance in the shape of a quotation from Lord Curzon. Not only did he, during his Viceroyalty of India, describe India as the "Brightest Jewel in the British Diadem", but, even after retiring from India and becoming Lord President of Council and Secretary of State for Foreign Affairs in the British Cabinet, Lord Curzon, in one of his great and memorable speeches, addressed Englishmen, Welshmen, Scotchmen and Irishmen and said, "If you want careers for your sons and daughters, send them to India"! What better proof can one need that, even to the present day and in spite of her terrible economic deterioration, India still continues to be the "*Land of the Pagoda Tree*", which she used to be of yore to the nations of the world?

RESULTANT INFERENCE

Under these circumstances, we feel fully satisfied that, notwithstanding her tremendous fall from her own ancient, mediæval and even comparatively modern levels of material prosperity, India's Economic greatness (based on her intrinsic, *i. e.*, God-given capacity therefor as also for continued exploitability) is an incontrovertible proposition.

INDIA'S ANCIENT POLITICAL STATUS

Having thus met in detail the objections of critics on the question of India's greatness in the Economic sphere, let us now turn to the Political aspect of India's National life, and give our attention, for a brief while, to the holders and propagators of the view, that, politically speaking, India was never great and that, at the present day, at any rate, from the point of view of political "Swarājya", India has reached the lowest depths of degradation imaginable and so forth.

THE MAHĀBHĀRATA STORY

In this connection, we would like to place before our readers the results of the latest researches carried on by great Antiquarians in the field of Historical, Geographical, Ethnological, Archæological, Numismatical, Philological and other such Research into the Ancient History of Mexico as described in the ancient *aboriginal language* of the Mexicans. These researches have unravelled a very astounding and, at the same time, a very beautiful and gratifying fact of History for us. It is matter for the intensest regret conceivable that we have people in our country to-day who call themselves Indians and who, blindly following the lead given to them by the so-called Western Orientalists and Indologists, do not believe in, and refuse to accept, the *Rāmāyaṇa*, the *Mahābhārata* and the Purāṇas, as Historical records of India. We are told, for instance, in the *Mahābhārata*, that Rājā Yudhiṣṭhira's four younger brothers—Bhīma, Arjuna, Nakula and Sahadeva went out and conquered the whole world and made him *Samrāṭ* or *Sārvabhouma Chakravartī* (*i. e.*, the one Lord of the whole terrestrial world). Now, in connection with this, the Orientalists and alas ! our Indian Research Scholars, too, have been telling us that Vedavyāsa and other Holy Authors of these books were writers of false history. Some of these critics, however, are good enough, kind enough, charitable enough and gracious enough not to accuse Vedavyāsa and others of deliberate dishonesty and falsification of history but to concede—with a patronising air—that *perhaps* the four younger Pāṇḍavas conquered the whole of India, but that, these authors being persons who ("like frogs in a well") ignorantly but honestly imagined India to be the whole world, they must consequently have described it as *the* conquest of the whole world. And this is the utmost they are prepared to grant.

THE MEXICAN EVIDENCE THEREON

Now, the very fact that the *Mahābhārata* and other narratives have clearly

given full and lengthy descriptions, not only of the boundaries of India on all sides, but also of China, Persia and various other countries of Asia and other parts of the world with enormous wealth of detail, proves beyond all possibility of doubt that Vyâsa and others were labouring under no such ignorance of World-Geography but deliberately wrote down all that we find in their writings. In other words, the modern Orientalists' condescending and patronising "explanation' is no explanation at all, but a positive insult. And, now comes this new evidence from a most undreamt of quarter, namely, from the ancient books of History contained in the *ancient aboriginal language* of the ancient Mexicans and containing descriptions of the great Indian Warrior Arjuna, who went and conquered Mexico. They mention that he was a great warrior and express their enormous surprise at his military prowess and warlike exploits, because, say they, single-handed—or rather double-handed (because he was a सव्यसाची, *i. e.*, could discharge arrows with both hands), he defeated thousands of them. And it is interesting to note that their references to him include a description of this unique peculiarity of Arjuna's, that he was a *Savyasāchī* (exactly as the *Mahābhārata* and other historical works of India have actually described him)! This recent discovery not merely throws light upon the *Historical* character of our Itihāsas and Purāṇas but also shows beyond possibility of doubt that even, from the *purely Political* point of view, India was—once upon a time—great as *no* Empire in the History of the whole world has ever been.

OUR PRESENT POLITICAL STATUS

Of course, there is no denying that all this flattering evidence about India's political supremacy of those *ancient* times can be no consolation to us in respect of our degraded political condition of the *present* day. And yet, here, too, we are justified in saying that our degradation is only in comparison to our own past; and that, in spite of what we might paradoxically but truly describe as the tremendous greatness of our very fall, our innate and inherent political *capacity* which our forefathers evidenced so abundantly in those ancient days, has not got extinguished or snuffed off altogether; but, owing to a concatenation of circumstances, (into details of which we need not, at present, go) it has been lying *dormant within us*; and it may be said, with truth, that already these *latent* tendencies and capacities of ours have already begun to become *patent*. Is not this another clear proof of India's vitality even in the *political* field to-day?

THE QUESTION OF QUESTIONS

To sum up, it is an indubitable fact of history, that other great Empires, although they all depended upon Physical prowess, Military power, Financial strength and Intellectual acumen and all sorts and combinations of other such external aids to continued existence and domination, their prominence and suzerainty have passed away into nothingness, while *we* who have

always refused to place any reliance on any of these varied means to eternal Historical existence, success and supremacy and who have suffered for more than a thousand years from all the normal and inevitable disadvantages and handicaps naturally engendered by and necessarily consequent on Foreign rule and Foreign invasions (not merely political but even cultural)—*we* are still alive as a nation. What is the secret of this vitality of ours ? This is *the Question of Questions* for us to try and answer to-day.

THE BRITISH EMPIRE

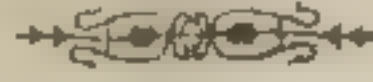
And, if we take the present position of the British Empire in the world and analyse it and ask ourselves, what in reality *is* the British Empire, we can find it out for ourselves, without the least room for doubt, by a very simple and easy method, by noting what the actual Official designation of King George V is. As we know, he is the *King* of Great Britain and Ireland and *Emperor* of India. He is not *Emperor* but only *King* of England. For, without India, there *is* no British Empire. India is not merely the "Brightest Jewel in the British Diadem" (as Lord Curzon called it) but *that particular Gem* which—all alone and singly—converted a petty English *kingdom* into the mighty British *Empire* and *keeps* that British Empire as an Empire ! Even with Scotland, Wales and Ireland thrown in along with England, you do not get an Empire. It is the Indian Empire that is responsible for the name "British Empire"! At the same time, it is worth noting that, without the United Kingdom (*i. e.*, Great Britain and Ireland) and its Colonies and Dominions, there *is* such a thing as an *Indian Empire* by itself. Described in terms of Algebra (which says, for example, $10x-7x=3x$), this works out a curious proposition, unknown to Algebra, namely, that the British Empire *minus* the Indian Empire is *no* Empire at all !

THE SECRET OF IT ALL

Now, what is the secret of this wonderful all-round vitality behind India ? It is none of those things which the other Empires relied on and which disappointed and deceived them and left them in the lurch at the critical moment. What is that particular thing, that particular means, which we can possibly think of as being responsible for India's astounding greatness in all respects ? By a simple process of elimination, we can easily see for ourselves that the only possible explanation of this great phenomenon is to be found in that particular thing which our scriptures, on the one hand, and our actual History, on the other, have always given the place of honour and predominance to over everything else in the world, namely, *Dharma* !

OUR MADNESS AFTER DHARMA

We have been *mad* after *Dharma* ! We have actually been dubbed mad on account of this adhesion of ours to *Dharma;* and yet, what has been the result of the *wisdom* of the others and of the *madness* of India ? *The effect of their wisdom was to exterminate them* and wipe them off the face of history and the map of the world ! *And the consequence of our madness has been to keep us alive !*

Should we not, then, prefer this *madness* of ours (which has protected us through thick and thin for myriads of years on end) to that worldly *wisdom* of theirs which they prided themselves on and which, in the actual result, threw them overboard beyond all possibility of redemption ? *(To be continued)*

The Inclusiveness of Adwaita.

By K. S. Ramaswami Sastri, B. A., B. L.

The supreme tolerance and catholicity of Śrī Śankara's outlook is seen in his great and characteristic utterance:—

'तेषां (द्वैतिनां)……द्वैतदृष्टिरस्माकमद्वैतदृष्टिः ।' 'तैः……अस्मदीयोऽयं वैदिकः सर्वानन्यत्वादात्मैकत्वदर्शनपक्षो न विरुद्ध्यते ।'

(*Māṇḍūkya-Kārikā-Bhāṣya III.18, 17.*)

Ānandagiri follows this view by saying:—

द्वैतमद्वैतकार्यम्; न च कारणं तत्कार्यप्रतिभासैर्विरुद्ध्यते, कार्यस्य कारणातिरेकेण सद्भावात् । अतः द्वैतपक्षैरद्वैतपक्षो विरुद्धो न भवति ।

It is therefore clear that the Adwaita of Śrī Śankara gives room within its capacious fold for an infinity of spiritual experiences and realizations while affirming the supreme realization of the identity of what appear as separate, viz., *Paramātmā, Jiva* and *Jagat.*

Śrī Śankarāchārya's doctrine of *Māyā* has come in for much criticism and ridicule, but it is really simple and well-founded and has therefore got a deep hold over the Indian imagination. What he says is not that the world is an illusion, but that it is non-different (*ananya*) from *Brahma.* He does not say that the world is *Brahma.* That would be pantheism. Nor does he say that the world is non-existent. Just as a pot is non-different from clay (मृत्तिकेत्येव सत्यम्), so the universe is non-different from *Brahma.*

यस्य च यस्मादात्मलाभो भवति स तेनाविभक्तो दृष्टः, यथा घटादीनि मृदा ।

(*Bṛhadāraṇyaka-Bhāṣya*)

Just as a wave is non-different from the sea, so the universe is non-different from *Brahma* (सलिलफेनदृष्टान्तेन परिहृतत्वात्).

(*Bṛhadāraṇyaka-Bhāṣya III. 5*)

न च तेषा (फेनतरंगादीनां) मितरेतरभावानापत्तावपि समुद्रात्मनोऽन्यत्वं भवति ।

(*Brahma Sūtra-Bhāṣya II. i. 13*).

Similarly, a golden ornament is gold all along, and a spark is but fire. The cause does not lose its being by appearing as the effect. So you can neither deny the relative reality of the effects nor the *absolute* reality of the cause. Does a cow remain a cow while sitting or standing, and a horse when sleeping ?

न हि लोके गौस्तिष्ठन् गच्छन् वा गौर्भवति शयानस्त्वश्वादिजात्यन्तरम् ।

(*Bṛhadāraṇyaka-Bhāṣya II. i. 20*).

When you think of the elephant in a wooden elephant, the wood disappears from cognition but is there always; and, when you think of the wood, the elephant disappears, but the wood is there as it has always been and will be.

दन्तिनि दारुविकारे दारु तिरोभवति सोऽपि सर्वत्र ।
जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधत्ते ॥

In fact, Śrī Śankara explicitly says that the *Śruti* takes the world as we see it and then shows its identity with *Brahma*, and that it does not affirm or negate the world—(संसारस्य) सत्यतामसत्यतां वा नाचष्टे न च वारयति । (*Bṛhadāraṇyaka-Bhāṣya II. i. 20*). This is the real meaning of the famous word *Anirvachanīya*, which is used in regard to *Māyā*. He also says:—महो अतिगंभीरा दुरवगाह्या विचित्रा माया चेयम्...। (*Kaṭhopaniṣad-Bhāṣya I. iii. 12*). The world is not *asat* (non-existence, illusion) or *sat* (unchanging reality like *Brahma*). It is a dependent and relative reality which is stultified in the case of the Realizer of *Brahma* and in his case alone. *Brahma* is the cause of such relative reality and is also its basis and sustainer. A famous stanza says:—

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

When we view his doctrine from yet another viewpoint, it is only the anterior state of the manifested world of names and forms (परमेश्वराधीना त्वियमस्माभिः प्रागवस्था जगतोऽभ्युपगम्यते...अव्यक्ता हि सा माया...। —*Brahma Sūtra-Bhāṣya I. iv. 3*). Just as a seed contains the potency of the tree, so the *avyakta* state contains the potency of the whole manifested universe (वटकणिकायामिव वटवृक्षशक्तिः.................. *Kaṭhopaniṣad-Bhāṣya I. 3. 11*). It derives its reality from *Brahma*, but *Brahma* is not affected by it. Thus it cannot be equated to the *Pradhāna* of the Sānkhyas, which is co-ordinate with *Puruṣa*. In its causal form it is non-separate from *Brahma*. In its form of united names and forms and effects, as dichotomised by our minds, it is not realized as one with *Brahma*, and such a concept of its limitation and of its non-identity with *Brahma* constitutes its essential unreality, which is only another way of expressing its relative reality. *Māyā* is *Pariṇāmī Nitya*, while *Brahma* is *Kūṭastha Nitya*. It is Brahma's *Aiśvarya* and, by having it, *Brahma* becomes Īśvara. That is why the *Śwetāśwatara* says:—

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

The *Bhagavadgītā says:*—

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

In fact, corresponding to our waking state and dream state and dreamless sleep in the microcosm we have in the macrocosm the gross or manifested state (*Sthūla*) and the subtle state (*Sūkṣma*) and the causal state (*Kāraṇa*). All these three states proceed from *Brahma* as the cause. Such *Māyā* is the universal power or energy of *Brahma*. Śankara sometimes calls it also *Avidyā*. But it is different from our individual *Avidyā* or *Adhyāsa* which superimposes *Nāma-Rūpa* on *Brahma* in our limited mental state. Individual *Avidyā* can be stultified by *Vidyā*. But the cosmic *Māyā* or *Avidyā* is the power of *Brahma* and cannot be negated or sublated by individual *Vidyā*. If one Vāma-

deva or Śuka attains *Mukti*, it does not lead to the disappearance of the world. The *Mūlāvidyā* or *Mūla Māyā* continues and will continue. *Māyā* has *Āvaraṇa Śakti* (which conceals the real nature of *Brahma*) and *Vikṣepa Śakti* (which projects the universe). *Mukti* leads to the disappearance of the former, but not to the disappearance of the latter. *Māyā* is *Bhāvarūpā* and not *Asat* or *Abhāva*. It is objective and not merely subjective. Call it *Māyā* or *Prakṛti* or *Śakti* or *Samaṣṭi Avidyā* as you like. It is the *Upādāna Kāraṇa* of the universe and not a mere figment of our imagination or mere nothingness.

After thus relating the universe to *Brahma* in a relation of absolute identity persisting in the midst of relative differentiation, Śrī Śankara proceeds to apply the same method to the individual souls. Each soul is separate from every other soul, just as every bit of matter is separate from every bit of matter. But, just as every bit of matter has its being and reality only from the infinite *Brahma*, even so every individual soul has its being and reality only from *Brahma*. The mind and the senses and the body form a totality of limiting adjuncts (Upādhis), just as material qualities form the limiting adjuncts in the case of matter. The same Self in its process of self-identification with the five Kosas regards itself as *Kartā* (doer) and *Bhoktā* (enjoyer) and has a succession of Vṛtti-jñānas (mental states) which obscure its real nature as *Brahma*. It is such *Adhyāsa* (superimposition or self-identification) which leads to the experience of pleasures and pains, which really belong to the plane of *Prakṛti*. This is made clear by Bhagavān Śrī Kṛṣṇa in Chapter XIII of the *Gītā*, wherein He classes इच्छा, द्वेष, सुख, दुःख, संघात, चेतना *and* धृति along with the *Mahābhūtas*, as forming the *Kṣetra*, He being the *Kṣetrajña*.

Śrī Śankara's unique greatness is to be seen also in his masterly analysis of the three daily recurrent states of *Jāgrat* and *Swapna* and *Suṣupti*, which form the *Tripura* which has to be overcome by the attainment of the *Turīya* state. In the waking state we are in the region of panoramic and progressive diversity due to the antiquity of the senses and the objects borne along by time's unhalting and unresting flow. In the state of dream, the empire of Time is arrested, reversed, speeded, amplified, and contracted for each dreaming ego, though the forward flow of external events goes on. The mind of the ego is engaged in reconstructions made out of the Vāsanas of its waking life. But in deep sleep even this inner activity is gone. Each ego reaches its true and essential Brahmic state; but it is surrounded by circumambient nescience with its potentiality of future projections of waking and dreaming states and is again thrust into individual egohood with its five sheaths and its mental Vṛttis and with the possibilities of future *Saṃsāra*.

But the *Brahma* is not something different from the *Jīva*. If the *Jīva* divests itself of its *Sheaths*, what remains is not *nothing*, but *Brahma*, which is pure *Chaitanya*, pure *Sachchidānanda*, pure and infinite *Satyam* and *Jñānam*, नित्यशुद्ध-बुद्धमुक्तस्वभाव. The Pure Eternal Infinite Being is only as partially expressed through Ego as through matter. It is above

all dichotomy of Subject and Object. It has no form or name or limitation or modification or differentiation. The mind and the senses go outward and cannot see the innermost reality.

पराञ्चि खानि व्यतृणत स्वयम्भू-
स्तस्मात् पराङ् पश्यति नान्तरात्मन् ।

(*Kaṭhopaniṣad II. iv. 1*)

The mind and the senses are the cause of the variety of नामरूप. If we look at the sky through multi-coloured window panes, the sky does not become multi-coloured, but maintains its infinite blueness all the same and for ever. We can be wandering in नामरूप for ever or we can use them as stepping-stones to rise from the state of effects to the state of the Absolute Cause.

What, then, is the means of ascent to a realization of our true nature as *Brahma*. Śrī Śankara's Adwaita lays emphasis on the Sadhanas, *i. e.*, ethical life and devotion to God, in at least as ample a measure as any other faith in the world. The nearest approach to the highest realization of unity is in love. In the highest form of love the lover loses his sense of separateness from the Beloved. Even so in devotion our sense of separateness from God vanishes. The *Avidyā* which has caused our sense of separateness from *Brahma* is removed by *Vidyā*. Both the means of bondage and the means of liberation cancel each other (कनकरेणुवत्) and what is left is the illimitable and infinite bliss of Pure Being. Can we not—should we not—let out and reveal the *Paramātmā* now self-imprisoned in the *Jīvātmā*? Śrī Śankara says:—

जीवः परमात्मांश एव सन् तिरस्कृतज्ञानैश्वर्यो भवति ।

(*Brahma Sūtra-Bhāṣya III. ii. 6*)

किं पुनर्जीवस्येश्वरसमानधर्मित्वं नास्त्येव । न नास्त्येव । विद्यमानमपि तिरोहितमविद्यादिव्यवधानात् । तत् पुनस्तिरोहितं सत् परमेश्वरमभिध्यायतो यतमानस्य जन्तोर्विधूतध्वान्तस्य—तिमिरतिरस्कृतेन दृक्शक्तिरौषध-वीर्यात् ईश्वरप्रसादात् संसिद्धस्य कस्यचिदेवाविर्भवति न स्वभावत एव सर्वेषां जन्तूनाम् ।

(*ibid. III. ii. 5*)

Hence Śrī Śankara is not a fatalist or a determinist. He knows and shows the force of our Vāsanās and our Karmas forming our *Prakṛti* or nature. But there is infinite potentiality in the *Ātmā*. If it is evoked by our effort, such evocation will break through our imprisoning Vāsanās like a tongue of flame through surrounding smoke, and soon the smoke will give way to flame. Inhibition (प्रतिपक्षभावना), ethical life, and seeking God's grace will lead the ego to shed its egohood and attain to God-realization and attainment of identity with *Brahma* here and now (अत्र ब्रह्म समश्नुते). In the blessed *Bhagavadgītā* the ascending gamut of higher effort (*Saṃsiddhi*) is shown as *Niṣkāma Karma* and *Dhyānayoga* and *Bhakti* and *Jñāna*. We must attain the *Daivī Sampat*. We must meditate on the Vibhūtis of the Lord and eventually attain the *Viśva-rūpa-Darśana*. The Adwaitī's life is not a life of inertia or repose or fatalism, but a life of strenuous spiritual effort until the highest realization (*Avagati* or *Anubhava*) is attained.

Śrī Śankara has given Īśvara an exalted place in his system, because it is

Īśvara that is the creator and protector and destroyer of the universe and distributes rewards and punishments in regard to *Karma* (स हि सर्वाध्यक्षः सृष्टिस्थितिसंहारान् विचित्रान् विदधत् देशकालविशेषाभिज्ञत्वात् कर्मिणां कर्मानुरूपं फलं सम्पादयतीत्युपपन्नं । *Brahma Sūtra-Bhāṣya III. ii. 38*). No doubt, in some places he says that Īśvara is *Avidyā-kalpita*. A famous stanza says:—

चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः ।
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However much we may exalt the description of Īśvara in the Adwaita, there is no getting over the implication, and sometimes even explicit statement, that the *Rūpa* of Īśvara is only a कल्पना (our assumption or creation). The sting of this statement cannot be lessened by merely saying in terms of praise that Īśvara is all-in-all and that Īśvara alone gives the *Adwaita-anubhava* (ईश्वरानुग्रहादेव पुंसामद्वैतवासना). In some places Śrī Śankara uncompromisingly asserts that *Brahma* has one *Rūpa* alone (ब्रह्मण एकत्वादेकरूपत्वाच्च –*Brahma Sūtra-Bhāṣya III. iii. 1*). But elsewhere he says:—

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The Upaniṣads declare again and again that *Brahma* is *Mūrta* and *Amūrta*. They declare Īśvara with as much power of affirmation as they declare *Nirguṇa* or *Nirākāra Brahma*.

Śrī Śankara's *Brahma* is not a mere nothing or a mere abstraction. It is *Sachchidānanda, Satya, Nitya Śuddha-Buddha-Mukta-Swabhāva*. Such is its *nature* (*Swabhāva* or *Swarūpa*). *Sat* (being) is the same as *Chit* or *Bodha* (pure consciousness) which is at the same time *Ānanda* (bliss). It is the cause of everything. The cause is never exhausted by the effects. The effects are different from one another, but are all one with the cause. The universal liability to change is its unreality from the absolute point of view or its relative reality from the relative point of view. But *Brahma* is unchanging and absolute and is therefore the only Reality. It is not affected by *Nāma-Rūpa* any more than an actor is by his nocturnal self-assumed part. It is not Herbert Spencer's Unknowable. It is realizable here and now and is the Ultimate Reality.

दृष्टिं ज्ञानमयीं कृत्वा पश्येद् ब्रह्ममयं जगत् ।

The Triple Gate of Hell.

Triple is the gate of this hell, destructive of the Self—lust, wrath, and greed; therefore let man renounce these three.

A man liberated from these three gates of darkness, O son of Kunti, accomplisheth his own welfare, and thus reacheth the highest goal.

(*Gītā XVI. 21-22*)

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The Triple Gate of Hell.

Triple is the gate of this hell, destructive of the Self—lust, wrath, and greed; therefore let man renounce these three.

A man liberated from these three gates of darkness, O son of Kunti, accomplisheth his own welfare, and thus reacheth the highest goal.

(*Gītā XVI. 21-22*)

Sri Aurobindo's Integral Yoga.

By Anilbaran Roy.

The difficulty of understanding Sri Aurobindo's Yoga arises from the fact that though it is based on the teaching of the ancient sages of India, it is not a mere repetition of any of the older systems of *Yoga*. Swami Suddhananda Bharati, "the Poet, Seer and Apostle of the Tamil land", has brought out a book, "The Yoga of Sri Aurobindo", * which is of special interest as it contains the appreciation of Sri Aurobindo's Yoga by an erudite Sannyasi of the traditional order. He speaks from personal experience about the different systems of *Yoga* practised in India and shows clearly how they have found their consummation in the great synthesis of Sri Aurobindo. "His is a complete departure from the old systematised Yogas aiming after all at an ultra-cosmic heaven or at life-escape and its withdrawal into some immovable and inactive silence of the immitable. His is a Yoga of the Yoga-shakti who pours Herself into the purified *adhar* of the sincere sadhak, conscious, aspiring and devoted. It is a synthesis of all Yogas and a step in advance in its divine effect upon the whole of humanity. The strong and luminous physical *adhar* that the *hathayogi* seeks by a complicated process of asanas, bandhas and pranayāms, the moving of the *supta Kundalini* and *samyam* that the *Rajayogi* seeks by a well-systematised eightfold process, the Knowledge of the Self as the Brahman that the *Jnanayogi* seeks, the union with the Divine in the intensity of the heart's love that the Bhakta seeks, the grace of the Divine Master through consecrated service that the *Karmayogi* seeks, the dynamic power and mastery over nature that the Tantric seeks—all these are subtly implied in the vast blessings of the *Poorna Yoga* of Sri Aurobindo and far beyond these, this Integral Path vouchsafes a dynamic transformation of the vital plane and its life-force into a pure, wide, calm, intense and powerful instrument of the Divine Energy, a transformation of the physical itself into a form of Divine light, beauty, strength, action, and joy, a transformation of the mind free from its stumbling and egoistic blunders into the truth, light and direct vision of the supramental. To grow more and more conscious of the Divine, live in it and be that as the ceaseless yogayukta in utter surrender to the Divine Will is the one thing essential and indispensable in Sri Aurobindo's Yoga."

"The call upon us," says Sri Aurobindo, "is to grow into the image of God, to dwell in Him and be a channel of His joy and might and an instrument of His works. Purified from all that is *asuddha*, transfigured in soul by His touch, we have to act in the world as dynamos of the divine electricity and send it thrilling and radiating through mankind so that wherever one of us stands hundreds around may become full of His

* Gita Prachar Karyalaya, 10/11, Manohar Pukur Road, P. O. Kalighat, Calcutta. Price Rs. 2.

light and force, full of God and full of *Ananda*. We must go back to the one thing needful, take up again Christ's gospel of the purity and perfection of mankind, Mohammad's gospel of perfect submission, self-surrender and servitude to God, Chaitanya's gospel of the perfect love and joy of God in man, Ramakrishna's gospel of the unity of all religions and the divinity of God in man and gathering all these streams into one mighty river, one purifying and redeeming Ganges, pour it over the death-in-life of a materialistic humanity as Bhagiratha led down the Ganges and flooded with it the ashes of his fathers, so that there may be a resurrection of the soul in mankind and the SATYAYUGA for a while returns to the world. Nor is this the whole object of the Lila or Yoga; for, the reason for which the Avatars descend is to raise up man again and again, developing in him higher and ever higher humanity, a greater and yet greater development of divine being, bringing more and more of heaven again and again upon the earth until our toil is done, our work accomplished and Sachchidananda fulfilled in *all even here*, even in this material universe.

Delusion.

By Jayadayal Goyandka.

Though without beginning, delusion has an end. *Jñāna* or saving knowledge is not something which has to be attained or striven for, for the soul (*Ātmā*) is the very embodiment of *Jñāna*. Efforts and exertion are necessary only for attaining something which is unrealized. In this case, however, we have only to dispel the ignorance through which we have assumed *Brahma* (the Eternal Principle), which is always with us, as something unrealized. Really speaking, this ignorance does not subsist in *Brahma*. It exists in him alone who looks upon this transitory world as something eternal. As a matter of fact, since there is no delusion with *Brahma*, it is equally preposterous to attempt to dispel it. But so long as the delusion exists it is necessary to get rid of it, and more so on the part of those who labour under this delusion. Delusion has existed since time without beginning in the eyes of those who recognise it. It is alleged that a thing which has existed since time without beginning has no end. This is, however, not correct; for an error must cease: if there *is* an error, it must. If, on the other hand, it is held that error is without an end, it would not be possible for anyone to attain (knowledge). Hence it will have to be admitted that though delusion is without beginning, it must have an end. If it is held that the error has not existed since time without beginning and came into existence at a later stage, three anomalies arise. In the first place, those who have attained (knowledge) will be liable to fall into

error again. Secondly, it exposes God, the Creator of the universe, to blame, and thirdly, it keeps the door open for new creatures to come into existence. In this way delusion is proved to have an end, though without a beginning. As a matter of fact, the conception of time, too, exists within the four walls of *Māyā* (Illusion), *Brahma* being absolute and beyond time.

The Vedas, other scriptures and the enlightened souls also declare that there is nothing except *Brahma*, the Oversoul, consisting of pure intelligence. It does not lie in the mouth of anyone to say that the world is unreal, for such an assertion is not possible. To hold the world as unreal would be negating God, the Creator of the universe, the scriptures laying down what one should do and what one is forbidden to do, this and the other world, virtue and vice and so on. And to pronounce or hold these as meaningless is something beyond our competence. In that transcendental state where nothing but the Absolute exists one gets tongue-tied. Speech functions only where there is ignorance and on that plane God, the Creator, the universe, the scriptures and everything is real and it behoves us all, so long as we are on this plane, to recognise all these as real and to act in accordance with the teachings of the scriptures. The delusion disappears as soon as the heart gets purified through the practice of virtuous deeds and motiveless devotion to God, and the aspirant attains his goal. This is what we call God-realization.

(*Kalyan*)

On Death.

Immortal Death ! Womb of Philosophy !
Divine force unchained !
Vast as space, plainer than lunar light !
Mystery beyond the magic sway of mind !
Whither ? Whence ?

Moons and suns moving in the skies,
The stars and clouds crashing at thy will !
Silence is thy voice, ether thy winged
horse,
Eternity thy life, endless thine unknown
aim !
PEACE !!!

—*Samananda.*

By the touch of the Philosopher's Stone.

By a Devotee.

(Continued from the last number)

Act III.

Scene I. *Sanatana's house.*

Enter ALAKA, KARUNA *and* VISAKHA.

ALAKA—Dear sister, now I understand everything. I have got a sinful mind, hence I doubted you. Please forgive me. I did not know that your husband handed you over into the hands of God.

KARUNA—Now you have understood fully, I believe. You should no longer weep, then; for, you are in the hands of God. To a woman, the husband is the be-all and end-all and he himself has directed you to God, the Fountain of Bliss. Why should you any more be without joy?

ALAKA—Dear, do not you know that my husband is still in the world? He has not given it up. He is under imprisonment The cruel Nawab has put him under fetters in an underground cell where even the Sun and the Moon have no access. It is a pity that I have to hear such afflicting news about him and my life does not end.

VISAKHA—Dear sister, you pray to God; some way will be out through His grace.

ALAKA—Accustomed to the luxuries of life, alas! he is now having gram as his food and earth as bed! How long will he live under such hardships?

Enter ISHAN.

ISHAN—Mother, I see no way out. I do not know even where he has been kept.

ALAKA—Let us go; I shall devise some way.

ISHAN—Where will you go, mother?

ALAKA—If I have really loved my husband, I will release him. Oh God, it was my husband who directed me to You. But now he is rotting in the Jail. You know everything and You surely know that my husband is all-in-all to me. So long as he is in the Jail I cannot devote my attention even to You. Thou, the Saviour from all fears, save me from my troubles. Ah, what is it? What is it with me? Why do I find the portrait of Srī Chaitanya as if quickened to life again? Yes, surely it is—there it talks—it tells me I should have no fear. What! Is it a delusion with me?

KARUNA—Dear sister, you should have no more any fear; Srī Chaitanya Himself has come to your rescue.

ALAKA—I shall know whether You are merciful or not, only if my husband is released. I shall ask no other boon of You. I do not know how to pray; but I have none excepting You to come to my help. Ah, what is it ? The voice is again saying, "Have no fear."

KARUNA—You are blessed, indeed. Srī Chaitanya Himself has come to remove your fear. Through your blessings we also shall have devotion to Him.

ALAKA—Ishan, tell the Dewan I want to see him. And where is my dress of a Kanuja Brahman ?

ISHAN—It is in your bed-room.

ALAKA—Get ready, you will have to accompany me.

ISHAN—As you please.

[*Exit Ishan.*

VISAKHA—Where will you go, sister ?

ALAKA—Know not where—but as God directs me. You all pray to God. Pray together.

VISAKHA—What makes you laugh, dear sister ?

KARUNA—Just see, how the impossible can be made possible in the name of God.

VISAKHA—What do you mean ?

KARUNA—To-day a helpless woman will achieve the release of her husband from the Jail.

VISAKHA—I cannot understand anything. How can a woman alone achieve that ?

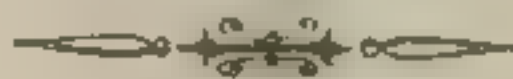
KARUNA—Why, have you not heard how the monkeys built a bridge over the ocean ? If God can bring out the ladies from the seclusion of a Zenana and turn them into Sannyāsinis, by His own rejoicing can gladden the heart of all, and by His weeping make the whole world weep, why will He not be able to save His devotee ? As gold is freed from dross, by burning, so God will ensure self-purification to His devotee through these trials and hardships of the Jail life and teach patience to the world by the example of His devotee.

VISAKHA—Dear sisters, shall we ever realize God ?

KARUNA—What have you heard and seen so long ? Did not you see how the picture could come to life and talk ?

VISAKHA—I am a hard-hearted sceptic. My doubts are very persisting.

KARUNA—They will go only when He will remove them. Let us make for the temple.

[*Exeunt.*

Scene II. *Jailor's house.*

RAMDIN *and* ALAKA.

RAMDIN—What is the matter, Brahman? Why at this place? I am a poor man, I cannot give you anything. If you could change the mind of the Wazir Saheb, you could expect a large reward.

ALAKA—You are under a lucky star now, as astrology tells me. All right, let me read your palms.

RAMDIN—What will you read? I know my fate is sealed.

ALAKA—Why, here is the line of fortune in your hand?

RAMDIN—What does a mere line matter? I know best how miserably I am eking out my existence.

ALAKA—No, no, soon you will possess a large fortune.

RAMDIN—Yes, after my death.

ALAKA—No, presently.

RAMDIN—Tell me, then, within how many days?

ALAKA—This very day.

RAMDIN—Have you gone mad, thou fool of a Brahman?

ALAKA—I tell you, this night you will be a millionaire, forsooth.

RAMDIN—Get thee hence, Brahman; leave off your jugglery of words.

ALAKA—All right; let me sit here. If this very night you do not get the money, put me into jail.

RAMDIN—Why, it is almost night already.

ALAKA—The money will come within the time of my waiting here.

RAMDIN—If that really happens, I will give you whatever you want.

ALAKA—Many people make such false promises.

RAMDIN—I am a Brahman; I swear in the name of my God that, if I get the money this night, I shall give you whatever you ask.

ALAKA—Just see, you are promise-bound!

RAMDIN—Yes, I am.

ALAKA—Take this money then,—this jewel worth more than a million.

RAMDIN— What! Am I to believe my eyes, or is it a magic spell?

ALAKA—Not a spell, you are really a millionaire; now keep up your promise.

RAMDIN—To whom does this jewel belong?

ALAKA—To me and I give it you.

RAMDIN—Who are you and what do you want?

ALAKA—I am the wife of the Wazir in the cell; I want the release of my husband.

RAMDIN—Ah, is it? Art thou the mother?

ALAKA—To release my husband I have disguised myself as a Kanuja Brahman; it is I who launched into discussion with my husband to-day.

I take shelter in you, just save the life of a helpless woman.

RAMDIN—That is beyond my power. There is a strong order from the Nawab. He will behead me then.

ALAKA—My husband is quite innocent, this torture he is undergoing for the sake of God. He has kicked aside his position of the Wazir, the position for which many a person will pray for the whole life, he has given up all his virtuous nobles, faced the fury of the Nawab and embraced a jail life—all for God. You are also a pious man. Just help a God-loving soul. No evil will come to you. And if you do not do that, you will be involved in the sin of breaking a promise, murdering a Sadhu and killing a woman. Look at this weapon—with this I shall commit suicide before your very presence. With much expectation I came to you, and should not be disappointed.

RAMDIN—Dear mother, you have put me into a great fix.

ALAKA—What need you fear? You are a millionaire. If you want more money, I shall give you. No longer you require the service. The whole of India does not belong to the Nawab. You go beyond the boundary of Nawab's possession by the time he returns from Orissa and live a rich, happy man. You are a father to me—just save the life of your daughter.

RAMDIN—You do not know, mother, how difficult the task is. There is one hard-hearted Nasir Khan in charge of the cell; there are other guards also. And the Nawab's people constantly keep all information.

ALAKA—If it were not difficult to keep one's promise, to help the helpless, to do good deeds, everybody could be great. Greatness lies in doing the difficult work. Oh, noble soul, please do not deviate now, just give your help to a virtuous man, save the life of a woman and keep your promise as well.

RAMDIN—All right, be at rest, mother. I shall try my best. Just take back your money or give it to somebody else if you like. I do not require that. The Wazir is a virtuous man. I am a Hindu. It is my duty to render him help.

ALAKA—Keep this money with you. My Dewan is standing outside. He will give you as much money as you want, if you like to make a charity.

RAMDIN—Do not put me under temptation, dear mother. If I can release the Wazir, it will itself be my sufficient reward. Money fulfils material needs, if I can do this work, through the grace of a Sadhu I shall get eternal bliss. Mother, can you tell me who that Gouranga is—whose name it is that makes a beggar of a Wazir, a hero of a woman and melts the stony heart of a Jailor?

ALAKA—I do not know personally who that Gouranga is; but I have heard from my husband that he is a great Saviour—he is incarnated on earth to save the sinner and raise the fallen.

RAMDIN—Good-bye, mother. Let me see what can be done. You please pray to Gouranga that I may have sufficient strength.

ALAKA—Repeat the name of Goura.

[*Exeunt both.*

True Religion.

By Kanshi Ram Chawla.

Yehee hai 'ibaadat, yehee deen-e-eemáṇ.
Ki Dunyá meṇ kám áe insaaṇ ke insaaṇ.

"This alone is devotion to God and this alone is faith and religion—that one should be serviceable to his fellow-beings in this world."

How correctly has religion been described in this beautiful Urdu couplet and this is the true definition. But how unfortunate are the present times when man is pouncing upon man, ready to take his life, up to devour him, quick to crush him and prompt to trample him down under his feet, and, curiously enough, all this is done in the name of religion!

One is at a loss to understand wherefrom has this mean mentality been imbibed by the present-day man. No religious book enjoins it. No true saint has ever advocated it. No real devotee has ever taken it into his head.

How well has another Urdu poet said:—

Naheeṇ mazhab sikhátá hai
Kabhee ápas meṇ bair rakhná;
Ghazab hai gar zamaane meṇ
Adoo bhhee ká bhhee hai.

"Never does Religion teach us aversion to each other; it is therefore really surprising why a man is inimical to man in this world."

As stated above, the present-day course of religious strifes and conflicts does not find place in any of the sacred scriptures. Nay, universal brotherhood is enjoined by all of them and the contrary is condemned as a sin.

Below I cite quotations from the various holy books in support of this assertion:—

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥

The above is verse 18 of Chapter XXXVI of *Yajurveda*. Here is a prayer to God begging that we may view with affection all the creatures of the world. It is worthy of note that this prayer is not made in relation to human beings alone, but we pray that we may view all the creatures with eyes full of love.

Again, in the *Īśa Upaniṣad* appear the following two verses. They also find place in Chapter XL of the *Yajurveda*:—

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन् सर्वाणि भूतान्यात्मन्येवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

"He who beholds all beings in the Self and the Self in them, he never repents."

"When a man of steady knowledge sees all beings as his own Self, all delusions and sorrows of that even-minded person disappear."

Thus our scriptures direct us not only to treat all beings like friends but like our own self—making no difference between them and our own self. If this view takes an unshakable hold on our minds, how will it be possible for us to inflict injury upon, or to harm, our own self ?

How beautifully has this principle been expressed in the following Urdu couplets:—

Kahaaṇ ghair hai aur kise ghair holoon.
Ki juz jaat uske na kuchh dekhataa hooṇ.
Jidhar dekhataa hooṇ, jahāṇ dekhataa hooṇ,
Khudaa hee kh jalwaa ayāṇ dekhataa hooṇ.
Na tan dekhataa hooṇ, na jan dekhataa hooṇ,
Tujheeko nihaan aur ayaaṇ dekhataa hooṇ.
Agar koi jaane jahaaṇ ghair-i haq hai,
So maiṇ usko dhokaa gumāṇ dekhataa hooṇ.

"Is there anything other than self, which I could call as strange ? I do not behold anything except the Lord's substance. In whatever direction I turn my eye and wherever my sight makes a flight, I see the illumination of the Lord alone.

"Neither do I perceive my body nor the soul. I behold nothing but Thyself, O Lord—both hidden and exposed to the naked eye.

"If anybody sees in this world anything but Him, I am sure that he is labouring under a delusion."

This doctrine has been very vividly expounded in the following verses of *Śrīmad Bhagavadgītā*:—

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

(*VI. 30*)

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

(*XIII. 28*)

"He who sees Me in all things and sees all things in Me, he never becomes separated from Me, nor do I become separated from him."

"Since, seeing the Lord equally existent everywhere, he injures not self by self and so attains the highest Goal."

In the Holy Granth Sahib of Sikhs, the following appears:—

अव्वल अल्लाह नूर उपाया कुदरत दे सभ बंदे ।
एक नूर हे सभ जग उपजिया, कौन भले को मंदे ॥
लोगा भरम न भूलो भाई ।
खालिक खल्क खल्क महि खालिक पूर रहियो सर्व ठाई ॥

(*Prabhati Kabir Jeo*)

"In the beginning God created light as also all the beings from His cosmic force. All things, big or small, came out of that light. O ye mankind, do not get deluded ! The Creator is in the creation and the creation in the Creator who is all-pervading."

At another place the following appears in the same sacred book:—

निसर गई सभ तात पराई ।
जबते साध सँगत मोहि पाई ॥
ना को बैरी, नहीं बिगाना ।
सगल संग हमको बन जाई ॥

(*Kanada Muhalla 5*)

"Since I sat in the company of saints, I do not behold anything different from myself. There is neither a foe nor a stranger to me. I cherish love for every one."

In verse 3, section 26, Chapter II (The Cow) of the Holy Qoran it is stated that all people are a single nation. Again, verse 9, section 13 of the same chapter runs as under:—

'Ye, whoever submits himself *entirely to Allah* and is the doer of good *to others*, he has reward from his Lord and there is no fear for him, nor shall he grieve."

In *Hadis* by Imam Taramazi it is stated that "doing good with thy neighbour will make thee religious and loving the people just as thou lovest thyself will make thee a devotee."

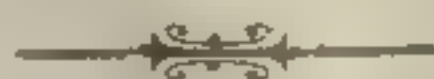
The following appear in the Holy Bible:—

"God is love; and he that dwelleth in love dwelleth in God and God in him."

(*John IV. 16*)

"And, if there be any other Commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbour as thyself."

(*Romans XIII. 9*)

(*To be continued.*)

I weighed the Planets in a Scale.

I weighed the planets in a scale,
The Universes fled from me;
The raging skies rained fire and hail.
I rolled thro' vast Eternity.

Space seemed but Spirit, so I was
Lost in Life's cosmic consciousness;
Vast seas about me rose like glass,
Wherein I saw all men's distress.

I thought, may Heaven still be found,
I came, returning to myself;
And as my feet touched solid ground,
I knew that God alone is wealth!

Herbert Porter.

God in Man.

By Arthur E. Massey.

Speak to Him now, for He is here,
And [illegible] with spirit can meet;
Closer is He than breathing,
Nearer than hands or feet.

—Tennyson.

"God is spirit"—we cannot define spirit as *it, he*, or *she*; for God transcends all definition. Only because of the poverty of language do we resort to such words as *he*, meaning that which is beyond all form, beyond all limitations, and everywhere present at the same time. Spirit is manifesting something which is changing, transitory, developing, and which for lack of a better word we call Universal Mind, meaning thereby everything which is in existence. This planet and all other planets, and there are millions of them—and every form of life, and all the forces and everything in the planets we will call by that one word, simply because the scientific world is using that word when they formulate the theory that matter is only a crude manifestation of something finer, which they call mind.

Individualised bits of that Universal Mind we call souls or entities, and they are using crude manifestations of that which is in existence, which we call form or matter.

As a matter of fact, spirit is one and everywhere present at the same time; but only gradually do these entities become aware of certain things, and not until the faculties unfold in them are they related to certain things which are in existence. It is all a matter of unfoldment in the world of appearance. We find in the animal, not only every part of the mind which we could see in the crystal and in the vegetable kingdom, but we also see the conscious part of mind coming to expression.

In a flower we cannot perceive any moral faculties; it is, as yet, only caring for the limited self. In the dog the moral faculties unfold, and even before the dog we find the chickens begin to prepare for their young. That is the coming of co-operation into the world. The entity no longer cares exclusively for itself. That Universal spirit which is working through all the forms is now making these little specialists, these little entities, begin to be aware of other entities. Then we find that the co-operation even on the animal plane is expressing itself more fully. The male and female fly had no regard for each other; they only saw each other for a second. But later we find the father instinct and the mating instinct where the mother and father work together for the good of the whole.

Affinity and repulsion begin even in the chemical world. Affinity and repulsion are perfectly natural, but not spiritual. We naturally and instinctively dislike certain people and like others. Now we find co-operation expressing itself on the animal plane, and we see the

herd with the leader always the most cruel, the most powerful or else he would be wiped out and the next one take his place. In their particular stage of development they cannot appreciate or understand anything but brute force. There is the incipient nation as demonstrated in international affairs to-day. Co-operation does not wait for the human to come.

When the human comes into manifestation, he has in him all that you see in the animal; but he has something more—just as if a little button were touched and another faculty wakened; and with the waking of that faculty, which we call the spiritual, the entity begins to feel that there is something higher than anything it sees around it. It becomes possessed of a deep sense of reverence, it begins to feel God; but it is a long way yet from understanding the nature of God. It has to go through a long travail before the soul is sufficiently awakened intellectually, morally, spiritually, to understand that there is even one God. We all know the history of religion. We know that with the coming of that feeling there comes a new explanation as to the nature of God, that it is only when that feeling is deepened and quickened to a great degree that the entity can have positive and direct relations with the God within, that it can have spiritual experiences. We have come through many different stages, and we have worshipped all sorts of things. Finally, we have conceived the one God. But even up to the present time some people still believe in the man-God sitting in a place called Heaven, and in some curious way making the world, but leaving it at the mercy of man, and his spasmodic prayers to have it changed. But we are beginning to see that God in a form does not sit in a place and pull the string; that God is everywhere present, literally and not figuratively, and is working through all these forms. We learn and unfold through experience. If evolution is an assured fact, as it is, it is a steady and continual progress, and nothing that one human soul or many human souls may do can stop the evolution of the process. Evolution has been going on since long before man awakened to the fact that there was evolution. Man had had experience before he ever realized that there was experience. As the bee carries the pollen from plant to plant and unknowingly fertilises them, so very much is done through us that we are not conscious of. We say or do what seems to us a trivial thing, and we do not know the consequences. We go to do one thing and something utterly different is done through us by the only Being. But the sense of separation is so tremendous that we not only believe in separation, but we are conscious of separation, and, although an illusion, it is obviously a part of the Divine purpose, for some reason as yet unknown. We believe ourselves to be separated from our source, and we desire things simply for self at first, and only by struggle can we include other selves in those desires. Some people are much more awake on the moral plane and along the lines of humanitarianism than others. It is because we have not unfolded yet the ability to co-operate fully that we find the world

in the state in which it is, that we allow people to starve body and soul, at our very doors.

It is the unfolding of consciousness from the consciousness of this little petty self, and the consciousness of other selves, but always separate in consciousness from our Source, back into the universal, the God-consciousness, the consciousness of the One, that is, the Goal.

In what way can we become aware of the spirit within our souls? We may be already aware of a growing sense of oneness. There are times when we realize the Divine presence as that which is "closer than breathing, nearer than hands and feet"; the veil is so thin. Then, again, we are turned out from the centre, in order that we may grow that way. As we live the life of the spirit, and do our best by means of our varied experiences to live true to the highest that we know, we have an increasing sense of strength, a growing wisdom to see how to live truly; our aspirations wax stronger, and we continually feel the growth and coming into manifestation of that higher part of our being. Philosophers tell us truly that the finite mind cannot imagine the infinite. But we have that within us which enables us to transcend our limitations in mystical realization of God, and that is consciousness. It may last but a second of time, but the soul has gained inspiration and knowledge of what is real, something to refer to and to hold by when doubts and fears and discouragements and all the pulls from the old human retard it as it struggles upward. This struggle is common to all. We came here with the love of the limited self and the working for it; then we reach a stage of unfoldment when the soul begins to co-operate consciously with its Source. Then comes crucifixion of self, which means that we make the object of our life the object of all life, which is the manifestation of God, the divinity in each of the centres of consciousness. There is no self but God, but we are so afraid of losing something that we hold on to that petty thing which we think is our real self. What we need is expansion of our limited consciousness to the unlimited consciousness of God, where we lose the sense of separateness and come into the consciousness of the One, which takes the place of the petty-self-consciousness, and, instead of loss, is such infinite gain that we cannot even image to our minds what that consciousness is. We have never had a moment of bliss approaching it, for it is the essence of bliss. It is the permanent consciousness to which we are all progressing. The purpose of life is to bring the desire of the soul into harmony with the Divine will. As long as there is the slightest desire for the separate self, inherent in it is a sting; for, in everything temporary there resides pain. If we are in the least degree dependent upon anybody or anything for happiness, sooner or later that sting must take effect; for, all our relationships are only temporary. But when we desire the will of the Supreme, we know that the answer is sure to our desire. When we desire only that God may become manifest through each channel of expression, then our happiness is sure. We are not going to work

for happiness, but are instinctively growing toward it; for it is the birthright of each individual. We must work, not for happiness, but for the sake of the truth, and then the happiness does come. We have to rise to where we desire the welfare of each soul equally, all other souls besides our own, and those dear to us. We have great heights to reach; none of us have gone to the top, we are all climbing up the hill. There are many who associate the thought of God only with a form or personality; such, alas ! are apt to get away from the true conception of that omnipotent Spirit, that Divinity which is within each soul. They want to go to God—to worship the Divine in each soul, but keep associating it only with a certain personality, and by so doing are apt not to go to God in their own souls as they should do. Everything which the soul can want, though at present it may not know what it wants, we can take directly from within, we can open the door and receive it from God without any one else passing it on to us.

The experiences at our doors to-day are our glorious opportunities. We are working with the constructive forces; we are working with God, and therefore cannot fail. Faith will lead us to the place of knowing; but, when we shall enter into the final state of consciousness, it will give place to realization. Now it is the key that opens the door to the knowing, and the desires for the self, which are contrary to the will of God, must go. The universal desire must fill the soul, the great unfolding, the coming of into manifestation of the glory of God.

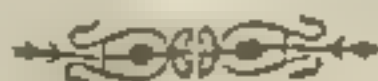
Pass from the station of "I" and "We",
And choose for thy home Nonentity;
For, when thou hast done the like of this,
Thou shalt reach the supreme Felicity.

The Demon in Man.

Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own.

These haters evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs.

Cast into demoniacal wombs, deluded birth after birth, attaining not to me, O Kaunteya, they sink into the lowest depths.

(*Gītā XVI. 18-19-20*)

Give me Thy sweet Melody to hear.

By Hanumanprasad Poddar.

O beloved Darling of the Lord of Vraja! how bewitching is the dulcet melody of Thy Flute which captivates the hearts of all created beings! It instantaneously turns him mad whose ears it penetrates only once. Such a one forgets all trivial sense-enjoyments born of contact with worldly objects and partakes of heavenly bliss. He forgets all sense of decorum and shakes off all reserve, self-possession, sobriety, family prestige and dignity, nay, everything pertaining to this world as well as the next. The petty enjoyments and luxuries of this world lose all flavour for him and he begins to experience an undreamt of heavenly bliss the like of which one never experiences in this world. His thought-currents now cease to flow in divers directions and, being fused into one, begin to flow in one direction and in one channel and towards one goal. His body and mind are now under the influence of an intoxication which never leaves him, and, whenever it leaves him, the "ego" also disappears along with it. It was under the influence of such rare intoxication that the blessed cowherdmaids of Brindaban sang as follows:—

"The milk that I got fresh from the udders of the cow cooled down without being boiled and that which I had already boiled for being turned into curd remained lying where it was without being subjected to the process of curdling, while that which I had mixed with curd turned acid for want of care. Ever since He poured into our ears the soul-enthralling notes, the hands and feet of us all have changed altogether as it were. Men and women alike, as also these young maidens; nay, the whole of Vraja, as a matter of fact, has become restless. I am really at a loss, my dear, whether this Darling of Yaśodā (the boy Śrī Kṛṣṇa) has actually played upon His Divine Flute or has scattered poison all round."*
—*Raskhan*

Those blessed devotees alone know what was the condition of the loving inhabitants of Vraja at the auspicious moment when Thy Flute sounded in the precincts thereof. We cannot even imagine what it was like. We hear it said, however, that the notes of Thy Flute animated inanimate objects and stupefied animate beings, and turned all amorous creatures into true lovers of God. All those who heard these soul-captivating notes had all their hankerings after worldly enjoyments set at rest in a moment and the minds of all clung fast to Thee and Thee alone, renouncing their dearest objects like straw. This

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* दूध दुह्यो सीरो पर्‌यो तातो न जमायो वीर,
जामन दयो सो धर्‌यो धर्‌योई खटायगो।
आन हाथ, आन पाय सबहीके तबहीते,
जबहीते 'रसखानि' ताननि सुनायगो॥
ज्यों ही नर त्यों ही नारी, तैसी ये तरुनि बारी,
कहिये कहा री, सब ब्रज बिललायगो।
जानिये आली, यह छोहरा जसोमतिको
बाँसुरी बजायगो कि बिष बगरायगो॥

Meeting of Srī Kṛṣṇa and Arjuna with Śiva at Kailāsa.

constitutes what they call true love. It is only when one is ready to give up all pleasures, all enjoyments, all delights, nay, even liberation (*Mukti*) for Thy sake, for the sake of Thy love, that Thy love manifests itself. It will no longer matter to such a lover whether he continues to lead a worldly life or renounces the world. He will then feel supremely happy wherever and in whatever condition You keep him and will be glad to do whatever You would have him do. For, the sole object of his life now is to follow Thy will and pleasure. This is the highest state of Divine love. He alone is Thy lover who does not look upon worldly objects as enjoyable, even though surrounded by such objects; who is oblivious of the world, even though living in the world; who has dedicated himself along with the whole world at Thy lotus-like feet, and continues his existence simply as Thy instrument and for Thy sake; and who ever dances with the utmost care to the tune of Thy Flute like the charmer's snake dancing to his pipe, and all this as a habitual way of his life. Such a lover, they say, hears the enchanting notes of Thy Flute at every time: the charming melody guides him on Thy path like the torch-bearer's torch at every moment. Blessed are those saintly lovers of God who have secured this rare gift of Divine love and thereby acquired the power of sanctifying all the three worlds.

We, however, O merciful Lord! are not qualified enough to tread the supremely difficult path of love. They say, only those who are endowed with supreme dispassion can receive admission into the seminary of love. The path of love has been compared to a dose of mercury, which, if taken without being refined, will burst forth and cause eruption in the whole body of the person taking it. It is dispassion alone which has the efficacy of purifying the mercury of love: in the absence of dispassion dirty lust takes the place of love and baffles all spiritual practices. Therefore, O Lord! how dare we, base worldlings, talk of Divine love! We are poor, deficient, fallen and mean creatures and are waiting at Thy door, relying on Thy vow of redeeming the fallen. But, my Lord! we are wofully lacking in love, devotion and faith. It does not therefore lie in our mouth to beseech Thee to take us under Thy protection. Thou art the greatest friend of Thy devotees: Thou savest those who solely rely on Thy mercy giving up all dependence on the world. We are miserable creatures sunk in the morass of worldliness and devoid of devotion. How, then, dare we implore Thee to redeem us! But Thou befriendest those who are in distress and art the Protector of those who need protection: Thou showerest mercy even without any grounds for the same. We hear it said that Thou comest in our midst in human and other semblances from time to time with the avowed purpose of saving the afflicted and the evil-doers through mercy and punishment respectively. But, my Lord! is there any one so afflicted and wicked as we are? Who else will relieve the suffering of the distressed and purge the sinners of their sins? Thou art the refuge of the shelterless and the Protector of the unprotected. Thou art the resort of the resourceless and the strength of the weak. Thou lovest Thy unworthy

children like a fond mother. Lord ! pray tell us whom else to invoke for extricating us from the swamp of misery. Who else lavishes his favours indiscriminately and without any plausible grounds? O Lord ! pray steer us across this boundless ocean of misery, save us. Thou, O Lord ! wast pleased to redeem Ajāmila who was sunk in vice and tormented by the fire of sin, in lieu of his having uttered Thy holy name only once. You ran to save the life of the famous elephant of the legend who was on the point of being submerged in water like a helpless creature, and protected the honour of Draupadī who was being subjected to inhuman treatment before a large assemblage of distinguished and elderly personages.

It is in this very strain that Goswami Tulasidas has addressed the following pathetic appeal to Thee:—

"Had there been any one else in view, I would not have plagued Thee ever and anon with tales of my woe. Is there any one who claims the poor and the miserable as his own and whose very name has the efficacy of redeeming the fallen and the degraded ? Can you point out any one else who gave shelter to a sinner like Ajāmila in his own abode. Neither Śiva, nor Brahmā, nor Indra, nor again the several regents of the various quarters of the world, extended their helping hand to the leader of the herd of elephants who was going to be drowned in the river of woe. When the consort of Arjuna (Draupadī), on being dragged to the court of the Kauravas, which was attended by a large number of princes, cried piteously for help, none of those who were present there condescended to supply her with cloth, even though they were all powerful enough to do so. How can I recount Thy innumerable virtues, O Merciful Lord ! endowed as I am with a single tongue ! In short, it is difficult, nay, impossible, for me to narrate all that Thou didst in various incarnations assumed for the sake of Thy devotees. Pray entrust me to the care of some one else if You detest me. How else can this slave of Thine, whom they call Tulasidas, afford to abandon Thy feet ?*"

Therefore, O Befriender of the poor! pray claim us as Thine, having regard to Thy own merciful nature, and be good enough to let us hear the maddening melody of Thy charming Flute only once,—the melody which captivated the hearts, nay, enthralled the very souls of the cowherd-maids of Vraja once for all.

(*Kalyan*)

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* जो पै दूसरो कोउ होइ ।

तो हौं बारहिं बार प्रभु ! कत दुख सुनावौं रोइ ॥
काहि ममता दीनपर, काको पतितपावन नाम ।
पापमूल अजामिलहि केहि दियो अपनो धाम ॥
रहे संभु बिरंचि सुरपति लोकपाल अनेक ।
सोकसरि बूड़त करीसहि दई काहु न टेक ॥
बिपुल भूपति सदसि महँ नरनारि कह्यो प्रभु 'पाहि'
सकल समरथ रहे, काहु न बसन दीन्हौं ताहि ॥
एक मुख क्यों कहौं करुनासिंधुके गुनगाथ !
भगत हित धरि देह काह न कियो कोसलनाथ !!
आपसे कहुँ सौंपिये मोहि, जो पै अतिहि घिनात ।
'दास तुलसी' और बिधि क्यों चरन परिहरि जात ॥

The River of Desire.

By M. Subrahmanya, B. A., B. L.

I

The penance of Sivarama Sastri at last bore fruit. The shades of sunset were fast closing in upon the landscape on all sides. Sivarama Sastri became enveloped in a girdle of darkness. The stream rippled along its usual course, chanting its eternal hymn in praise of the Almighty. Sivarama Sastri was seated upon the bank with closed eyes and hands folded in obeisance to the Deity he was worshipping. After months of strenuous effort, he had succeeded in centring all his wandering thoughts upon the one form he had pictured to himself for his meditation. He sat motionless. His mind was working like the wheel of a twenty-horse-power engine. His heart throbbed for the vision of the Deity who presided over his *Tapas*. The holy Mantras sent forth from his lips in incessant strain seemed to link themselves into an unbreakable chain which wound itself round the throne of the Invisible Deity and pulled the throne and the Deity together towards the *Bhakta* with such a gravitational force that shook the Universe itself from off its equilibrium. The inner vision of Sivarama Sastri opened itself. A mighty blaze flashed between the Earth and the Heaven. Amidst the splendour of that dazzling brilliance, Sivarama Sastri beheld or thought he beheld his dearest God encircled in a divine effulgence.

"Speak out thy desire, my son, and it will be fulfilled.", the Deity said, in soft and tender tones.

A thrill of joy passed through the frame of Sivarama Sastri. His bosom heaved with irresistible tides of pleasure that were surging up from the bottom of his heart. The moment had come when the door to Happiness was at last opened before him. He was to speak out the desire of his heart—it was a vast vast Empire and the kingdom of that Empire was at his hand. All the pleasures of the world passed before his eyes like the pictures on the reels of cinematograph. What was he to ask? He could not divine. His mind was in a fix. Words failed him. He stood speechless and dumb. An instantaneous fear caught hold of him. His muteness might be misunderstood by the Deity. But what was his desire? What was the boon he had to request? Was all his penance for nothing? No. Still, when the Deity gave him complete freedom to ask for anything that he pleased, he felt like one whose desires were let loose upon the world without a definite object or plan to perch upon. Wealth, health, children, fame and ever so many other desires rushed up into his brain; but what was it that would give him greatest happiness, he could not decide at that moment. He wanted to wrench the highest benefit to himself from that one boon he was to ask the Deity. He

thought it best to take time and request his boon.

Finally he blurted out, "O mother, I shall consult with my wife and pray to Thee for my boon. Be gracious enough to grant the boon to me when I ask." So saying, he prostrated before the Deity at full length. The Deity lifted up her hand and blessed the child and in a moment all was darkness again. It took time for Sivarama Sastri to recover from the trance. When he opened his eyes, he saw the stream, the trees and the dusky landscape once again. But he remembered what he saw and heard and what he had requested of the Deity. He rose up and hastened home to inform his wife Lakshmamma about the wonderful performances of the day.

II

The night was dark and drowsy. Sivarama Sastri walked with a quick step and a light heart. He was engrossed in thinking about the manner in which he was to disclose the unexpected fortune to his lady and how she would receive it then. He felt his way through the curved and dusky lanes as if it was broad day-light. The inward pleasure in his heart drove him home with the power of a motor. Sivarama Sastri came to the door of his house. He knocked loudly several times. The door opened at last. Lakshmamma perceived only a ghastly look on Sivarama Sastri's person. "What on earth is the matter? Your face and looks appear so strange.", asked Lakshmamma. "Get inside," whispered Sivarama Sastri, "and I will tell you some news."

Both of them retired inside. In the broad big room Sivarama Sastri made Lakshmamma sit down on the floor, and put his hand on her shoulder. Sivarama Sastri's heart beat quickly. "My dear," he said, "I have brought..." Words failed him. There was a lull. Lakshmamma was anxious to know what he had brought. She eagerly shot forth searching looks around the person of Sivarama Sastri, hoping to find out what words could not convey. But there was nothing she could discover. Had Sivarama Sastri committed any theft and brought some stolen articles to relieve the penury he was suffering? A suspicion caught Lakshmamma's brain. She patted her husband, and coaxed him to speak out quickly what was in his brain. After a few moments Sivarama Sastri becalmed himself. Then he said, "My dear, I had been doing severe penance every day for a long time without your knowledge. The Goddess BAGALAMUKHI appeared before me to-day in all her glory, asked me to express my desire and said that it would be fulfilled. It was a boon too big for my poor brain to take advantage of. I said I would consult you and express my desire. It is now for you to avail yourself of the boon granted by the Deity.

Lakshmamma's joy knew no bounds. She felt at that moment she was the healthiest, wealthiest and the happiest woman in the world. That whole night practically the couple had no sleep. The husband had to answer a volley of questions by the wife, as to how he passed through the severe penance, as to how he could please

the Deity, how she appeared, what she said, and so on and so forth. Next they talked about what boon to ask, how best to add to their happiness, how to discharge themselves in future and what they could do to help others. These and such other topics worried their brains throughout the night. But they neither felt nor expressed to each other that the night was tedious. The hours sped by like anything. Only when their tired frames were overcome with sleep, they were quieted in their beds.

III

The next morning, the sun rose unusually bright for Sivarama Sastri and Lakshmamma. The latter felt a lightness in her body which was patent in every one of her actions. She swept the house with more than usual cleanliness. She purified the floor with cow-dung and ornamented it with red paste and white designs. She prepared to have a feast that day.

There were not enough and necessary provisions in the house for having a feast. It was certain that she would not invoke the powers of the boon for the paltry business of providing themselves with the necessaries for the feast. Lakshmamma went to her neighbour Saradamba's house. She plainly told her that she wanted some rice, *dal* and other articles and one rupee cash for having a festival. Saradamba knew full well that Lakshmamma was not in the habit of approaching anybody for help even in the midst of the most trying moments. But something peculiar betrayed itself in the form, speech and behaviour of Lakshmamma that morning, that induced Saradamba to ask her why she was preparing a feast that day. Lakshmamma thought to herself that a plain and honest way of dealing was the best and she exposed to Saradamba the cause of their jubilee. Naturally Saradamba realized the importance of obliging a couple which wielded such a powerful weapon in their hands. She supplied all that Lakshmamma wanted and even more.

Sivarama Sastri was treated to the best of food possible. For the first time in their lives the couple enjoyed a sumptuous feast and thanked God for His infinite mercy.

From Saradamba to Savitramma, from Savitramma to Minakshamma, from Minakshamma to Kaveramma and so on, from mouth to mouth, the news of the divine vision of Sivarama Sastri spread like wild fire. The woman is the best medium to conduct wild and wonderful news. It needs no advertiser to spread the information. Sivarama Sastri's divine gift was sufficiently wondrous to catch the ear of every one that heard and to convey it to another. He was spoken of as having the power to invoke the aid of the Goddess for the fulfilment of one desire—whatever it may be. Everyone thought that he should make the acquaintance of Sastri so that he might get some favour done through him. The people of the neighbourhood soon began to hear and talk of Sivarama Sastri everywhere.

In fact, by the time it was evening there was a regular flow of human heads rolling in and out of Sivarama Sastri's

house. His wife Lakshmamma was drowned in answering the queries of the multitudes who came in and asked about the nature of the powers acquired by her husband. Many of them gave fruits and other presents and paid their respects. Many others added cash to their presents and placed them at the feet of Sivarama Sastri. Almost everyone hoped that by seeing such a great *Bhakta* as Sivarama Sastri was his life would be purified.

In the midst of the crowd, there rushed forth a new model Chevrelet car and halted at the house of our Sastri. Mr. Viswanatham Chettiar, who was the occupant of the car, was a master of crores. His servant stepped out and opened the door and the Chettiar pushed himself out on the road. He wore a sullen face and paced slowly to Sastri. He fell down upon Sastri's feet and prayed that his son might be saved from death. "O father, restore my son to life and give me the pleasure of that child. Take what you want from me, either cash or houses or lands. I am worth crores of rupees and of what use is all my property when my only son is gone from me? No man on earth other than you can bring back my son to life. People say you have a Deity to fulfil your desire. Desire now that my son be whole and take half of my estate for thyself."

Sivarama Sastri was overpowered by the grief and importunities of Viswanatha Chetty. Lakshmamma also felt intense pity for the man who had lost his only son. There was the prospect of nothing less than a crore of rupees as the price for that one boon which they could ask of the Deity. But, with all that, they could not decide upon helping Viswanatha Chetty for fear that their one boon would get exhausted by trying to oblige Mr. Chetty. Sivarama Sastri, however, promised by saying that he would sincerely bestow his attention upon his request and answer the next day.

IV

A stream of cars began to pour into Sivarama Sastri's lane. There was hardly room in the street for all of them to stand. The crowds increased by leaps and bounds. Cars, tongas, bullock-carts and all other kinds of vehicles thronged in numbers. The interviews which Sivarama Sastri was obliged to give to people became quick and successive. Steps had to be taken to control the crowd. There was an Inspector of Police of that Circle among the visitors. He, too, came on a personal errand. For a long time he had been trying for promotion to a higher grade. He was efficient and honest in service. He had all the qualifications for being promoted to a higher rank, but the higher authorities had not priced his virtues as he expected them to do. The officer entertained a secret desire that he might relate his doleful story to Sivarama Sastri and get the benefit of the boon to himself. But, seeing the multitudes of the high and the low, including officials and non-officials, that were craving for the sight of Sivarama Sastri, even the Inspector felt diffident to approach the Sastri and ask for favour. Anyhow he willed that, more by action than by words, he should win the grace of Sastri and set himself to do practical service. He

stood in the street and ordered his subordinates to post themselves at a distance of three yards from each other. The traffic was regulated. The crowds were brought under control. One after another, the people were dispersed, irrespective of whether they had or had not obtained the interview.

The admission to Sivarama Sastri's presence was denied to the ordinary and the poorer class. It became the property of the higher and the highest officials. The Police Bandobust in the streets prevented the ordinary individual from going near a furlong of Sastri's house. The Sub-Magistrate, the Deputy Magistrate, the District Magistrate, the District Judge and similar officers made their visits. The District Magistrate said that his son who had appeared for the I. C. S. might come off successful. The Judge said he might be lifted to the High Court Judgeship. Each one of them had his own request to make. Nobody could be obliged and nobody could be disobliged at the same time to his own face. To each and every one, Sivarama Sastri nodded his head and said he would consider.

It was very late in the night before Sastri could withdraw himself from his visitors and announce to them the impossibility of seeing any more at that time. The crowd thinned gradually away and Sastri felt a breathing space to take rest.

V

The next morning, the Collector of the District got a telegram from the Government to the following effect:—

To

The Collector,

Bhagir District.

From

The Secretary to His Excellency

The Governor of Mahay.

His Excellency hears that there is one Sivarama Sastri in your District who has the wonderful power of accomplishing anything that he desires with the aid of a Deity. If it is true, His Excellency will be pleased to take him as his Foreign Minister in the present political crisis of the country. His Excellency hereby directs that due enquiries may be made regarding the willingness of the said Sivarama Sastri to accept the situation offered to him. Reply expected by wire.

By order,

R. M. Grayhay,

Secretary to Government.

The Collector wondered how the fame of Sivarama Sastri had spread far and wide so quickly. That it should ascend the Governmental circles surprised him all the more. Sivarama Sastri was now no longer an ordinary citizen. He had acquired a position to which even the Collector and District Magistrate owed obedience. The District Officers could no longer consider themselves superior in status or dignity and approach Sastri with assumed airs. Sastri's powers, far from being merely in the nature of the spirit, had quickly transformed themselves into royal authority. The very same power that gave the Collector and the Judge the strength to rule was about to descend into Sastri's person.

The Collector had no option. He hastened in his car with the telegram in his hand. The manner of his approach to Sastri was now thoroughly different from that of the previous day. He sent word inside and requested for permission to enter. Sastri had not known what was in store for him. The Collector and Sivarama Sastri were face to face.

"Respected sir", the Collector began, "please permit me to read to you the telegram from the Governor. His Excellency is prepared to take you as his Foreign Minister in case you are willing to accept it. I am directed to wire your consent in the matter."

Sastri was taken aback. He had not equipped himself with the knowledge that was necessary for guiding the affairs of the Government. Nor had he the education for it. He asked the Collector what for the Governor wanted him as his minister. The Collector was not in a position to answer. He only said, "If I were in your position, I would not refuse the job." Sastri wanted him to consider and reply. Who knows why the Governor wanted him. Maybe he wanted to utilise the boon that was in Sastri's hands. If that were to get exhausted, what should be their fate? So the couple thought. The Collector went away saying he would drop again in the afternoon.

VI

All opportunities which presented themselves before Sastri for his betterment and benefit were neglected by him in a dilemma. The one boon procured by him created a fear in his brain that, if it got exhausted, he would be a great loser. Collectors and Judges came before him bending their heads. Untold wealth was at his hands and at his bidding. He could be the Governor's Minister if he wanted. But all he refused, because he wanted to be the happiest man by one stroke of his desire and he could not understand what that desire should be. From the Governor to the peon, from the wealthiest Chettiar to the poorest beggar, he thought their lives were fraught with some misery or other; otherwise why should they approach him for help, he thought. In this strain, he could not accept any offer which came to him. He delayed to give his consent to each and every man that came to him with a proposal for the good of himself and of Sastri.

So far, Sastri had not invoked the boon to his aid. But he had worked

itself out much to the wonder of all the people. Sastri was a poor Brahman whose family, even though it consisted only of himself and his wife, was running its course with the greatest difficulty. Such a family now found nothing wanting in the house. It did not require Sastri to enquire into what was needed for the household daily. Nor did Lakshmamma ask of him what she wanted. People who came and saw Sastri had enough to present to him without asking. There were many who were supplying all the necessaries of Sastri's household of their own accord. The boon had its own effect and Sastri not only was deprived of wants, but felt positively comfortable in the management of the household. But there was one thing that was vexing Sastri to the core. Time was passing without his being able to take advantage of the boon. This caused a serious vacuum in his world of happiness. The question—what desire could give him the highest happiness—remained unsolved as ever before and that thought eternally oppressed his brain much to his unhappiness.

Day after day the stream of people that poured in to satisfy their desires became slowly dried up. They were disappointed as Sastri simply nodded his head to them and promised his best attention. One day, a beggar came to his door. He was moving from door to door to get his food for the day. The last morsel that was necessary for appeasing his hunger was given to him by Lakshmamma. The beggar ate that morsel and said, "O mother, you are not happy at heart; he makes another happy who is himself happy at heart. Thy morsel has not appeased my hunger." Lakshmamma called her husband and told him what the beggar said. The beggar eyed Sastri from head to foot. "What a great fool you have been"! ejaculated the beggar and then remained silent. Sastri was put out a great deal. Though Sastri had enjoyed poverty in the past, he had been elevated to a certain position in life when even the rich and the powerful obeyed his command. Sastri had considered himself above every human being and was troubling himself to become the highest and the happiest man. Such a man to be called a fool by a beggar in the street surpassed his comprehension. The beggar said, "Why do you get angry with me? I will prove to you that you are a big fool." Sastri had not seen one man insult him in that manner, since the Deity bestowed the boon upon him. In the meantime, the beggar lifted his hand as in self-defence and blew some ash powder at the face of Sastri. The latter stood motionless and closed his eyes. Sastri beheld before him a big river. It was as broad as eyes could see and as deep as none could gaze. The flood was swift and high. He saw a number of people being swept down by the floods. They were crying for help and desperately trying to catch at some thing or other to save themselves. But the floods were being renewed by fresh currents every second and the men were drifting irresistibly along the current. Their fates appeared sealed. The little life-boats which were busy at work to rescue the ill-fated, were scarcely enough to serve their purpose and very few, practically

none, was saved from the torrents. Sastri, who was standing on the bank viewing the fate of those who were gasping for their lives, suddenly felt a push from behind. Before he could see who it was that touched him, his feet had lost their ground and he found himself dragged in by the flood. He saw the form of his Deity on the bank; but a fresh torrent of about a man's height swept down the river, carrying Sastri on its crest. Sastri was head over heels in the flood. He felt, the torrent swept him down the river in advance of all those whom he saw. He felt his life was in immediate danger. Gasping for breath, he invoked his Deity and called upon her to save him from the floods. The boon came into operation. The Deity stretched forth its arms from the bank and lifted up Sastri from off the floods. The relief had come. The vision came to a close.

When he opened his eyes, he saw the beggar again before him. But he remembered the river and floods, the boon and the Deity and his rescue. Sastri felt like one whose total strength had been drawn away from him. His one much priced boon had come and gone and Sastri was where he first began. He hoped to build his fortune, his health, his wealth, his name and everything that man on earth could do, by means of that one boon. He refused the favour of the highest and the best in exchange for that boon. But all had been in vain. An illusion oppressed him and Sastri had exhausted the invaluable powers of the boon. The ideas of his greatness and glory vanished from him and he felt the beggar before him equal to him. Nobody would in future come to him, respect him or attend to his wants and needs.

The beggar meekly said, "Do you know what that river is, which was in floods?" Sastri was astonished at seeing the beggar knowing what he saw as if in a dream. Sastri was irresistibly drawn towards the beggar with feelings of reverence. The beggar began, "The river in floods which you saw is the River of Desire. All men without exception are drawn in into its floods and are carried down in the current. Kings and princes judges and statesmen, philosophers and poets, warriors, merchants, politicians, doctors, vakils, educationists, philanthropists and all people, of whatever vocation they may be, are swept down the flood without rescue. You, my dear Sastri, were thrown into that current, by the very Deity whom you worshipped, under the pretext of a boon. It caught your brain vehemently and you were swept down the current in the River of Desire, by that high tide of the boon which the Deity gave you. To your fortune, it must be said, you have exhausted the boon given to you by the Deity by being rescued from those floods. You will now be a happy man. He who desires for anything in this world, feels no ground under his feet and is only drowning himself, being swept down in the river floods. He who desires nothing stands upon the bank, as you stood once before, and enjoys his life much better."

The words of the beggar were like a big sermon to Sastri. He became

a thoroughly changed man. His Lakshmamma was standing by his side. Sastri said, "Our boon is over. It has saved my life from being swept down the river in floods. I have bathed enough in that river and I stand on its bank without fear of being washed away. I desire nothing. My heart is happy now."

The public came to know of the change that came upon Sastri. They came to him still, but in a thoroughly different mood from that which they had previously. They did not approach him now with requests for help or obligations or offers of wealth or positions. They did not come to him with expectations of having their desires fulfilled and elevating themselves. They came to him now for being lifted from off the currents in the River of Desire and stand upon the bank as Sastri himself had done.

Sastri was thus a model of a happy man—a man who was not borne upon the torrents of Desire down an irresistible River.

The Monk who sold his Advice.

By Li Hong Chong.

Once there lived a monk who used to sell advice for a considerable amount of money. His customers were not many, for no one wanted to spend money for his exhortations, no matter whether they were of any worth or not. But the monk was persistent. Wherever he went, he used to advertise for his pieces of advice. A youth of a rich family sent for him, saying, "Sir, it is out of curiosity that I am willing to purchase your advice, otherwise I have no need of it." The monk felt offended and left the rich youth and went to advertise in another street. The youth, however, followed him and urged him to sell him his advice for the fixed amount he demanded. Thereupon he charged him two hundred rupees, and advised him, "Look twice before speaking or taking any action."

The youth felt uneasy for paying such a big amount for such a simple counsel. Anyhow, what was done could not be undone.

He went home utterly distressed and dejected for having made a very foolish bargain and wasted his money. Whoever heard of his folly, regarded him as a fool and a simpleton; and he became a laughing-stock of his companions.

Poor fellow, he himself began to entertain the same idea about himself. His sister at home was a woman of quarrelsome habits and a peevish temper. She taunted him for having a faithless wife who, she said, used to run away from his house every morning and nobody knew where and for what purpose she went away. This was too much for him, and he decided to kill his wife outright for her sin. But the costly advice of the monk came to his help. "See twice before taking any action."

These words, simple as they were, checked him from committing the ghastly deed which he had in mind.

He rose early in the morning, the next day, and saw that his wife, after having taken her bath, was about to repair to some place. He followed her. She did not know that she was being shadowed by her husband. She went direct to a temple and, prostrating herself before the idol of the Deity, requested Him to protect her from the slandering of her sister-in-law.

The youth came back after his wife had finished her prayer. The same thing took place the next day, and the following. Now he felt perfectly satisfied with her conduct and came to know that in reality she had a faultless and quiet demeanour. He began to love her and accused his sister of back-biting and blaming his wife. Since then he found no fault with the consort of his bosom and lived a happy life.

Time is ever a fleeing—and a flashing alliance, and it does not permit anybody either to catch or to overtake it. After a year the same monk visited his town again. The youth out of gratefulness went to pay him homage. He wanted to entertain him as a guest and present him a sum of Rs. 200/- more for his valuable advice.

Both the requests the monk refused, saying he could not accept more than he had charged him. It was the exact price of the article offered. Once taken, it cannot be refunded, and nothing further is required from the customers but to act accordingly. The youth related the story to the saint, and expressed his obligations to him for his kind admonitions.

The monk said, "I am glad to hear of how you acted. Bear in mind that from top to toe you are made up of pairs of opposites, and it is extremely necessary that these should act in concord. You have two lobes in your head, two parts in your forehead, two eyebrows, two eyes, two ears, two breasts, two thighs, two legs, and so forth. Study this problem carefully, and let them act in harmony. Two in One and One in two, that is the lesson imparted to you. You are nothing but an embodiment of pairs of opposites. See twice, hear twice, think twice before engaging yourself to any action. You are profited by my advice, and that is enough. Let it be the guiding principle of your life, get addicted to it, and you shall never mourn for the purchase you made."

Saying so, he left the youth, without asking anything further.

The Balanced Mind.

Content with whatsoever he obtaineth without effort, free from the pain of opposites, without envy, balanced in success and failure, though acting he is not bound.

(*Gītā IV. 22*)

Unto Bliss.

Those in whose hearts the desire for love of God has been aroused shall have to renounce all other desires as a matter of course; nay, they will have to detach themselves from all such objects as are stumbling-blocks on the path of Divine love, however valuable and agreeable they may be held to be from the worldly point of view. That which is painful to the Beloved must be eschewed by the lover under all circumstances, however essential and important it may be. The highest rank or position, the richest possessions, the biggest honour that the world can bestow, undying fame profound scholarship, scientific discoveries of an astounding nature, a critical and æsthetic grasp of literary beauties and merits, an inborn poetic talent, a delightful group of wife and children, and parents capable of nourishing their children with a heart overflowing with love,—a lover of God will feel delighted in renouncing all these tempting or indispensable objects in case they are devoid of Divine love or are not conducive to the same. Any of these worldly objects will be welcome to such a lover if it is helpful in nourishing Divine love and serves as a material for worshipping God with, otherwise it has no reason to exist: the sooner it is done away with, the better. He will seek, adopt and take delight in only such country and locality, society and individuals, association and dissociation, manner of dress and speech, literature and science, food and clothing, as will kindle and swell the flame of Divine love in his heart, nay, which is full of Divine love itself, sacrificing everything else and caring for nothing. All these are very pleasing to him because they conjure up happy memories of his most beloved Lord, however low and painful they may appear in the eyes of the world. A heart in which the seed of Divine love has germinated, which has begun to experience the pangs of separation from the Lord, cannot tolerate the presence of anything else within the four walls of its chamber. There is no room left in its cavity to accommodate any foreign substance therein. They are indeed blessed and have realized the goal of their life whose heart is thus merged in exclusive love of God.

The spontaneous grace and loving kindness of the Lord is the principal means of winning His love. Ordinarily speaking, the Divine grace is extended over us all, the Lord is the eternal friend of every creature; but only those blessed souls take advantage of it who look for it and try to perceive it in every circumstance, whether favourable or unfavourable. One who has realized the true value of His grace can view nothing as unfavourable. He finds everything and every situation enlivened by the presence of the Lord and hence everything appears to him as favourable. He never finds himself placed in adverse circumstances, nor are his senses or mind ever hostile to him. Those who are recipients of Divine Grace necessarily win the favour of all. The Lord seated

in the hearts of all prompts them to be disposed favourably towards such blessed souls. Unfavourable circumstances prove favourable to them and obstacles serve them as guides.

As a matter of fact, the Divine grace is unbounded: it is so vast that it cannot be comprehended by human reason. But the more one perceives it, the more he feels the impact of waves of peace and bliss. Proceeding a little further, he is drowned in the boundless ocean of joy and becomes one with it.

Noble company, right understanding, good books virtuous character and all such things are got through Divine grace and Divine grace alone. It is Divine grace which rescues a man from serious calamities and saves him from falling into the depths of sin. The extent of Divine grace can be gauged, even though partially, by the fact that man is never wearied of falling into error whereas the Divine grace is constantly weaning him from the same.

There are occasions when a man is threatened by adversities of a serious nature, when mountains of calamities begin to descend on him from all sides; even on such occasions it is the Divine Mercy that is operating. Even Divine retribution is full of compassion. It is such retribution that awakens a man to a sense of the painful nature of the world and turns his face towards God who is All-blissful.

The Lord treats even those who are inimical to Him as a loving mother treats a refractory child. The punishment that a mother inflicts on her child is saturated with affection. When an earthly mother can never afford to be unkind to her child, how can the Divine Śyāmasundara, one small jot of whose unbounded love outweighs the totality of motherly affection embedded in the hearts of all mothers, past, present and future, taken together, how can He be cruel to His own creatures ?

Dependence on Divine Grace constitutes the supreme support for the human soul. A greater support for him cannot be imagined. Those who rely on Divine Mercy do not stand in need of any proof to bring home this fact to them. Whoever clutched this support found shelter for all time to come in the cosy lap of the Divine Mother. But this is not possible without faith.

One does not as a rule cling to this support so long as the light of faith does not dawn on him. Without Divine grace one's mind does not give up dependence on worldly enjoyments, and so long as one depends on worldly enjoyments he cannot have a glimpse of true happiness and real peace. To say nothing of dependence on worldly enjoyments, even the seed of desire for worldly enjoyments constitutes a serious barrier against the attainment of real peace.

The best way of killing this seed of desire is to fill the mind with a yearning for Divine love and the first step towards this end is faith in the Mercy of God.

"Siva"

Remember and Offer.

By a New Seeker.

All our worries, disappointments and doubts spring up from one poisonous pool of our false outlook on the workings of the Universe. We think that the world is a bewildering mass of contradictions, obstacles and wild elements to be trampled down and subdued by our human energies for the smooth progress of the onward march of humanity. No doubt, the world is a series of struggles. But these struggles are not for harassing humanity, but they exist for the conscious development of human energies. Struggles are meant for increasing the physical, vital and mental strength of humanity. Outwardly these struggles appear as human creations, but behind these apparent movements there is moving the silent and sure hand of the Almighty for some unknown results to be achieved—the results which our imagination and intellect are unable to grasp and understand.

Vainly we take upon ourselves the burden of the things which really do not belong to us. In vain do we grumble and complain of worries, calamities and troubles created by our false outlook. In vain we endeavour by our own limited ego-energies to heal the wounds and sooth the agonies of the world. Foolishly we shoulder the task which is beyond our humble capacities. Our false pride and ego-prejudices forbid us to look beyond our limited view. We proudly shut our eyes to the Wide Ocean of Energies roaring and heaving Its billows in every nook and corner of the Universe.

But what are our energies? Are they not a very insignificant part of the shadow of the Huge Mass of Divine Power secretly working in all things? We by ourselves can do nothing. Only when we offer up the things which we call ours to the Divine Fire of Will-Power burning in the deepest recesses of our hearts and Universe, we can share the joy of Divine Consciousness, Divine Work and Divine Joy. So long as we think to preserve and like to fondle our ego-energies we shall lose the advantage of the Mighty Will-Power and we shall be either annihilated or uprooted in the tremendous march of the Divine Cosmos. The water of our life, encircled as it is in our limited ego-pools, will remain either polluted and stinky or will totally dry up, if we do not offer it to the Great Ocean of Existence. By offering we lose nothing; on the contrary, we gain everything and share in the Work of Divine Cosmos. If the sacrifice to the Divine Will makes us poor, it is then no sacrifice. The real sacrifice should make us rich and brimming with energies.

Offering must be done with full and open heart. No part of our being must hide itself in any corner while offering the oblations to the Sacred Fire. There should not be any strain or contraction of any member of our being in the act of kindling and feeding the Sacred Fire.

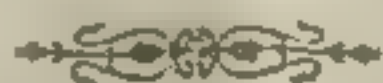
Our whole heart must go with the offering. Offering should not be an act of dry duty, but it must be purified with Love and Joy. Along with the offering when we feel real love bursting our breasts, we should know that we are on the right path of Divine Sacrifice.

In no moment of our existence should we lose sight or contact of the Divine Energies burning in our hearts. At every moment we should feel that Divine is doing all that we do. Our ego-energies get easily tired and lose their power and lustre when they work alone. But, when they are offered to the Almighty Will, they gain in light and life, and become more and more luminous and more and more energetic. In proportion our offerings are increased the Sacred Light burning in our heart also increases in light and strength.

Why should we consider even the minutest event of our life as ours ? Our every action, thought and feeling must be offered up at the Altar of Divine Fire. We must always beware that our offerings are not polluted by our ego-prejudices and thoughts; otherwise they will not be accepted and will be wasted.

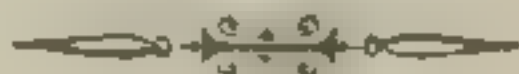
We must remember that when the things are not offered to the Divine and when they are not done in this spirit, they go to our Tamasic, Rajasic or Sattwic Ego-consciousness. Offerings must not be given from the plane of ego. We must rise above our ordinary ego-plane and take our stand on higher planes of consciousness and Divine Joy.

In our journey to the Divine our path must always be lighted up by our constant, never-ending offerings to the Divine and our Chariot of life, drawn forward by the horses of life-energies, must be full of all kinds of satisfactions and Divine Bliss furnished by gods Aswins, who carry us to the Dawn and Sunlight of the Supramental Consciousness.

Then let us pray to the Sacred Fire to give us light. Let us pray to gods Aswins to give us energies and bliss. And let us pray to Mother Dawn and Father Sun to show us the regions of supramental Light, Life and Bliss.

The Consequences of following and flouting the Divine Will.

Who abide ever in this teaching of Mine, full of faith and free from cavilling, they, too, are released from actions.

Who carp at My teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed.

(*Gītā III. 31-32*)

Our Darling Mother.

By P. N. Sankaranarayan Aiyar, B. A., B. L.

Hush ! dear ones ! Let us draw close in the gathering stillness of this twilight evening hour, and have a heart-to-heart talk of our darling Mother, the charming dear one who is at once our playmate and our guide ! The talk will enrich our hearts with that fragrance of gentle love and harmony, which the tumult and confusion around us surely needs. So enriched we shall go forth and shed it around: and our darling Mother's love shall soothe the tumult and bring, in all, the harmony and love of true understanding. I shall tell you to-day of how I came to know of Her and how She loves and moulds me. Already, in your eager, guileless, trustful faces I see my Mother's face. Dear ones ! our Mother is with us—our talk will not be in vain.

When, first, people told me that my Mother was the Divine Śakti, the Mistress who made and unmade the universe, I felt awed by Her very Majesty and Power, and my heart felt sad and said, "How can a *poor* lowly thing like me get to Her !". Then a few who claimed to have seen Her, said that She was all gentleness and love and that to see Her is to be absorbed into the passionate joy of loving Her. Then my heart grew brighter and said with a gentle faltering hope, "O ! Mother ! if, as they say, Thou lovest even poor me, why would You not let me know more of Thee and Thy love !"

As if in [illegible], a [illegible] youth of sixteen told me more of Her. They called him Śrī Śankara and said he was a great teacher of men; but to me he is only a dear one with a sweet, gentle, mild, loving [illegible]. He said, "Though our Mother, as in play, creates, moulds, and destroys all the universe, and is beyond the reach of great Sages who seek Her through austerities and penances, yet, to those who seek Her with a guileless, gentle, self-losing love, She is no other than a lily-white darling mother with eyes love-bedewed like a morning lotus petal. My heart loves nothing so much as to be singing of Her Love ! *

And he sang a few songs describing how, with the true instinct of a mother's gentle love, She adjusts her response to the method and intensity of thirst, with which Her children sought her; how to Sages who sought her by gathering the mind, and musing deeply on Her, She manifested Herself as eternal formless Bliss; how, when all beings adored Her as mistress, She directed their love to Him who is the Lord of love and wisdom; how, to the scholars She responds in the shape of the letters; how to mystic seekers She

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* Sri Sankaracharya's "Gouri Dasakam", each verse ending with—

"गौरीमम्बामम्बुरुहाक्षीमहमीडे"

responds in mystic ways; how She is as a thread on which all beings are strung; how, in the guise of the beautiful forces of all nature, She is ever and everywhere shedding bliss on all who would join Her in this eternal game of hide-and-seek. But each song closed by referring to Her love bedewed eyes and motherly love. My heart felt a thrill of joy and thirsted to know more of Her. Then He pointed to another charming boy and said, "He will tell you more of Her. Cling fast to him and he will lead you to our mother and, through Her, to the sweet dear ones to whom our mother desires that we should all be knit in eternal love!"

This boy they called Śrī Śuka, and they said that he was also a great teacher to man of the way of Love. Perfect in beauty, on His face shone that intoxication of Love that sees its beloved everywhere. Just as, when we look at a man and see his eyes fixed on a distant object and not on us, then our eyes also instinctively turn to that distinct object; so, to look at Śrī Śuka is to have our whole being drawn powerfully into the seeking of the Beloved. His Love-intoxication is so catching and purifying! And he told me not of our Mother, but showed me some visions of Her.

First I saw her as a girl not yet in her teens. They called her *Satī*, the daughter of Dakṣa; she was already wedded to Śiva, the Lord of Wisdom, and was living with Him on the snow-peaked Mountain. Her father had grown angry with Lord Śiva, for his neglecting a formality, and was having a great festival. Just to show his anger and contempt for the Lord Śiva, he refrained from inviting Him and Satī. Śiva knew all this, but cared not to tell Satī. Hearing of a great festival in her father's home, her girl's heart longed to be there. Most winningly she pleaded to Śiva that both should go, without waiting for the formality of an invitation. Śiva hinted the real matters, and told her that by going there she would not be happy. The daughter in her prevailed: the wife in her only saw an obstructive consort, whom she loved dearly, but would not surrender her freedom. She would do what she felt was right. Love for the father clashed with fear for the husband. She wavered a moment; Love conquered fear. She drew herself up like an angered serpent and flashed a fiery look at Śiva. For, what was the Love that sought to curb a free soul! Yet, He had, out of His Love, shared His whole being with her! Why should He in this single instance be so obstructive? Could He not accede to the harmless request of a young wife? Her heart filled with sorrow. Along with the angry look, tears of sorrow and love also dimmed her eyes. She gave Him a silent look that bespoke her love, her sorrow, and her choice of freedom in the cause of Truth: then, with a quivering body, heaving breath and heavy heart she turned towards her father's home and walked off. No preparation, no equipment for the far-off journey! O! her wonderful love of freedom! And the Lord of Love and Wisdom looked on with love: for, He knew that her very passionate love for freedom in the seeking of Truth, would bring her back to Him.

The retinue of Lord Śiva followed her to keep up the status; but she cared not for them. She went straight to her father's festival. Her mother and sisters warmly welcomed her and embraced her with love-wet eyes, but she cared not. Her eye was on her father! She desired to know his motive. Her father did not even so much as look at her. She observed the rituals: in them was a planned insulting of Lord Śiva. So, after all, her gentle undemonstrative husband was right and she and her father were wrong. Her anger now turned to herself, and her father! It looked as if she would burn the worlds. The whole assembly was awed; the retinue of Śiva, seeing her angry, rose to punish Dakṣa for insulting their master. With a look she quieted them! There was dead silence all around! Then she drew herself up like an arrow, and spoke with a ringing clear voice, tremulous with a passion which put Truth before an erring father. The whole assembly listened awestruck. She told them how Lord Śiva's was a Love that knew nothing but the beloved in all beings; how, to blame Him was to miss truth and reap error and suffering; how she was ashamed of the obstinate error of her father. Then she said to her father, "So I disdain to take back to my Lord, this body born of you". So, then and there, with mind fixed on her Lord, she roused a mystic fire from the subtle forces in her body and burnt her body to ashes! O! the thrilling scene! the passionate love of freedom and Truth, disdaining all obstructive affections! Śrī Śuka told me that she was born again as Pārvatī and rejoined her Lord Śiva in an eternal union of unbreakable harmony!

The vision of my Mother as Satī is ever as a beacon-light unto me. It shows how a passionately free seeking of Truth attains fruition in eternal and indissoluble Love. It is our Mother's teaching to us by example, and may we follow Her. Whenever I see a girl (or a boy), my heart tells me that my mother Satī is latent there: and my part in the game of hide-and-seek is, to make Her disclose Herself.

In the next vision that Śrī Śuka showed me, She was standing on a lotus, like a stately queen. Shining forms of great divine beings and sages stood around her. They called Her Lakṣmī, the Goddess of wealth and prosperity. All stood mute aspiring for her favour. With a garland on her hand, she scanned all around to choose her companion. "She sought for one who would be faultless, unshakable, endowed with all noble qualities. She examined those around and exclaimed, "In one there is great penance: but anger is not conquered; one has great knowledge: but he is not free from attachments; one is great, but he has not conquered passion; how can one be a lord, who depends on another for his happiness!" She went on thus and found in each a quality and a blemish. "One alone is perfect", said she, "but he does not seek me!" Then He who is the Lord of all majesty, beauty, wisdom and love, accepted her garland: and she found her seat in His bosom. From there She looks on all beings with love, as Her children and

leads them to Her Lord. * In another vision She poured forth Her heart's love to Her Lord and exclaimed, "Women in the world, with great earnestness worship Thee, the true Lord of all the senses, but foolishly seek another as their Lord (or husband). These being dependent, are unable to protect them as they should.

For He alone can be a *Pati* (पति) (Lord or Husband) who can protect from all danger and suffering: such a one is only Thou."

My mother as Lakṣmī taught me whom to seek as the Lord of my life.

In the next vision, Śrī Śuka showed me, of my Mother, She was a princess, perfect in beauty and in noble qualities. They called her Rukmiṇī. In her heart arose a passion for the Lord of all Love and Beauty: Śrī Kṛṣṇa they called Him. But the union was not easy. Her parents and brother had got her betrothed to another. The day of the wedding was at hand. She dared not even tell her feeling to another. What could she do—a shy maiden, shut up in the Zenana ! She made a daring decision.

Through a trusted Brahman, she sent a love message to Śrī Kṛṣṇa. It was a daring step, bordering perhaps on immodesty; but, she urged, the end justified the means. She offered her love unto Him and charged Him to come and take possession of her. "Else", she said, "I will waste this body in ceaseless penance, even if it be by a hundred births, until I ultimately reach Thee !" What breaking through of conventionality ! What direct, truthful earnestness ! What winning determination ! Would that we sought the Lord of Love in this manner, following thy footsteps. And when Śrī Kṛṣṇa won her and was taking her away, her brother pursued them to be avenged on Kṛṣṇa. Śrī Kṛṣṇa captured him and was about to punish him severely, but she intervened with a sisterly love. O ! Mother, Thou taughtest us that Love for the Lord of all Love, need not exclude impersonal love for other beings, with a view to leading them to truth and happiness.

In the last vision that Śrī Śuka showed me of my Mother was in a sylvan scene of enchanting beauty. It was a beauty that so intoxicated you with joy, that the oft-felt thought "Let *me* have it" dropped altogether out of your heart ! It was a beauty that roused in you only a great longing to be one with all and to serve to heighten the joy of all. The trees, groves, paths, the flowering creepers, the bees and singing birds, the playing animals, the mountain, the river with its playing ripples and lotuses, and the soft snow-white sands, all of them seemed to love me and welcome me into their embrace as did my Mother ! O ! where was my Mother ! Was She in all these ? Was she all these ? My heart thought thus, and answered itself, "Very likely !" and yet waited not to pursue the matter ! Questioning gave place to a kind of spontaneous joining in ! "No time, please, for questioning—and no use either."

And amidst the sylvan scene I saw a group of dwellings, clean and beauti-

* Śrīmad Bhāgavata—Skandha 5, Adhyāya 18, verses 19-26

ful, and having everything that a heart attuned to self-losing Love and Beauty could desire. Were they clean little huts with flowers and gardens around? Yes: when the heart's love for the Beloved desired it! Were they palatial buildings with all the comforts and luxuries that science could afford? Yes, when the heart's love for the Beloved desired it! What do you mean? What you are describing, are they facts or merely mental states? O! Darlings! what are facts but mental states—or rather experiences? What I saw is in every sense real to me, an inspiration and a joy. To you also it will be so, if you listen with attunement! O Dears! we are now in a region where questioning stops and yields place to that experience which is true Knowledge, Love and Bliss.

Then I saw those who dwelt there! They were people, whom to see was to fall in love with! The nobility, gentleness, and radiant winning beauty of true self-losing Love for the Beloved One, shone from their faces and from their actions. They mainly tended cows: but to call them shepherds would no more describe them truly than the word 'stone' would, alone, truly describe a diamond! They loved their cows and the cows loved them. Their touch and attention thrilled the cows, and the touch and attention of the cows thrilled them. The calves would not draw their milk from their mothers' udders, unless their playmate boys and mistresses were by to partake of the over-abundant flow of milk. The very grasses on the meadows loved to be nibbled and eaten by the cows and to be trodden on by the people; for, they said, "Only so do we grow and multiply in profusion! You take not our life, but give it!" It was a region where all were beings and not things; and all throve by giving out of the profusion that a self-losing Love for the Beloved produced in them. And everywhere and in all, ever flowed a spontaneous love for each other, which again thought only of the joy of the Beloved darlings, as they said.

Then I heard silvery peals of merry laughter coming from a forest glade, mingled with the song and chirp of birds. Boys and girls were playing there and animals and birds were joining in the play. The children caught hold of the tails of monkeys and went up the trees. They sang with the birds, danced with the peacocks, raced with the shadows of birds, and leaped with frogs. They looked into walls and mimicked the images, and mocked the echoes in the valleys. There was such a companionship born of spontaneous singing love, among men, animals, birds and all nature, that no one seemed aware of the self. Love was the one supreme power which moulded and moved them all. And the centre of all this love seemed to be a charming boy, whom they called *Kṛṣṇa* or the Attractor; and a brilliant girl whom they called 'Radha' or the Infolder. These they called the twin beloved of all the region.

And then I found some maidens gathering flowers. The flowering plants seemed eager that they should touch and bend their boughs, take their flowers to the beloved. The flowers seemed joyfully to leap into their hands, eager to be woven into garlands and to adorn the braid of the beloved ones and to dance round their necks. In the

manner and movements of the maidens there was a gentle bashfulness, freshness, delicacy and grace as there was in the flowers which they gathered. And, though there were men and boys around, there was also in their manner a spontaneous freedom, and fearlessness born of taintless love for the beloved Darlings, as there was in the free gay dance of the flower bunches.

And presently all the maidens gathered in a grove. There arose in them a desire to worship the Mother and pray to Her. They called her Yoga-Māyā—the Power of Love who planned and shaped all activities in this Love Region. And presently my Mother appeared there like a love Queen, motherly love and gentleness beaming through her eyes. They worshipped and prayed, "O ! Mother ! bless us so that we might bring together our darlings Rādhā and Kṛṣṇa, that the rising waves of their limitless impersonal love may steep all our region in sweetness, beauty and bliss. May our mates and companions in this Love service, who are now sojourning in the place which they call the world, may they also be so filled by the waves. Make them radiate, amidst the tumult and confusion in the world, the soothing and harmonising influence of the self-losing love of this region !" The vision vanished and I thought, "All this is my Mother's doing !"

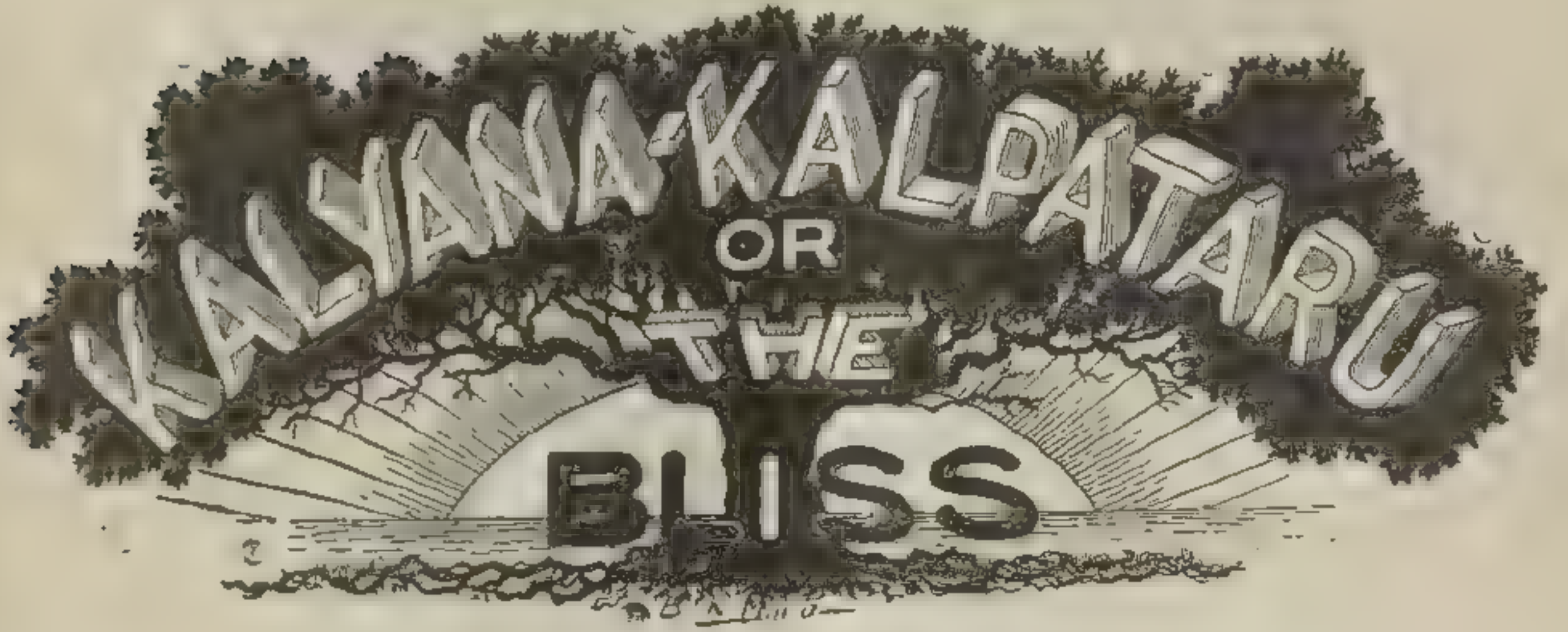
Dear ones ! the night is far advanced. All around, outside, is darkness. But in our minds, and before our mind's eye, is the Mother in all phases of Her Love ! Now is no time for words. Let us dive deep into Her ! And waking let us radiate the soothing influence of Her love amidst the tumult and confusion in an erring world.

Rama's Last Address to Death.

"O Death ! take away this body, if you please. I care not. I have enough of bodies to use. I can wear those divine silver threads, the beams of moon and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain brooks. I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering forms of change. I came down from yonder hills, raised the dead, awakened the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. The Bulbul (nightingale) and the rose both I saw and I comforted them. I touched this, I touched that, I doff my hat and off I am. Here I go, and there I go, none can find me. I keep nothing with me."

—*Swami Ramatirtha.*

The Divine Mother appearing before Rāja Suratha and Samadhi Vaiśya.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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एको हꣳसो भुवनस्यास्य मध्ये
स एवाग्निः सलिले सन्निविष्टः ।
तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥

(Śwetāśvataropaniṣad VI. 15)

"One wild swan alone in the midst of the world—sunset fire sunk in the heart of the waters—He! By knowing Him a man passes beyond the sphere of death; there is no other way to go."

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the last number*)

THE SAINTLY INSANITY OF ŚRĪ SADĀŚIVENDRA

In this connection, we are reminded of a beautiful incident connected with the great saint Sadāśiva Brahmendra Saraswatī Swāmī, who was renowned for his *Ātma-sākṣātkāra* (Self-realization and constant communion with the Divine), and who, in consequence of that ecstatic immersion of all his senses, mind and intellect in the constant contemplation and Realization of God within himself and in all the things in the Universe, was naturally oblivious of the things of the world (including his own physical sheath, and consequently—having no *Sankalpa* of his own) and used to move about just where and as his प्रारब्धकर्म carried him. It was under these circumstances that some ignorant people, who had no inkling of the real inwardness of the situation, imagined him to have gone mad and reported to his *Guru*, Śrī Paramaśivendra Saraswatī Swāmī, that his disciple had gone utterly and absolutely insane. The episode has been described by our own Vedānta-*vidyā-Guru* (His Holiness Śrī Sachchidānanda Śivābhinava Narasiṁha Bhāratī Swāmī Maharaj, the late Jagadguru Śankārāchārya of the Śṛngerī Pīṭha) in the beautiful lines:—

> उन्मत्तवत्संचरतीह शिष्य-
> स्तवेति लोकस्य वचांसि शृण्वन् ।
> खिद्यन्नुवाचास्य गुरुः पुराहो
> ह्युन्मत्तता मे न हि तादृशीति ॥

(*i.e.*, on hearing the words of the populace to the effect that Sadāśivendra was roaming about like an imbecile, his *Guru* (Śrī Paramaśivendra) pathetically expressed his agonising regret that, while he, from whom the disciple had learnt to tread the path leading to Divine Wisdom and Union with God, had attained to that level of madness, he himself, the *Guru*, had not yet climbed to that level of Spiritual Madness !)

THE SECOND PART OF THE MEXICAN STORY

It is this kind of madness that India has always entertained for and after *Dharma*. And, in the case of Arjuna, too, we are not astonished but gratified to learn from the second part of the narrative contained about him in the recently unearthed books of Ancient Mexican History, that, while expressing tremendous astonishment at his warlike spirit and actual martial achievement on the field of battle, whereon, unaided, he defeated thousands of the greatest of Mexican warriors, they themselves express still greater surprise at what they call his *Madness*. And, why do they deem him mad, and how do they describe that madness of his ? Say they: "All alone, he fought the whole host of us and conquered us all; and, after conquering us, he said to us: "I have not come here out of land-hunger or money-hunger. I have come to take you compulsorily to a great *Yajña* (Religious

Ritual) that my eldest brother is performing in India". He took us over as his honoured guests, kept us in India, fed us and feasted us sumptuously, looked after our necessities, comforts and even luxuries in a right royal manner, loaded us with presents of a kind the very existence whereof we had never even dreamt of, gave us a huge lot of advice on the *just and loving* rule of our people and sent us back to our country. After taking all the trouble of conquering us, he restored our kingdoms to us! What a pity and a tragedy that such a great warrior was such a great madman, too."

ARJUNA'S MADNESS

Knowing what we do of the ideals and methods of the Western world, it is no surprise to us that, in giving back to the Mexicans the kingdoms which he had conquered from them and not usurping them and annexing them, Arjuna was, in their estimation, a totally imbecile creature.

ŚRĪ KṚṢṆA'S SIMILAR MADNESS

We know similarly from the incidents recorded in the *Mahābhārata*, *Śrīmad Bhāgavata* and other Purāṇas that, when Arjuna himself (in spite of all his imperfection as Nara) was thus mad after *Dharma*, Śrī Kṛṣṇa as Nārāyaṇa, (the Perfect One and the Source and Fountain-head of *Dharma*), was necessarily bound to be *madder still* and to teach that particular Nara and all of us Naras, not merely by His precept but also by His own Divine and resplendent example, from day to day, the same path of Madness after *Dharma*. In illustration of this beautiful fact, it will suffice for our present immediate purpose to allude only to three incidents in the life of Śrī Kṛṣṇa:—

(1) His going out, when He was only eleven years and three months old, from Vṛndāvana to Mathurā, performing His Duty as Protector of the World by killing the Tyrant Kaṃsa, and, then, not annexing his kingdom but reinstating—on the throne—the aged and rightful king Ugrasena, whom Kaṃsa had dethroned and put into prison, folding his hands before Ugrasena, prostrating himself before him and saying with exemplary humility:—"Thou art the *Rājā*, we are the *Prajā*; pray, issue orders to us and rule over us"!

(2) His similarly taking Bhīma over to the kingdom of Magadha, having Jarasandha (the tyrannical king of Magadha) killed by Bhīma for the protection of the world and, then, not annexing that kingdom but placing Jarāsandha's little son Sahadeva on the throne, blessing him with invaluable advice regarding *just and loving* rule of the people and returning empty-handed home!

(3) His going to Prāgjyotiṣapura, similarly destroying Narakāsura for the welfare of the world, and then placing Narakāsura's infant son on the throne, giving him similar advice and returning empty-handed, as usual, to Dwārakā!

THE CLUE TO THE SECRET AT LAST

In the light of the lengthy and detailed description which we have so far given about the Comparative History of the other Empires of the world and

of India down to the present day, and in view of the fact that India has ever constantly, consistently and persistently subordinated all other considerations to *Dharma* and been mad after *Dharma* in the manner hereinbefore described, are we not justified, under these circumstances, in laying our hand on this very madness of ours after *Dharma* and emphatically declaring and proclaiming to the world from the house-tops:—"Here, here, in this very madness of ours after *Dharma*, if we may say so, is to be traced and found the real, the ultimate and the only Secret of India's Greatness and of her Vitality"?

TENNYSON'S "BROOK"

Speaking of this eternally continued existence of India, resting, not on the basis of the various external aids and strengths which the other Empires of the world built themselves on and relied and depended upon for their continued existence, but on what the Western world would contemptuously speak of as *the utterly flimsy foundation* of *Dharma*-Madness, we are always reminded of the English poet Lord Tennyson's little poem "The Brook", in which a small stream, which flowed perennially and never dried up even during the hottest part of summer, is represented by the poet as describing this fact, in the beautiful couplet:—

"Men may come and men may go,
But I go on forever!"

THE APPLICATION OF THE ANALOGY

Adapting and slightly altering these words of Tennyson, we would say—and are always in the habit of saying—in this context:—

(1) "Empires may come and
Empires may go,
But India goes on forever"!

and (2) "Religions may come and
Religions may go,
But Sanātana Dharma
goes on forever"!

THE THIRD DERIVATION JUSTIFIED

All these things duly considered, we now see how the third derivative meaning of the expression "Sanātana Dharma"—

सदा भवः=सनातनः । सनातनं करोति=सनातनयति । सनातनयतीति सनातनः । सनातनश्चासौ धर्मश्च=सनातनधर्मः ॥

(*That which makes—its followers—Sanātana, i.e. Eternal*) is wholly apt, apposite and appropriate to the actual fact of the real situation; and therefore the name "Sanātana Dharma" is perfectly justified in this third way, too!

MANKIND'S ASPIRATIONS

But, from the point of view of the ultimate Ideal and Goal of Perfection, which the human heart (as we have analysed it in the very commencing portion of this discourse) always—whether consciously or unconsciously—aspires after, the Spiritual—(nay, any one who has made or understood this analysis of the fivefold innate, inherent and invincible Desire which dwells within the hearts of us all)—Aspirant will naturally stand up and say that even this permanence of *Sanātanī* India, as a Nation and as an Empire, is not sufficient and satisfactory. For, did we

not say, at the very outset, that every human heart desires, seeks and incessantly strives for, the attainment of (1) Eternal Existence, (2) Divine Wisdom, (3) All-pervading Bliss, (4) Absolute Independence of all bondage, and (5) Suzerainty over the whole Universe? This being so, how can the mere continued Physical or even Political or other existence of *India as an Empire* suffice for the satisfaction of the said insistent and peremptory cravings of the human heart—cravings, by the fulfilment whereof *Nara* (Man) endeavours to act on the Upaniṣadic dictum already quoted and explained:—

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥

i.e., to become one with God Himself, who alone possesses in Himself, in perfect combination, all these five *desiderata* of ours?

THE FLOOD AND THE WATER-DROP

This objection, we must frankly admit, is absolutely right, correct and justified. We *must* make a distinction between what, in Sanskrit, we call the *Samaṣṭi* and the *Vyaṣṭi*, *i.e.*, *the collective mass and the individual units* which go to make up that mass or multitude. We find this distinction made, for instance, even in the classification of *nouns* in English Grammar, where we speak of *Collective Nouns* (which must have a predicate in the singular number) and Nouns of Multitude (which must be followed by a predicate in the plural). A simple illustration from ordinary external life around us will make this distinction clear. When, for example, taking the analogy just quoted from Tennyson's poem, we speak of a perennial stream and ascribe to it Eternal Existence, a careful analysis of the whole thing must reveal to us the fact that the said description is not wholly appropriate and mathematically correct, but is merely an expression of what, in Sanskrit, we would call the *Gouṇa* type of terminology, *i.e.*, one in which there is a dilution (in popular parlance or colloquial usage) of the full and exact connotation of the term actually employed. For, all that we mean, when we speak of a perennial stream being *eternally existent*, is that it is प्रवाहतः सन्तत, *i.e.*, is flowing in an unbroken flood or flow. But this surely does not mean and imply that each drop of water which we saw before us in the flowing flood of yesterday is still before us there to-day and, therefore, eternally existing in this sense of the term. As a matter of fact, we know that all the drops that we saw yesterday have gone on towards the ocean (or the sea), which is their final destination, and have been replaced by other drops which have come in an unbroken succession in the wake of those that have passed on, thus producing, in our minds, the Illusion of the Eternal Continuance of the stream in question. So, from this point of view, the objection is perfectly justified that the Eternal Existence of *Sanātanī* India can only be in the *Samaṣṭi* or *Pravāha* sense of the term, but not in the *Vyaṣṭi* or *Bindu* sense thereof. In other words, there has been an unbroken Flood or Succession of Sanātanists who have kept up and are responsible for the continuation of India as a Nation and as

an Empire! But, what about the Individuals themselves which, from time to time, have in combination constituted this Sanātanī India, whose permanency we have been proudly enlarging upon? Have *they* not passed off into nothingness? And how can they be described as living eternally?

THE FOURTH MEANING

In answer to this perfectly natural and perfectly justifiable query, we have only to point out that the very name *Sanātana Dharma* has a fourth meaning, which gives a satisfactory answer to this question, too. In this fourth interpretation, we derive the compound word *Sanātana-Dharma* in the same way as in the third meaning which we have given to it, *i.e.* सनातनयतीति सनातनः (That *Dharma* which makes us eternal). But सनातनयति is now interpreted as सनातन (=परमात्म) स्वरूपं प्रापयति. It is not now explained as keeping us as a *Samaṣṭi* (*i.e.*, a multitude of individuals forming one distinct group or Nation) which exists eternally, but in the sense that *each one of us* who follows the path laid down by *Sanātana Dharma* for the purpose becomes *Sanātana, i.e. realises* his नित्य-शुद्ध-बुद्ध-मुक्त-सच्चिदानन्दस्वरूप and becomes *One with God!*

THE FOURFOLD MEANING OF SANATANA DHARMA

And, thus, not merely has *Sanātana Dharma* been *established by Sanātana* (*i.e.*, the Eternal One, namely, God) Himself, not merely *is* it, too, *Sanātana* (*i.e.*, Eternal), nor merely does it *make us* (its followers) *Sanātana* (*i.e.*, eternally existent) in the merely temporal and समष्टि sense that we, as a *nation*, continue to exist to the present day (like Tennyson's perennial brook), while others, who relied not on *Dharma* but on other things, have passed away into nothingness; but it makes *each individual unit amongst us really Sanātana* in the grand and spiritual sense that each one of us who treads the path prescribed by Sanātana Dharma herefor, actually becomes one with that Eternal One who is Himself of the nature of Absolute Existence, Absolute Illumination, Absolute Bliss, Absolute Independence and Absolute Suzerainty combined!

THE SUBLIME SIGNIFICANCE THEREOF

And, as these are the five things which, by our analysis of our own mind's cravings, we identified as the five Aspirations of our own inner selves, and as there is no sixth craving at all existent or left for us to hanker after, the Grand and Sublime Significance of this fourfold meaning of *Sanātana Dharma* consists in this joyous and impregnable position, viz. that, by obeying the injunctions contained in the Scriptures of Sanātanism, we can and will become कृतकृत्य, *i.e. fulfil—to Perfection—the purpose of our existence*! And, echoing the beatifically exultant words of Vatsarāja towards the end of the Sanskrit Drama रत्नावली, we, too, may then say:—

किं नामास्ति विधेयमत्र भुवने
यस्मिन् करोमि स्पृहाम् ॥

(*i.e.*, what is there now left in the whole Universe, which I can possibly desire ?) It is this धन्यता, कृतार्थता and कृतकृत्यता (*i.e.*, All-pervading Ecstatic Bliss) that Sanātana Dharma is designed and calculated to lead us to.

God is our Helper.

By Jayadayal Goyandka.

Those who tread the path of Devotion should always be bubbling with spirit. They should constantly remember that the Lord, who is pledged to remove all impediments from the path of His devotees and to push them on their way, is always at their back and invariably protects them from all danger. A warrior who is engaged on the battle-field in fighting his enemy will derive great encouragement from the thought that he has the commander with the whole army at his back. A devotee should feel infinitely greater enthusiasm than the warrior mentioned above; for, he has at his back the whole strength of the Almighty, which can not be measured. When even a weakling feels fortified by the presence of a powerful army at his back and even a coward acquits himself heroically when thus backed; when even a man who is wanting in prowess and valour and is keenly alive to his inability to encounter a huge contending army, throws himself into the contest on the strength of his own army which he regards as superior to the former, much more should he who is backed by the Divine power gird himself for the task of exterminating the formidable army of worldly cravings, taking them to be of no consequence. Lord Śrī Kṛṣṇa makes the following reassuring proclamation to his loving devotees:—

"I Myself fulfil the wants and secure the acquisitions of those men who worship Me alone, thinking of no other, and are ever united with Me."

(*Gītā IX. 22*)

One should repose implicit faith in the above proclamation of the Lord and should not hesitate in venturing on the most difficult path. When the Lord Himself, who holds the Conch, the Discus and the Mace in his hands, personally takes the responsibility of stabilizing the progress that we have already made on the path of God-realisation and is ever ready to protect us at every step, why should we be afraid of ferocious animals in the form of lust, anger and so on, infesting the path of spirituality which we have resorted to for emerging out of this dark and dreary forest of worldly life ? What need we fear when the Lord Himself, who is the Dispeller of all fears, is always with us ? Just as an infant feels quite safe and secure as soon as it finds its way into the loving lap of its mother, even so should we feel safe and secure in the loving embrace of the Divine Mother. The Lord excels all in strength, love, kindness and so on; for, all these different virtues are mere drops of that fathomless ocean of virtues. Hence it behoves us all to shake off all fear, sorrow and other depressing feelings and march like heroes with full vigour and zeal and with quick steps on the path we have chosen for ourselves. It should always be remembered that just as that paragon of devotees, Arjuna, emerged

victorious from the great *Mahābhārata* War, through the help of the Divine Lord Śrī Kṛṣṇa, exterminating the huge army of the Kauravas led by such invincible heroes as Bhīsma, Droṇa, Karṇa and others, we can as well make short work of our enemies like lust, anger, and so on without any difficulty and attain the much coveted kingdom of God through His help. To make God the pivot of our very being, and to launch ourselves on the field of action under His command, wagering our very lives like Bhīma and Arjuna, is all that we are required to do.

"Kalyan"

Faith.

By Swami Rajeswarananda.

Faith is a dynamic and a constructive force in our life. It is nothing short of SELF-REALISATION. Faith itself is life and *vice versa*. For instance, first of all, there is belief in a thing. Belief is always superficial and is most easily shaken. It is wedded with doubt which throws the whole world into a state of turmoil. A man, starting with belief in the beginning, begins to reason and argue about the thing. Reason is always cold. It is just like a bee and lives only on what it makes. It is a very light rider and easily shaken off. Further, reason cannot show itself more reasonable than to cease reasoning on things above reason. It has only to do with the beginning and comes to a certain knowledge of the thing. We have seen that the first step was belief from which a man climbed himself up to reason and thence to knowledge. Knowledge is no doubt a perennial spring of wealth, always desiring increase like fire; but it is not wisdom. It is most surely engraved on brains well prepared for it. It has its penalties and pains as well as its prizes. It is after all to lead a man to Wisdom or Faith. In this way, if we put belief, reason, knowledge and faith together, we have the complete picture of mental phenomena. Our mind, as it were, climbs from belief to reason and through reason to knowledge and from knowledge to ultimate faith. Take the case of a medicine. We first believe in it, next reason about it, then come to know of it and lastly put our faith on it. It is only after we have tried it and found satisfactory results that we fix faith on it, and not until then. So faith is not the beginning, but the end of all knowledge. It is not even the reason's labour but actual life and the soul of religion. It is all love and does not admit of being forced since it is of inner vision. This is the faith of the Self on Its having been realised. Hence all is a matter of SELF-REALISATION.

By the touch of the Philosopher's Stone.

By a Devotee.

(Continued from the last number)

Act III. *(Contd.)*

SCENE III. *Jail.*

Sanatana.

SANATANA—Dear Lord, the queen Yaśodā would feed You with milk and butter. How am I to offer You these hard grams! Oh my Lord, the only desire I have is to be with You, to serve You and to feed You with mine own hands. Why dost Thou put obstacles in that ? Eh, who is coming there ? Is it my darling Goura ? Are You hungry ? What can I give You ? I have nothing except these grams. But Thou, Lord, Thou art bound by a tie of love to Thy devotees. Thou didst not refuse the poor food of Vidura. Ah, there comes my Lord, Gourānga; come, my Lord, come to me. I cannot go to You as I am bound. Please come to me—let me drink in the joy of Your sight to my heart's content.

Enter NASIR KHAN.

NASIR—Sir, with your kind leave I would ask you a question.

SANATANA—Why do you come near me ? It is the order of the Nawab that none should talk with me. Why do you court punishment for nothing ?

NASIR—I do not care for any punishment. But tell me one thing, please; tell me whom do you call day and night—whom are you constantly in communion with ? The joy that is yours in this dark cell life has scarcely fallen to the lot of the Nawab even. For whom do you welcome so much suffering ? At will you can become the Wazir; but why have you given that up, and chosen to undergo this hardship of a jail life. Please tell me. I am a Mussalman; but be gracious unto me.

SANATANA—Well, I have sold myself to Gourānga; how can I be a Wazir again ? I do not feel I am in a jail: for, my Lord is with me constantly.

NASIR—How can that be, dear sir ? I do not see anything. Who is your Lord, pray tell me.

SANATANA—*One who has taken the human body moved by the sufferings of mankind, one whose constant care is to raise the fallen and save the sinner, one whose love is infinite and embraces all—He is my Lord, He is Sri Gouranga.*

NASIR—Sir, I am also fallen.

SANATANA—Well, you see, He is waiting for you.

NASIR—Please tell me forsooth if He will really bless me. I have put you to fetters—will He be gracious to me ? Will your Srī Gourānga favour a great sinner like me ?

SANATANA—Why do you call yourself a sinner ? You are a great devotee. Pray to Him; you will feel His favour.

NASIR—I am a Mussalman.

SANATANA—A Hindu or a Mussalman, the rich or the poor—has no distinction for Him. His love is great. Whoever loves Him sincerely finds the bondage of the world gone; for such a devotee even death has no terror. He is really very kind.

NASIR—Save this miserable sinner then, Oh Lord.

Enter RAMDIN *and* ALAKA

RAMDIN—Nasir, you will have to do one thing for me.

NASIR—Pray, sir, I shall no longer do any work.

RAMDIN—What do you mean ?

NASIR—You may keep me bound if you like. But I am dedicated to God. I have no more any work

RAMDIN—Thou, too, Nasir ? I am the only unfortunate man who is without any devotion to God. All right, you go: I have a talk with the Wazir Saheb.

[*Exit Nasir Khan.*

RAMDIN—[*To Alaka*] Mother, perhaps God Himself will manage everything for His devotee. I shall have to undertake no trouble [*Turning towards Sanatana*] Dear Mallik Saheb !

SANATANA—Who are you ? Why do you trouble me ? I want to remain absorbed in meditation. Cannot the Nawab bear even that ?

RAMDIN—Dear sir, I am Ramdin. I have not come to give you any trouble. I have come to devise you a means of escape.

SANATANA—Tell me what is that But I have no more hankering for the trifle of a Wazir's job.

RAMDIN—No, sir; you will not have actually to be a Wazir, but simply write down that you are willing to take up the post. Then I shall release you at once.

SANATANA—How can I tell a lie ? If I could tell an untruth, I could say that to the Nawab himself.

RAMDIN—Why do you, sir, suffer for nothing ? If you will only write that down, I shall send the letter to the Nawab and let you go.

SANATANA—Why do you tempt me to practise falsehood ?

RAMDIN—All right, I myself shall write for you. You come along.

SANATANA—Where shall I go ?

RAMDIN—You are released.

SANATANA—Is there any order from the Nawab ?

RAMDIN—No, there is none. He has left me instruction to release you as soon as you give the undertaking to serve as a Wazir. Here I give you a swift pony, you go wherever you like.

SANATANA—You will be guilty of falsehood before the Nawab !

RAMDIN—That is my look-out. I shall see to that.

SANATANA—No, I would not go. I do not like that you will suffer for my sake.

RAMDIN—This is sheer madness ! What can I do ? Do not you see, you stand here in danger of your life ?

SANATANA—Know not thou the ways of a devotee. Let the life be in danger, let the trifle of this body

go—the devotee minds that not. Death has no terror for a devotee, but he fears untruth. Even though a fire burns him slow, a devotee thinks not of telling a lie.

Shame on the love for this body! Am I to tell a lie to save this ?—to save a bundle of flesh ? and to make you also guilty, to boot ? To such a counsel the devotee shuts his ears. Life and death both are equal to him. His only thought is to have devotion to the Lord and temptation can shake him not.

ALAKA—[*Interrupting*] Oh ! the great devotee, why this egoism for truth or untruth ? The call has come from One whose servant thou art it is His grace that has opened the gate of the jail. Wise as thou art, whence this delusion of mind ? You are bound here. The call has come from Him to go and serve—how can you remain at rest ? A servant has no right to discriminate. Be like a straw drifting in a current. Right or wrong is the judgment of intellect, and why should the pride of intellect come to a devotee ? He Himself is calling, whose servant thou art. The call that made you leave the world, the call that made you a Sannyāsī, is there. Hear that and go forward to be blessed with a vision of God.

SANATANA—Leave me alone and, pray, tempt me no more. Once thy love deluded me into the world. Why this trick again to lead me to falsehood ? Go—get away from here and give me rest.

ALAKA—Who is playing a trick ? Your mind it is that is playing tricks with you. If thou hast got so great a dread for sin, tell me, then, why didst thou, vaunting of virtues, leave your family helpless ? Why hast thou no anxiety for one who befriended you once but now is in difficulty ? True, no love for life thou hast got; but why shouldst thou not save lives which need protection from you ? Why dost thou rot in a jail for fun ? Go—go forward at His call, whose love has made you renounce all.

SANATANA—No more give me trouble, I pray.

RAMDIN—Sir, you are a prisoner and as such you have no free will, you know.

SANATANA—As long as is this soul encaged in a body of matter, bound I am to all; but my mind—it is given to God

RAMDIN—[*To Alaka*] Mother, I promised to release him. But if he refuses to go, responsibility is no longer mine.

ALAKA—You take him outside the cell. I shall manage the rest.

[*Exit Alaka.*

RAMDIN—Nasir!

Enter ISHAN *in the guise of* NASIR.

ISHAN—Yes, sir.

RAMDIN—Who are you ?

ISHAN—I am Ishan, a servant to this master.

RAMDIN—How could you come here ?

ISHAN—Sir, as I stood at the gate, I saw a Mussalman reciting the name of Srī Chaitanya. He had the dress of a Jail officer. On enquiry, he told me that his name was Nasir Khan and that he was in charge of my master. He is now going to meet Srī Chaitanya, whom he has begun to love through the influence of my master. I took his robe and came to see my master.

RAMDIN—Look here. I release your master, but he would not go. What can I do ?

ISHAN—I have known everything. Please take off his fetters, I shall take him out.

RAMDIN—Blessed, indeed, is your master; blessed, indeed, is the name of the Lord. Everything seems mysterious to me. I shall also seek refuge in Lord Gourānga. Here I take off the fetters, take him out, if you can.

[*Ramdin releases the chain.*

SANATANA—Who are you ?

RAMDIN—The Jailor.

SANATANA—What are you doing ?

RAMDIN—You have no right to enquire.

[*Exit Ramdin after taking off the fetters.*

SANATANA—Come, come to me, Lord, with all Thy blessings.

ISHAN—Gourānga, Gourānga.

SANATANA—Who is calling the name of my Lord ?

ISHAN—I am also a servant of the Lord. I hear the call from Him. Please come along quickly

SANATANA—The Call has come from the Lord ? Let us go.

[*Exeunt.*

Scene IV. *The bank of the Ganges.*

Enter SANATANA *with* ISHAN *and a* Devotee.

DEVOTEE Can you tell me, sir, how far is Sanatana's *Asrama* from this place ?

ISHAN—Here he is, looking like one gone mad.

DEVOTEE—Dear sir, are you that great devotee ? Are you Sanātana ?

SANATANA—Yes, I am that humble servant of God.

DEVOTEE—My day is blessed.

[*He goes forward to take the dust of his feet.*

SANATANA—[*Startled*] What are you doing ? I am the servant of all devotees.

DEVOTEE—Please do not withhold from me the privilege of taking the dust of your feet. This is no exuberance of admiration on my part. Let me divulge the mystery. Srī Chaitanya in His ecstatic mood very often calls up your name. You are a great favourite with Chaitanya Deva. Please give me your blessings.

SANTANA—[*Aside*] Is he so kind ? When shall I see Him ? [*Aloud*] Dear sir, please take me to where my Lord is.

DEVOTEE—He is now in Benares. You please start to meet Him. I am going to see His birth-place.

SANATANA—Ishan, let us start immediately to have a sight of the Lord. [*To the devotee*] You please never leave me from your thoughts. The grace of the devotee leads to the grace of the Lord.

[*Exeunt Sanatana and Ishan.*

DEVOTEE—Blessed be the name of the Lord. Wherever he steps in, a great spiritual wave is sure to overtake the land.

[*Exit the Devotee.*

Enter ALAKA, KARUNA, *and some women.*

ALAKA—My desire has been fulfilled to-day. My husband is a *Sannyasi* and I am a *Sannyasini*. Henceforward I am one amongst you.

KARUNA—Sister, there you see—your husband is on a boat to start. What will you do ?

ALAKA—I shall accompany you

KARUNA—We shall go from place to place and carry comfort to those who are hapless and miserable; we shall tell them, God has come as an Incarnation· whoever will take refuge in Him will be blessed.

ALAKA—I am under the same sail with you.

KARUNA—Take this robe, and then pray.

[*They all pray and sing.*

[*Exeunt.*

The Flower of Prema.

By Swami Sivananda Saraswati.

Prema is the flower of flowers. It is the rarest of all flowers. It is cultivated in the hearts of devotees. *Prema* or *Bhakti* is intense love or highest form of devotion to God. It is supreme attachment to the lotus-like feet of the Lord. It springs from the bottom of the devotee's heart. There is not a bit of effort. There is a genuine, natural, spontaneous longing in the heart, for God. Just as the fish cannot live without water, just as the sunflower cannot live without the sun, just as the wife cannot live without her husband, so also a true *Bhakta* cannot live without God, without His Presence, even for a second.

Bhakti is of the nature of nectar. It gives freedom to the devotee and puts an end to the Sāmsāric wheel of birth and death and makes the devotee perfect and fully satisfied.

God is Truth. God is Love. God is Light of lights. God is Peace. God is an embodiment of bliss and knowledge. God is Infinite Beauty. *Nitya sukha*, Supreme Peace, Eternal satisfaction can be had only in God.

WHERE IS GOD ?

Rāma, a school-going boy, said to his class-fellow Kṛṣṇa, "Look here, Kṛṣṇa, if you can tell me where God is, I shall give you one Rupee." Kṛṣṇa replied, "Brother Rāma, I shall give you Rupees Ten, if you can tell me where God is not."

GOD IS IMMANENT

God is an absentee landlord of this world. He is hiding Himself within these objects. He is the Indweller within these objects and the Inter-penetrating Presence or Essence or Substance.

You will find in *Śwetāśvatara Upaniṣad* –

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च॥

(*VI. 11*)

"One Shining Being sits hidden in every creature, pervading all, the Inner Self of all beings, the watcher of all acts, abiding in all created things, the witness, the pure Consciousness, the Absolute, free of all attributes."

The first *Śloka* of *Īśāvāsya Upaniṣad* begins with "ईशावास्यमिद ँ सर्वम्"—"All these movable and immovable objects are indwelt by the Lord." In *Kaṭhopaniṣad* you will find:—

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥

(*I. iii. 12*)

"This *Ātmā* (God) is hidden in all beings and does not reveal Himself. Those who are blessed with a penetrating vision can see God by means of their sharp subtle intellect."

Just as oil is hidden in the seeds, butter in milk, mind in brain, foetus in the womb, sun behind the clouds, fire in wood, sugar or salt in water, scent in the buds, sound in the gramophone records, gold in quartz, microbes in the blood, electricity in insulated wires, so also God is hidden in all objects. Just as you can see the bacilli of cholera, typhoid fever and phthisis through a powerful lens of a microscope, the distant, hidden stars through a powerful telescope, so also you can see God through *Jñāna-Chakṣu* or the eye of Intuition which Arjuna and Sañjaya had through the Grace of Lord Śrī Kṛṣṇa and Bhagavān Vyāsa respectively.

The intelligent and creative principle of the universe pervades the universe itself. This is a fundamental conception of Pantheism.

SIGNS OF BHAKTI

Face is the index of the mind. It is a good advertising board that registers truly whatever goes on in the inner mental factory and indicates with scientific accuracy the different moods, sentiments, emotions, feelings that arise in the mind-lake.

As this body is the mould prepared by the mind for its operations and activities, the body produces different sorts of gestures and movements to correspond to the inner feelings of attraction or repulsion. The condition of the eyes speaks out everything. There is a tongue in the eyes.

You can make out the nature of a man's feelings towards another man by the signs, gestures and movements that he exhibits when you talk about the man. Similarly, you can clearly gauge the depth of devotion towards God and purity of heart of a man by the eight marks or Chihnas or Lingas of stupor (स्तम्भ), sweating (स्वेद), horripilation (रोमाञ्च, hairs standing on their ends), hoarseness of voice (स्वरभंग), tremor (वेपथु), paleness (वैवर्ण्य), tears (अश्रुपात), and death (प्रलय), that he exhibits when you talk to him anything about God.* When Guru Nanak was counting money in his shop, he uttered the number *tera* (13). "Tera" also means in Hindustani "I am Thine (my Lord)." At once he renounced his house and parents.

GOD BECOMES A SLAVE OF BHAKTAS

Nirguṇa Brahma has made Itself *Saguṇa* and *Sākāra* (Personal and

* स्तंभः स्वेदोऽथ रोमाञ्चः स्वरभङ्गोऽथ वेपथुः ।
वैवर्ण्यमश्रु प्रलय इत्यष्टौ सात्त्विकाः स्मृताः ॥

([illegible])

Embodied) for the sake of pious meditation and worship of Bhaktas.

God tries His devotees very much in the beginning. He puts them under severe trials and tests. Then He becomes actually a slave of Bhaktas भक्तवश्य or भक्तपराधीन. Lord Śrī Kṛṣṇa says, "I have no will of my own. I am completely under the thumb of my Bhaktas. They have taken entire possession of my heart. How can I leave them, when they have renounced everything for my sake only."

God is full of mercy, love and compassion. He has been described as an "ocean of mercy." His mercy flows like the streams of the Ganges and the Jumna. He is depicted as having sold Himself, so to say, to His devotees. He willingly suffers endless pain in the eyes of the world in order to alleviate the sufferings of His devotees. He bears the scar left on His chest by the kick of Bhṛgu as an ornament. He wears the skulls of His devotees as a garland round His neck.

Lord Hari wears the dust of the feet of His devotees as *tilaka* on His forehead. He apologised and begged pardon of Prahlāda in the following words:

"O dear, you were too tender of age and too delicate of body to stand the terrible tortures inflicted on your person by your hot-headed father. A parallel of his atrocious deed I have never seen. Pray, therefore, excuse me if I was late in coming to your rescue."

He ran with His *Chakra* to kill the Asura who was in the form of a crocodile, when He heard the cry from Gajendra, the lord of elephants, and gave him salvation (*Gajendra-mokṣa*).

Lord Śrī Rāma took the form of a soldier and did patrol duty, when his soldier *Bhakta* in the Punjab left his duty and attended a Sankirtan party.

He assumed the form of a Sub-Deputy Inspector of Schools and signed in the register when Rupa Kalaji of Ayodhya was very busy in the worship of Rāma and forgot all about his inspection work.

Śrī Rāma carried the palanquin of his devotee, the late reputed songster-Bhakta, Śrī Tyāgarāja of Trivayur, Tanjore District, South India He carried water in a vessel for his ablution.

You are all aware that the dying Jaṭāyu was in the lap of Śrī Rāma. Śrī Rāma caressed the bird, which was mortally wounded in its heroic efforts to rescue Sītā from the clutches of the Demon King Rāvaṇa of Lankā. He wiped its body with the treshes of His hair. Mark here the unique, tender care and affection of Śrī Rāma towards His devotees.

When the boy Nāmadeva placed a dish of food before the Image of Vithoba (Lord Śrī Kṛṣṇa at Pandharpur,) the latter had to assume a human form immediately to eat the food.

Śrī Kṛṣṇa became the skilled charioteer of Arjuna on the battle-field. He hastened from Dwārakā and ran barefooted, when He heard the pathetic cry of Draupadī, to supply her cloth.

When Mira raised her feet from the ground to drown herself in the river, Śrī Kṛṣṇa stood before her and put her in His lap.

Śrī Kṛṣṇa guided the blind Bilwamangala to Brindaban by holding one end of his stick in His own hand. When His barber *Bhakta* was sick, He took upon Himself the duty of shampooing the Rajah. He massaged the feet of the Rajah during the absence of the barber.

He conducted the marriage ceremony of Narasi Mehta's daughter. He brought *ghee* for the *Śrāddha* of Narasi's father and patiently bore the rebuke of Narasi's wife.

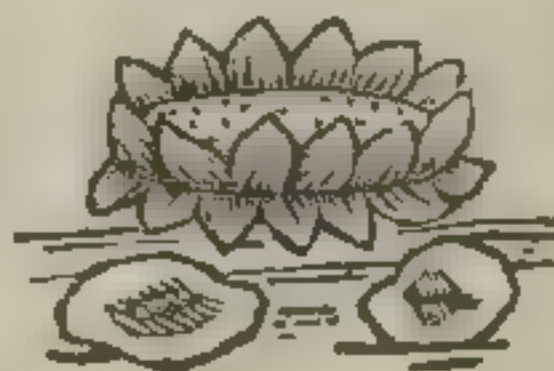
Śrī Kṛṣṇa acted the part of a menial messenger in carrying money to a Nawab to pay the debts of his *Bhakta*, Damaji Pant. He has dug wells for His devotees in Pandharpur. Mark here! what kind of work the Lord Himself has done. Work never degrades a man. Work is worship. Work is *Pūjā* of Nārāyaṇa.

How merciful is the Lord !!! My hairs stand on their ends when I think of His merciful nature. I become silent and dumb. O *Prema !* I really pity those Agnostics, Chārvākas and their friends, the nihilists, atheists, materialists, Socialists, Bolshevists, etc. May God bestow on them good understanding and bliss. Intellect is a help if it is used in the right direction. Intellect is a hindrance if it becomes perverted and filled with wrong Saṃskāras and wrong notions.

In conclusion, let me say a word on practical Sādhana. The Śastras are endless; there is much to be known. Time is short, obstacles are many. That which is the essence should be grasped, just as the swan does in the case of milk mixed with water.

O Nectar's sons! wake up. Open your eyes. Grasp the Essence (God) now. Remember the pains of *Saṃsāra.* Remember death. Remember the saints. Remember God. Sing His name.

"Hare Rāma Hare Rāma
Rāma Rama Hare Hare;
Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare."

Cultivate *Bhakti.* Develop the nine modes of devotion (*Navadhā Bhakti*). Serve Bhāgavatas. Feel His Indwelling Presence everywhere. Have *Darshan* of Śrī Kṛṣṇa in this very birth, nay, at this very moment. Become a glorious *Bhāgavata*, a *Jīvanmukta*, and radiate Joy, Bliss, Peace, all around and everywhere. Friends ! let me remind you once more: "Forget not even for a second that Flute-player of Brindaban, thy Immortal friend, thy Joy, thy solace in life." Repeat always His *Mantra* "OM Namo Bhagavate Vāsudevāya." May the blessings of Śrī Kṛṣṇa be upon you all."

The Message of the Alvars.

By Swami Jagadiswarananda.

The Alvars are the Vaiṣṇava saints of South India. They are essentially mystics, or pilgrims of Eternity. It is difficult even now to ascertain who these Alvars were and what sort of lives they lived; for, legends have grown and gathered round their names. Facts and figures have been so mingled together in their records that the former cannot be distinguished from the latter. This should not dishearten us in any way; for, we are concerned more with their inner odyssey than with their outer history. The Alvars, who were Poet-saints, have bequeathed to us the treasure of their immortal songs in which their great thoughts and ideas are enshrined. We get a glimpse of their inner life in these mystical verses composed by them.

The Alvars are twelve in all. They come from all strata of society. They were all members of a Divine society beyond all barriers of caste and creed. They were soldiers of Truth and servants of God and formed a separate caste as it were. One of them is a sister-saint, Andal by name. The rest are Poygai Alvar, Boodhathalvar, Peyalvar, Thirumazhisai Alvar, Perialvar, Thirumangai Mannan, Thondaradippodi Alvar, Thiruppan Alvar, Kulasekhara Perumal and Nammalvar. The name Alvar has a peculiar significance of its own. "It means one who has sunk into the depths of his being or one who is lost in a rapturous devotion to the Lord. It is a word quite descriptive of all God-intoxicated men."*

The Alvars were seized with a divine frenzy and never rested till they found their place in His will. They ever burned with passion for the Eternal Things. Thirumangai Mannan says:—"I have found in Thee the balm and bliss of life." Kulasekhara, one of the Alvars, sings of his own intoxication thus: "True, there is a wild madness in me, but it is the inebriation of a God-intoxicated soul." The Alvars were literally mad for God. The passionate longing for God has found tongue in one of the huntingly melodious lines of Thirumangai Alvar. "Hungering for Thee, many a strange web of life have I woven for ages." According to Nammalvar, "God is the bread of their souls, the water of their life, and the light and joy of their existence." We find the same consuming passion in all the Alvars. Again, the voice we hear in the Alvars is the selfsame voice which breathes in all the saints and sages of our sacred land.

The Alvars like true mystics of all ages and climes are ever alive to the undying spark in them. They realise that they are deathless and

* All the quotations in this article are from 'Grains of Gold', which is an English rendering from Tamil of 82 soul-animating poems of the Alvars by R. S. Desikhan, M. A, and B. L. Ranganathan, M. A. of Madras Presidency College.

can sport with time. Like Nachiketā they defy death also. Thiruvalluvar strikes a triumphant note: "It is death that is dead before the might of him who has subdued self." Appar offers a proud challenge to death: "I have sought shelter in Him who is our only shield and armour. Death I can laugh to scorn." Nammalvar, the greatest of the Vaiṣṇava mystics, breathes the same sentiment. "Roused by a loud groan, I rushed out and found that death was lying dead amid the ruins of hell." Thirumangai Mannan speaks in the same strain:—"Age cannot wither, nor time can leave its furrows on the Birthless One, out of whom doth flow, in ceaseless measure, a stream of joy past words. In Him there is neither 'was' nor 'is' nor 'will be,' but all throbs with one voice of eternity. Into that vast sea of the Unknown I have dived, the fitful fever of life passing away."

The God-like eyes of the Alvars saw everything bathed in the light of the Divine. The world is the cosmic body of God. And Nammalvar beholds the stars glimmering through ages, not as "mere sparks that dot the endless plains of the night but as flowers culled by the heavenly throng and offered at the altar of the Unknown." It is the perception of Unity of all existence that makes the Alvars feel that the worm and the wise are God in different forms. The Alvars see God in everything and identify themselves with the whole creation. In the words of Nammalvar, they "wander with the clouds, soar with the hills, dance with the waves and laugh with flowers." The same Alvar says again: "The sky, the earth, the wind,—what are they but the limbs and veins of a mighty form quivering beneath the hidden pulse of the vast Unknown ?". This vision of Divine Unity ripens into a rapt Communion, that transcends the imperfect offices of prayers and praise. In these moments of ecstasy the seeker and the sought, the knower and the known become one. Nammalvar breathes in a rapturous strain the same eternal truth thus:—"I am the earth that dreams beneath the stars; I am the sea that laughs beneath the moon. One of the sages cries in fullness of rich and radiant experience:—"Everything is Nārāyaṇa, within and without."

The message of the Alvars is the same as that of the Upaniṣadic Ṛṣis. They say that Home of God is not only in the Starry Heavens but also in the heart of men. In the words of a great sage, "Man is the greatest Temple of God". They have all perceived that Truth or Reality abides in fullness in the inmost core of our being. Perialvar says:—"Build in your heart a temple for the Lord and forever worship Him there. Offer at His altar your humble flowers of love and sacrifice."

Thirumangai Mannan says: "Sin not against your sacred self. Cast off your allegiance to man and no more a bondman be. Come out of your cobwebs of useless learning and shatter the outworn creeds in which you have been suckled and cradled so long. I have known the measureless and searchable one whom the sages worship in the silent shrine of their being. To be unwearied in the service of the Lord

that dwells in me is the work I am born for."

We ourselves are the objects of our quest. As Confucius says, "the sage's quest is for himself; the quest of the ignorant is for other than himself." In order to have that sublime experience which gives us peace and blessedness, Nammalvar says: "Lay the axe at the root of "Thou" and "Thine" and take refuge in thine Maker. There is no other way to emerge from Life's daily trifles."

The Alvars have approached Reality through all possible varied attitudes. They have touched all the phases of the life Divine and have given expression to all forms of spiritual experience. Especially Nammalvar seems to be the meeting-point of all types of mysticism.

Nammalvar sings thus: "Many are the paths that lead to His shrine. He steals amongst us in many a strange form and guise. Let me but hear His whisper amidst the din and tumult of the warring sects and creeds of the world". Some of the Alvars were great Bhaktas. Thiruvalluvar, for instance, pictures a Home where "the rule of the law is the rule of love and sacrifice." It is the love of the home in his opinion that ultimately grows into the priceless jewel of the brotherhood of man.

Poygai Alvar says: "Ages pass, we ask and ask; Thou standest smiling; we cry out baffled; for, Thy name and form are a mystery still."

Thirumazhi Alvar says: "What is it that is treasured up and embalmed in all the Vedic lore? It is the Lord's name."

Thirumazhi Sai Alvar observes: "Close all the doors of the senses and kindle within the torch of knowledge. Luminous as a long, unbroken trail of light, there gleams upon your vision a path to the hidden temple of our Lord, the bolts and bars of whose gates yield only to the magic torch of love."

The Alvars convey to us their ineffable experience of Reality in symbols of familiar objects around us. All spiritual teachers have resorted to parables and allegories to unravel the mystery of their life. Andal says:—"I dreamt in a sweet dream: in a lovely bower, under pearl-inwrought canopy I saw my Lord clasp mine arm."

Nammalvar says: "In the cloistral stillness of the night, I looked up and across the sky I saw His message written in letters of gold." Appar has had to cull his images from nature and art while describing the slow, unconscious, dove-like descent of the spirit of the universe on him, as follows:—"Delicious as the breath of May, soft as the whisper of the south wind, sweet as the throb of a well-tuned lyre, mellow as the gleam of the twilight moon, steals into me the spirit of the Lord." One of the Alvars sings of God as "the Husbandman of his heart." In the Alvars "the immanent yet the transcendental idealism of the Vedic seers and lyric rapture and splendour of the Tamil poets burn into an incandescent glow of an intense spiritual experience." One of the Alvars describes the dark night of the soul thus: "Rocked into a sleep the world

lies still and darkness, vast as the sea, has gathered round me. In the wilderness of night I am all alone. Who will sustain me in my sorrow if my lover comes not ?" "The lyric of the Alvars has a profounder appeal to us. It opens a deeper realm of Reality and vaster avenue within our soul, for it moves within an atmosphere shot through and through within a thousand and one spiritual memories and meanings".

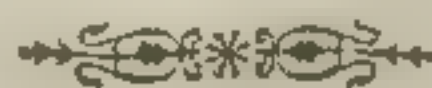
The Alvars, being mystic poets, have chosen poetry as the medium of their self-expression. Their songs have enlarged our vision and enriched our soul. "They have lifted us to the magic circle of their imaginative experiences by the incantation of their words and by the evocation of their phrases." They have communicated their experiences in such a way "as to make them happen over again in another man's mind by rousing and controlling his imagination." The Alvars are very delicate and sensitive instruments that quiver into endless melodies beneath the touch of an unseen hand. One Alvar sings thus to the same effect: "Thou makest me a reed in Thine hands and breathest through me the songs of Thine mysteries." The Alvars have a very high conception of poetry. They have consecrated the poetic gift to "open the eternal worlds, to open the immortal eyes of man inwards into the worlds of thought, into eternity." To them poetry is a sacred fire that lights up the altar of the mysterious Unknown. They did not burn incense at the shrine of man. Nammalvar says:—"I defile not my Muse by burning incense at the shrine of men; for, I am a poet in the court of the Lord." The songs of the Alvars are but an adumbration of the mystical experience which transcends all thought. "The songs of the Alvars are of the highest order. Some of them may be classed with the world's best. In them are sounded the deepest notes of experience, which is at once individual and Universal—individual, because it is an expression of the peculiar vision of the poet; Universal, because the poet makes it live in others by the flaming intensity and majestic march of his words and images." The Alvars have sung under a Divine urge. Hence the songs have all the fine careless raptures of a bird singing in full-throated ease. Perialvar says:—"Only ye that hunger for the freedom of your souls come into us and join our choir eternal." They are like the flowers that blossom, and winds that blow. And it is in the "towering presence of a vision and the instantaneous harmony of all unique imaginative experience with thought, sensation, feeling all at once—that their greatest charm lies." Thirumazhi Sri Alvar says:—

"The far-off abode of the tenderly beautiful one is nigh unto me. I fly into that on the viewless wings of my songs. Is there no place in the Great Court of the Lord, for a humble singer like me, who wears unto His Glory a wreath of songs and hymns." And again he says: "I floated on down the countless thoughts of ages till I drifted into the vast luminous silence of the illimitable one. And the vision of the unknown filled my soul and my heart in an ecstasy swelled into a song:—"Here is thy Beloved who is the Lord of Lords.

Here is the master-poet from whose harp has sprung forth the epic song of creation. Here is the great Teacher in whose bosom lie locked up all the realms of Knowledge, visible and invisible."

The songs of the Alvars, besides having a great poetic appeal, reveal their conception of Religion and their attitude towards God. Their religion is a religion of worship, acquiescence, love and, above all, service. To the Alvars every object is one of worship; for, everything is divinely holy. Every bit of earth is sacred and the whole is nothing but the vast temple of God. Nammalvar says: "The voice of my beloved rolls through all things and is heard in every wind and wave. There is not a crevice or cranny that does not ring with his tread. Vast as the earth I see Him in a grain of seed and boundless as the deep I see Him in a spray of the sea." They feel that the power which slumbers in a stone, is the self-same power that dreams in a flower, moves in animals and works up in man. *'Sarvam Khalwidam Brahma.'* All is God. "They so do everything and dwell in the thousand-eyed Temple of God that every hour of theirs is a Sabbath; their abode, a Temple; their gifts, peace-offering; their conversation, a communion; their silence a prayer."

The message of Alvars is *Prārthanā* and *Prapatti.* Prayer and self-surrender are the corner-stone of the doctrine of the Alvars. To them self-surrender is not a leaden passivity of the stillness of a grave but an active doing of the will of God who works through their hands and feet. The attitude of prayer is the result of their awareness of the Omnipresence of a Beneficent Power that shapes our ends. It leads us into an acquiescence and ere long ripens into self-surrender. Thirumangai Mannan says:—"What profiteth our eyes if they drink not in their radiance? What profiteth our ears if they feed not in their Gospel? What profiteth our hands if they fold not in prayer?" Kulasekhara Perumal prays thus: "This is my prayer to Thee. Let me but be a *Champaka* tree that adores Thy holy hills whose groves are resonant with the numerous lives of innumerable bees, Your devotees. It is not passive acquiescence in things evil but a strenuous, ceaseless combat with them with an unbroken faith in a spirit that transmutes all discordant harmony, all errors into Truth and all pains into joy." Thondaradippodi Alvar says:—"The spell of Thy name has wrought for our freedom from the slavery of the sense."

The Alvars' conception of God has a vaster significance for us than their conception of love and sacrifice; for, they dream of a God needing us more than we need them. In the words of Eckhart, the great German Mystic, "He needs thee a thousand times more than thou canst ever need Him."

The Identity of Sakti and Saktiman.

By S. S. Suryanarayan Sastri, M. A.

Theism, if its appeal is to be effective, has to make its God both immanent and transcendent. He must be a great and supreme Being infinitely remote from us because of His perfections; He must yet be infinitely near to us, His creatures; else there may at best be fear and reverence, not love, sympathy, adoration. He must be above the world, since other than Him there is no intelligent artificer of the Universe; and yet He must be of the world, as else the world would be alien, material, constituting, to however small an extent, a limitation of the Lord's perfection. He must be both efficient cause and material cause. The reconciliation of these conflicting claims is often left to Scripture in many forms of Indian Thought. Of the supersensible we can have no direct knowledge by perception, inference or the like. It is the sphere solely of Scripture; and when Scripture affirms alike the material and efficient causality of God, it is not for us to question. Whether this appeal to revelation is just or not, it is not the last word of Indian Philosophy. Attempts have been repeatedly made to reconcile conflicts by reason, as supplementing though not as superseding Scripture. One such attempt is the notion of the identity of *Śakti* and *Śaktimān*, energy and energiser, or more broadly, attribute and substance.

When it is asserted that God is the material cause of the world, it cannot be meant that He undergoes transformation in whole or in part; for He cannot be subject to change and He is partless. Yet He is transformed as the world, intelligent (*Chit*) and unintelligent (*Achit*), without Himself suffering imperfection.*

This peculiar transformation is possible because of the *Chiśakti* or *Prajñā*, with which the Lord is endowed. In the primal stage, when creation with its distinctions of night and day, name and form, real and unreal, was not, Śiva alone existed, self-luminous, imperishable. From Him proceeded *Jñāna-śakti*. Then the Lord, of whom the world in its subtle condition is the body, resolved that His body should come to have manifest name and form; He distinguished the subtle world from Himself, entered it as the self thereof and became transformed into the multifarious world. The distinction between the causal and the effected condition of the Lord is like that between a man's infancy and youth. The energies latent in the former are now patent. The change, such as it is, is in the manifested or unmanifested condition of the energy, not in him who possesses the energy. The primary material cause, then, is this energy, *Śakti*, *Māyā*; the Lord is

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* See Srikantha's *Brahmamimamsa* on I. iv. 27.

only the possessor, the wielder of that *Māyā*:

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

Because of the change in *Māyā*, the *Māyī* is not affected. But with this the *Māyī* does not cease to be the material cause; for, between *Māyā* and *Māyī*, *Śakti* and *Śaktimān*, there is non-difference.*

शक्तयोऽस्य जगत् कृत्स्नं शक्तिमांस्तु महेश्वरः ।
शक्तिस्तु शक्तिमद्रूपाद् व्यतिरेकं न गच्छति ॥
तादात्म्यमनयोर्नित्यं वह्निदाहिकयोरिव ।

Reason boggled at the bare identification of the material cause with the efficient and sought to introduce a *modus vivendi* by recognising *Śakti* and distinguishing it from the Lord. But when we are told in the same breath that energy and energiser are one, the attempt of reason would appear to be fruitless; it is the old story of exploring byways all night to avoid paying toll and after all reaching the toll-house at dawn (*Ghaṭṭakuṭī-prabhāta-vṛttānta*). This is not really so; for, in the end it will be seen that attribute and substance are non-different.

Popular prejudice and the usage of the Tārkikas tend no doubt to look on substance as other than the attributes and as the possessor of the latter. Attributes are many and fleeting; the same attributes are not cognised by all nor even by one all the time, even where without dispute the substance itself is cognised. A colour-blind person does perceive a red cloth though he perceives it as green; the trained artist does see the canvas though he sees it as a daub, not as a picture. What is common to the red and green experiences, the daub and the picture, must be permanent; it is the substrate of these attributes; it is the *Guṇī* in contrast with the Guṇas. Is the distinction ultimate? No, say the *Śaiva* and the *Śākta*; for, it is not intelligible. Granted the independent existence of such a substrate, how could you know it? Perception uses the senses as channels and whatever is sensed, be it colour, sound, touch, taste, or odour, is classed as a quality; we never perceive a substrate of qualities; if perceived, it would itself be a quality. Nor can inference be of help; for, that proceeds on the basis of concomitances between the perceived. And what perceived concomitance can justify the inference of an imperceptible substance? We have then to hold that there is no substance (distinct from qualities) or that, while substance exists, there can be no knowledge of substance, not even that it exists. The latter being absurd, the former position is adhered to by the *Śaktivādī*. What, then, is the explanation of the notion of substance? How is it that we recognise an identity of substance in a diversity of qualities? The identity, we say, is not a real entity over and above the diversity: it is a mode of looking at the diversity. Just as soldiers, when viewed together, constitute an army or trees, viewed together, a forest, the qualities in the aggregate constitute the substance.

* See Srikantha's *Brahmamimamsa* on I. ii. 1.

न गुणी कश्चिदर्थोऽस्ति जडो गुणसमाश्रयः ।
गुणा एवानुभूयन्ते गुणिसंज्ञाश्च संगताः ॥*

Hence it is that in the *Śaiva* and *Śākta* systems, as in the *Sāṅkhya*, the gross elements in the scheme of evolution are derived from the Tanmātras; else how could the former, which are substances, evolve from the latter, which are mere qualities ?

It will easily be seen how such a doctrine favours the idealism of the *Śākta* and *Pratyabhijñā* systems. If substance is not something hard and eternal, if it depends on the point of view, the so-called substantial world of external reality gives up its imagined independence and becomes dependent on the intelligence of the seer. This paves the way to the conclusion that the one substance is also the one seer and that all distinctions which are minor and intermediate are but due to *Māyā* or non-realisation of oneness with the one substance (*Akhyāti* as used in the *Pratyabhijñā* school). This metaphysical implication, however, has not stood in the way of the doctrine being espoused even by the realistic school of Śaivism, which believes in the independent and eternal reality of God, souls and matter. It is difficult to decide whether this peculiar position is due to an inability to follow reason throughout or to the desire for compromises and half-way houses so characteristic of the *Śaiva Siddhānta*.$ However that may be, there can be no doubt of the tremendous philosophical and religious significance of the notion of the identity of *Śakti* and *Śaktimān*.

On Homeward Journey.

That path beyond may be sought, treading which there is no return. I go indeed to that Primal Man (*Puruṣa*) ,whence the ancient energy forth-streamed.

Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the SELF, desire pacified, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, that indestructible path.

(*Gītā*, XV. 4, 5)

* [illegible]

$ For a further consideration of this position, see "Substance and Attribute in the *Saiva Siddhanta*," *Journal of Oriental Research*, Madras, April 1934.

Bhagavān Śrī Kṛṣṇa greeting Ṛṣis on his way back from the Kaurava Court.

Faith and its Development.

By L. N. Garde.

If there is anything in man which can and does hold its own against every other thing, it is what they call 'Faith'. It is faith that moves the universe and moves the man.

Most of us who are educated on modern lines are apt to look upon faith as something out of date, no better than a relic of a past which had no scientific light of the present and which therefore believed in things that could not be proved by any tangible means. But to believe in nothing that is not tangible is also a form of faith, though a negative and the least developed one. For faith is not a thing to be dispensed with at will. It is a thing inherent in nature and cannot be brushed aside by any mind howsoever paralytic; for, that too, has its own faith behind it, though of a paralytic reflection.

Faith is a complex thing, as complex as the kaleidoscopic variety of nature. We shall here, however, restrict ourselves only to the variety of mankind and say that there are as many faiths as there are men, and the special individual personality of each man in his action and expression is his faith which lies behind him.

Men are not all alike, because their faiths differ. Some of us believe only in this world without any intelligent support behind it. Theirs is the most ordinary type of faith which does not look beyond the immediate concern. This is the most undeveloped form of faith. There are men who believe in their capability of exploring the world. Theirs is the faith that impels them to make inventions and discoveries and explorations. All men cannot do that, for they lack that particular type of faith. Then there are men who do not take this world or the things of this world at their face value. Their faith is after the truth that holds the universe from behind the veil. There are others who enact social and political dramas, overthrow or found empires, revolutionize social and political and religious conditions. Theirs is the faith that gives them these extraordinary talents. In short, it is faith that makes man what he is.

What is faith, then? Is it a function of the mind as it sometimes seems to be? No, it cannot be that; for, all functions of the mind are not invariably faithful to faith. On the contrary, we see that the mind is often in revolt against faith, although faith holds itself against it through all such reactions. We may, for instance, have faith in the Divine Presence here, there and everywhere; but mind is often apt to oppose to it its own littlenesses or even to deny it altogether. Faith, therefore, cannot be mind. It may be, or rather is, something more, more static and more definite and decisive than mind. Nor is it the vital force,

nor the physical, or material something; for, all these are not invariably faithful to faith. On the contrary, they, and so also the mind, have to undergo a long and strenuous discipline before they are able to follow it faithfully. Faith lives independently of all these forces, but then it has to remain dormant and inactive to the degree it lacks their following. These forces, no doubt, have to be turned back to the faith to follow it, and that is what we mean by the development of faith; but so long as these forces are not in harmony with the faith behind, life becomes a tragedy. All success is due to the faith being followed by the whole of the psychic and the physical nature and all failure is due to the isolation of faith by mind, life and body following their own way. So long as our mental clamourings and vital cravings and physical habits go along their own way and do not willingly submit to the faith in us, we must be sure that a very tragic drama is being enacted. Faith cannot act without these psychic and physical instruments and whatever these psychic and physical instruments do without a reference to the faith behind is a vain attempt only to be set at nought and get back repentant to the faith itself. This, then, is the relation of faith with life, body and mind. When these forces act truly, faith is realised as the very essence of intellect, the substance of the mind, the centre of the heart. When worked rightly, it is the dynamo in the centre of the heart which throws out in action all the different dynamic forces that constitute our life, body and mind. It is the sure indicator of what each one of us has to do in this world and how and with what result.

A faith, as we have indicated above, may be an undeveloped or a half developed or a fully developed faith according to the degree of its outward expression. A fully developed faith is that which has the constant and spontaneous and helpful following of all the parts of our mental, vital and physical being. The degree of the willing submission of them all to the faith's supreme sway is the measure of its development. Thus, to know faith and develop it is to arrive at the truth of our being and the secret of our strength, progress and happiness.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

Says the Gītā: "Man with faith and in faith with all his being and senses gets the knowledge and then before long reaches the highest status of perfect peace." But "faith, to be effective" says a great voice, "must be integral," a fully developed faith, which, as a great soul has said, "can move mountains."

Let us know, then, the faith that holds us but still lies dormant and isolated because of the littleness and ignorance and obstinacy of the physical and vital and psychic nature. Let us follow, then, the faith that waits for our mind, life and body to follow it willingly and become one integral force with it in order to lead the whole of our nature to its utmost potentiality. Let us not blindly follow the blind mental and vital and physical instruments but follow with open eyes the eye of the heart—the faith—the true witness of the soul. Thus, to get hold of faith and develop it and make it integral is the key to all right knowledge and the perfect way to all progress in this world and the world hereafter.

First look at Thyself.

By Hanumanprasad Poddar.

He who is free from likes and dislikes has an eye for beauties and defects both. Should such a one happen to criticize the faults of any one else or even to mete out the harshest possible treatment wherever necessary, as a matter of duty, and with a view to purging him of that fault, there should be no objection; for, his heart being pure, his wisdom is not clouded by hatred, malice, anger or vindictiveness. If he severely condemns a fault, he is equally unreserved in extolling a virtue existing side by side with that fault. Those who are given to the habit of observing the weak points alone of others and are of a malicious disposition cannot do so.

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While denouncing others' sins, keep a vigilant eye on your own heart and satisfy yourself that malice, wrath or vindictiveness has not crept thereinto, and that you have not harboured sinful proclivities within your own heart in trying to purge others of their sins. If you seek to liberate others from the clutches of vices and sins by condemning the latter and at the same time keep a strict watch on your own self in the way indicated above, you can do so by all means.

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Mind you, you are not obliging others by taking care not to treat them with contempt and not to harbour feelings of ill-will, wrath and vindictiveness towards them. You are thereby simply doing good to yourself. Had these undesirable feelings crept into your heart, they would have surely harmed you, whereas it is quite uncertain whether you would have been able to harm the person towards whom you directed such feelings.

* * * *

Attachment is at the root of sins, and is itself an offspring of the sense of agreeableness of worldly objects. It is this perverted sense which goes by the name of ignorance and it is this ignorance which clouds our reason and allows the mind to harbour evil propensities. This ignorance abides in a larger or smaller measure in every one of us excepting a few exalted souls. Therefore do not treat any one with scorn. Examine your own heart and see whether you never commit sins through ignorance like the man whom you look down upon as a sinner.

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As far as possible, try to bring round a sinner to the path of virtue by treating him with love. Do not feel disgusted towards him: the poor fellow has gone astray. One who has gone astray deserves to be pitied rather than hated. Hence take pity on him and pray to the Almighty with the core of your heart and in a piteous manner that that Redeemer of the fallen may eradicate his sinful proclivities.

"Kalyan"

Sannyasa and Society.

By Brij Lal Sharma.

One day, while he was returning from England in 1933, the first officer on board the ship asked the author: "Do you think Buddha would have missed the light, if he had taken his wife and child along with him?" Here we have the problem of *Sannyāsa* thrown into sharp relief. The pathway to God lies through renunciation, and everything depends upon the meaning we give to the word. For nearly fifteen centuries the institution has been sadly out of touch with realities.

Great and honourable has been the part played by *Sannyāsa* in growth and unfoldment of Hindu culture. It embodied some of the highest virtues that man thirsts for, and its discipline and detachment provided a vehicle for expression of the spiritual longings of the race. Coming as it did after *Brahmacharya*, *Gṛhastha* and *Vānaprastha*, after bodily and mental training of earlier youth, after coloured experiences of married life, and progressive detachment from worldly things for things divine, it rounded the life of the individual into a perfect whole, and gave it meaning, dignity and power. As leaves come naturally to a tree, and ecstatic utterances to a poet, *Sannyāsa* was the fruit into which the throbbing life of man in the end ripened. It was a flowering and a fulfilment, a consummation and a perfection. It brought to one's sojourn on earth the beauty and grandeur of the sunset and the evening sky.

For, then, life was not so overbalanced, reeling like a drunkard from excess to excess. It worshipped neither delirium nor death, neither trembling timidity nor shameless daring. Life for the forest-dwellers of India was a unique experience, an opportunity from which could be wrested the key to the riddle of existence. It was a trust which society placed in the hands of the individual to fulfil according to his age and station. Life was a great adventure, a moment of incredible possibilities; but it was also a great responsibility, a burden worthy of human spirit to bear. It was a gift which needed an appropriate mood to yield its riches. The heart hungering for light and freedom had to pass through a course of discipline which alone entitled it to spiritual experience. Rights could not be enjoyed without duties, nor freedom without subjection to law. The spiritual meaning of existence ran like a golden thread through all the episodes of life. *Sannyāsa* was the last stage of this discipline which transformed the human soul.

The individual's relation to society was not precarious, but an intimate one. No one had the right to lead his or her life as he or she liked. There was no individual apart from society. A baby could not flower into manhood and personality without human attention

and care, though an abstraction might. His thoughts, feelings and actions, his joys and sorrows,failures and achievements, became explicable only in a system of human relations. Man thus, being dependent for his reality upon his fellow-men and women, living and dead, owed them a debt of gratitude which he had to discharge by observing the commands of society and serving social ideals. He dare never forget that in his striving lived the striving of the whole human race, and that no emancipation existed for him unless it be in and through society. But this was not all. If the individual could not exist apart from other individuals, he was not merely a product of social forces either. For, that could never explain progress. If all individuals were complex arrangement of social forces, they would be monotonously alike, mere reflections of one another. There is something in every man which transcends his immediate environment, human and objective. It is a thirst for the great beyond which ever stings him to look beyond the present, to overcome his limitations, and endlessly surpass himself. The institution of *Sannyāsa* recognised this uniqueness of the individual. There was a sense in which one had the right to make or mar his life, but only after a long period of discipline and service.

In time this high idealism which governed the four stages into which life was divided was forgotten. Perhaps it was never rigidly adhered to, although it must have evoked enough enthusiasm to assume an institutional shape, an institutional shape which has come down to our own times, though broken and lop-sided. Then came Buddhism with its relentless insistence on the evils of *Saṃsāra*. Its eightfold path was steeped in social spirit; but the negative character of its morality triumphed in the end. It was easier to avoid than to do things. If one ceased from implicating oneself in *Saṃsāra*, avoided works with their causes and effects, and stood fast in renunciation, there could be no more rebirth and misery. As time passed Bhikkhus and Arhants increased in number till we find Hiuen Tsang in the seventh century counting hundreds and thousands of them as he made his way down the Punjab to Paṭalīputra. The structure of Hindu society must have considerably helped Buddhism to spread all over India. In those days there were no railroads or telegraph communications, radio broadcasters or newspapers; communications were slow and books were not easy to get. To start a new religion was no joke. Only personal touch between the preacher and the people could do the trick. If the Sannyāsīs who lived outside towns and hamlets could be converted, they would carry the new idea far and wide; for, Sannyāsīs, in their search of truth, moved form place to place, receiving light from those who possessed it and scattered it among the people. Besides, Buddhism was the first religion to proselytize. Its conversion and enlistment of men, fired with the zeal to carry joy and freedom, not by force but by persuasion, to every human soul, within and without India, produced a revolution in Indian society. These pioneers changed Hindu outlook on

life, an outlook which sought expression in a burst of literature, art, painting, philosophy, social work and political administration. But in time the inner fire began to fade and hordes of Bhikkhus and parsons swept the country,—young lives blasted by ignorance, wound-up human gramophones ready to pour forth all they had learned but never understood, carrying with them, wherever they went, poverty, superstition and spiritual night. What might have gone to give beauty and strength to the social structure, strayed into arid region of pitiless asceticism to corrupt, rot and be reduced to dust.

Śankara ended the agony of the dying faith only to produce another agony which darkened the spiritual horizon of India for centuries to come. His doctrine of *Māyā*, which in his system embodies some of the subtlest thinking man has done and represents at once the triumph and tragedy of intellect, became a boomerang in the hands of his followers. Although he himself was at pains to show that not the world, but our idea of it, was false, and that in consequence there stretched before man the unending possibility of knowing and becoming the unique and the infinite, his successors thought otherwise and turned the world, which provides us with warmth, society and sustenance, into an awful spectre staring maliciously in our face. Life being a horrible illusion, the least one could do was to have anything to do with it. It is from here that *Sannyāsa* assumes the familiar shape it has to-day. Anybody could adopt *Sannyāsa* at any time. A child of ten had as much right to denounce the fraudulent world as a man of seventy. Once the environment of man was exposed as rotten to the core, it mattered little when and how one secured freedom from it.

It will be evident that this new conception of *Sannyāsa* is widely different from the original one. The ancient *Sannyāsa* was never anti-social in its aim or practice. The world for it did not stand as a divine joke. The modern institution of *Sannyāsa* is definitely anti-social. The world for it is not a help to realise spiritual harmony, but a lion in its path. Its very recklessness strikes at the root of family, indeed at the whole web of tender feelings, affection and love which holds society together. It is selfish because it pursues its end in opposition to social requirements and health. When a bachelor leaves his parents, when a husband deserts his wife and a father his children in search of a balm for his anguished soul, he does so without a qualm of conscience; it is his own well-being that to him matters most. Individualism with its assertion of the freedom of a part in opposition to the freedom of the whole, which the ancient Rsis avoided, now becomes his creed. *Sannyāsa* of this kind is not only selfish, it is a cloak to hide the indolence of the individual. Logic of facts and stern necessities of life are a challenge to a stout heart, but terror to a feeble one. Add to this the teaching of the learned that this logic is a sham and the sternness a delusion, and you get the disposition

which adopts *Sannyāsa.* If we take away the genuine desire for truth which perhaps fires every Sannyāsī's heart, we are left with cowardice, egoism and blindness.

What is renunciation ? Is it a mere denial, an unmeaning negation of all that exists or one has; or is it a training, an order ? The ancient idea of renunciation was a comprehensive one. Nor was it simply negative in character, for it had a positive content. From the moment of its birth the child entered upon a career of renunciation and adventure. First there was ignorance to be renounced. With the adoption of *Brahmacharya* the child had to seek light and knowledge. Ignorance is not a mere absence of knowledge. If that were so, we should have no hesitation in describing objects of nature as dunderheads and dollards. Ignorance is *a* knowledge, though partial, incomplete and confused. When it is said that knowledge destroys ignorance, what is meant is not that light overflows the empty darkness of the soul, but rather that the light brightens, that our previous knowledge ripens into a fuller comprehension. We renounce our bare, unrelated and disordered facts for a richer harmony of clear meaning. There is such a thing as love of ignorance which is as difficult to renounce as love of possessions. At bottom, the task of education is to induce the child to renounce its chequered knowledge for the clear illumination of understanding. Since knowledge never loses its incomplete character, however far we may pursue it, life becomes a series of endless renunciations and rewards. *Brahmacharya* taught humility and ambition to our intellect.

Then came renunciation of egoism and insistence on service, the two cardinal principles of *Gṛhastha.* Here, too, renunciation was not an abstraction. A man had to get married, settle down and discharge all the duties of his new station. He was not called upon to sacrifice his ego for the larger interests of his family and society,—for that would be self-destructive,—but to preserve a balance between his personal and communal needs. Family is a product neither of unselfish devotion nor of crass egoism. Unselfish devotion, if rigorously pursued, would lead to the extinction of the devotee, defeating the object of family and society. Reckless egoism, devouring everything round it, would collapse under the weight of its own enormities. The bow had to be attuned to the lyre. Man had to learn restraint as well as expression. He owed service and claimed satisfaction. *Gṛhastha* naturally offered a much wider field for training body, mind and speech than *Brahmacharya* did. It touched life on more points than one. It made demands on the intellect; for, life needed planning and constant adjustment, vision and foresight, it pressed will into the service of society; for, unless things were willed, intellect was impotent: it regulated the springs of feelings, whose absence robbed life of all warmth, whose excess burned it up. As a son, father, husband, friend, craftsman, buyer and seller, master and servant, citizen and a subject, a man came into contact

with varied sides of life, and, thus, not only became a lever for moving the huge edifice of society towards its destined end but, enriched and tested by all he had met, emerged, like a great painting, an epic or a musical composition, peculiarly complete in himself. *Gṛhastha* enabled man to create a life in which could "the heart and soul and sense in concert move".

Besides, in this station alone could he harmonise the relation of man and woman, surely the most pressing problem of all times. How could a man speak of all life, if he had never known the life of woman ? Man as such, independent of the other sex, standing by himself, is a starved, muscleless, bony specimen of life crying for completeness. The meaning of man's existence can only be discovered through the life of woman, and *vice versa;* a man or a woman who has sought it in any other way has missed it. Or is it that the ultimate reality is significant only for the male sex ? And if the reply is in the affirmative, pray, on what ground is this distinction drawn ? And if the distinction is arbitrary, then how audacious it is to give spiritual lessons to women ! A heartless asceticism may be good for stones, but has no meaning for ordinary men and women who throng the highways of the world. Truth is simple in its unity, but complex in its structure; and truth that leaves a woman out is not a truth, but a delusion. *Gṛhastha* enabled men and women to perfect their lives in each other and seek the beyond with a full tide of development. Divine, into which human personality is growing, is a unity of the male and the female.

The task of renunciation did not end with *Gṛhastha* but continued into *Vānaprastha*, in which the individual had to pay more attention to the spiritual than the empirical needs of his nature, more to the eternal than to the fugitive. He had to remember, to borrow a metaphor from Tagore, that his life was not simply to be squandered in giving strength to the stem of society, colour and texture to its leaves, wealth of form and fragrance to its blossoms, but was to be preserved and perfected in the fruit, which was its salvation. One had to wean oneself from family, social and worldly attachments, like the sap which rushes on to the fruit. The renunciation was to be gradual. One had to disengage oneself from the embrace of life, and not to cut the clinging bonds with a knife. The renunciation was both easy and difficult. It was easy because it came at the end of experience and disillusionment; it was difficult because the likes and dislikes of the individual hardened into habits and tendencies, which were by no means easy to uproot.

After this came the last and largest renunciation of all—the renunciation of the fear of death. Just as a fruit slowly dries up at its root preparatory to its parting from the stem, even so the home-sick soul, discovering his meaning within his own self, renounced the fear of death and therefore the love of life and, lacking nothing, became unique and universal. This was *Mokṣa*, salvation, freedom.

To compare modern with ancient *Sannyāsa* is to compare a four-square block of wood, with its polished surfaces and straight sharp lines, to a living, flowering tree. The modern institution is lifeless, perverted, unnatural. It is not a growth, but a sword-cut; not a harmonious blending of thought, action and feeling,—of childhood, youth and old age, but a product of personal grievance and impulse. Doubtless there are honourable exceptions among Sannyāsis, but the institution in the main stands condemned. It is a parasite which fattens itself on the blood and toil of others, a pretence which parades itself as perfection. It has not plumbed the depth of life, known joys and sorrows in all their gleaming variety, suffered and pondered and reaped serenity, but is grounded in superficial manifestations of life; and by slamming the doors of the senses in the face of truth, beauty and harmony of the world, and so impoverishing the mind and producing concentration, still and steady as a flame, it attains the peace of the desert, the calm of desolation and ruin.

Unto Bliss.

The attention of the people is engaged at present in the spread of education and it is quite in the fitness of things that it should be so. It is education and culture alone that goes to build our life, to make us real human beings. But the pity of the whole thing is that we do not care so much for increasing our knowledge and efficiency as for passing examinations and preparing students for the same. That is the reason why a large majority of those who have secured University degrees and diplomas are found lacking in real knowledge of the subjects which they have studied for their examinations. It is a matter of common experience that passing examinations by cramming notes and resorting to other similar devices does not make for real efficiency.

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But mere efficiency does not constitute the true essence of our life either. Great insistence is being made these days on acquiring proficiency in the various arts. Great pains are taken with a view to becoming adept in penmanship, oratory and poesy. Labour brings its own reward and those who practise these arts with diligence and patience often succeed in becoming proficient therein and can keep people spell-bound and impress them for the time being by writing articles on any subject, delivering speeches or composing verses. But mere skill in any of these arts, divorced from practical experience and real knowledge of the subject on which they speak or write or versify only serves to polish the outer surface of their life: it does not do them any real good; just as by decorating a dead body you cannot enhance its utility.

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Scholars, for instance, who have passed higher examinations in *Vedānta* and mastered the subject in all its

details will be able to analyse each and every problem connected therewith minutely. But they will be found lacking in practical knowledge of the subject and merged in the ocean of grief. *Vedānta*, to them, is a subject to be merely studied, wrangled upon or demonstrated to the public. The same is the case with those who have assumed the title of *Bhakta* and are proficient in making speeches and writing articles on *Bhakti*. In practical life their devotion will be found centred in worldly objects whereas their speeches and writings will be overflowing with devotion to the Lord. Such a life is one of mere show.

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It is in this important respect that the devotional lyrics of Tulasidas, Surdas, Dadu, Kabir, Mira and others differ from the mere poetical compositions of worldly poets who soar in the region of fancy and practise the art of poesy merely to satisfy their æsthetic taste. There may be poets who can vie with Surdas and Tulasidas so far as the art of poesy goes, or their compositions may excel those of saints like Kabir, Mira and others; but we cannot find in them the heart and spiritual insight of the latter.

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That is why in the sphere of spiritual knowledge, Devotion, Yogic practices Dispassion, religion and science, so much stress is laid on the competence of the teacher as well as the taught. They are not cheap commodities to be had in the market. It is therefore thought advisable that all these subjects should be studied from the mouth of a qualified teacher, rather than discussed in an article or discoursed upon. Ever since laymen began to write and discourse on these technical subjects on the strength of mere bookish knowledge culled from here and there, these subjects have come down from their high level and become commonplace. For those who followed the teachings of these laymen imparted through articles and discourses were not benefited by them to any remarkable degree and hence their faith in these matters waned.

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Only those who have realized the truth through Divine Grace and the grace of their Masters after years of stern discipline and rigorous penance are qualified to discourse on these subjects and he alone who earnestly seeks to realize that truth through penance and practice and is devoted to his Master as well as the Lord is eligible for listening to such discourses. It is due to the dearth of such teachers as well as such disciples at the present moment that people do not derive real benefit from these teachings.

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Show being the order of the day in every department of life, people are led by the mere exterior of everything, as they are not inclined to go deep into the heart of things. They only care as to how one speaks, how he writes and whether he can compose beautiful verses and so on: they have no quest for one who has acquired real and practical experience. It should, however, be borne

in mind that, as a general rule, it is impossible to acquire real knowledge of a thing without the help of one who has direct knowledge of it. He alone who has specialized in a particular branch of knowledge can impart it to others, no matter if he is quite ignorant of other things and no matter if the language in which he expresses himself is defective from the literary point of view. A painter or a goldsmith or any other artist may not be able to explain the technique of his art in correct English or Sanskrit or to write a good poem on that subject; but those who care to learn these arts will have to approach these experts, however learned they themselves may be in the literary sense of the term. The biggest prince or the most eminent poet will have to seek the help of an expert medical man for the treatment of his disease. In fact, practical experience is superior to mere verbal knowledge; of course, if it is combined with learning or art, so much the better. Tulasidas, Surdas and others combined both.

* * * *

On the other hand, if any one has got practical knowledge of a subject and is devoid of learning, he has surely grasped the thing, no matter if he is not able to benefit or attract others. Learning or art which is devoid of practical experience is useless like a dead body. That is why the Lord says in *Śrīmad Bhāgavata*:—

"He who, though well-versed in the Vedas, has not realized the Ultimate Reality, has indulged in fruitless labour like one who tends a cow which does not give milk."*

The same may be said of learning devoid of practical experience. Efforts should be made to acquire a thing from one who has got it, no matter if he is not learned in the ordinary sense, by serving him and adoring him. He should not be ignored as an unsophisticated person.

* * * *

One's efforts should be directed towards acquiring practical experience—towards realizing the truth, and it is only after one has realized the truth that he should speak or write thereon. Then alone can the speaker or the writer impress his audience or readers and achieve the desired results. If this is not done, and if the world continues to be flooded with articles, discourses, lectures and poetic compositions not backed by practical experience, the utterances of even experienced souls will be held at a discount along with them and it will consequently be difficult to secure such utterances, to recognize them and appreciate them.

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That is why every one was not authorised to speak or wield his pen on each and every subject. But the case is quite the contrary to-day. We find great liars speaking and writing on truth, those sunk in the morass of worldly pleasures expatiating

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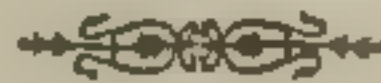
* शब्दब्रह्मणि निष्णातो न निष्णायात्परे यदि ।
श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः ॥

on Vedantic truths, cowards waxing eloquent on heroism and valour, men of loose character discoursing on chastity and continence, unchaste women lecturing on fidelity, licentious persons dilating on morality, sensually-minded persons talking of Dispassion, wicked souls sermonising on virtuous conduct and godless persons discussing Devotion. Things are getting topsy-turvy in every sphere of life. That is why everything is being held at a discount and the distinction between good and bad has almost disappeared.

"Siva"

The Message of Peace.

By Kshitindra Nath Tagore, B. A.

CRY FOR PEACE EVERYWHERE, BUT PEACE NOWHERE

Strenuous efforts are being made all over the world to secure peace and lasting peace, too. The cry for peace has risen to the footstool of God, but it is still far away from the sight of man. Notwithstanding the League of Nations and hundred and one other similar devices meant to bring down on earth Peace, the heavenborn child, real peace in these days is to be found nowhere in this world. Remove the upper layer of ashes, and you find the glowing fire of hatred and war underneath. It is perhaps high time for one to direct his eyes towards India to find what message she has to offer to humanity in this matter of vital interest.

INDIA'S MESSAGE OF PEACE

Of all the messages that India has to offer to the world to-day, her Message of Peace perhaps stands in the forefront. She found the source of peace so early as the Vedic, nay, perhaps the pre-Vedic times, as will be evident from the well-known story of the ancientmost India related below. It is the story of a great war between a powerful potentate fattening on the spoils of the soil and sucking the life-blood of his subjects, and a poor sage, a *Ṛṣi*, living peacefully on the produce of the jungle and giving his all for the good of his neighbours; in fact, a war between a peace-breaker of war-spirit and a peace-maker, a messenger of God holding high the olive branch of peace.

KING VIŚWĀMITRA'S GREED AND VANITY

A Hindu, even in his cradle, listens to the story, oft repeated, of the war between King Viśwāmitra and the sage Vasiṣṭha. The former, proud of his powerful and well-trained army and intoxicated with his enormous wealth, was not happy with all he had. Tradition says, in his unbounded vanity, he wanted to outrival the Most High Providence by creating a new type of man. His endeavour in this direction, however, miserably failed and the clay in his hand, so the tradition goes, got transformed into a cocoanut ! This tradition seems to indicate that King Viśwāmitra was far

advanced for his own time in his knowledge of material sciences and useful arts like agriculture, etc. Owing to his vanity and greed, King Viśwāmitra could not brook any one in the world to be his equal, not to say his superior. His one aim was to compass everything he wanted and even that at a moment's notice, and to make possible even what was physically impossible to do. Needless to say, he did not meet with success in many an attempt of his, and he felt in consequence much humiliated and wretched. An anguish of defeat rankled in his mind at all times.

VASIṢṬHA AND HIS 'KĀMADHENU'

On the other hand, the sage Vasiṣṭha, installed in his own glory, went on doing his duties and doing good to his neighbours far and near. Pride and vanity had no place in his heart. Justice and kindness were personified in him. All good things were to him the gift of God. All good acts done by him were done by the grace of God alone, so he thought, and not by his own prowess. As a reward for his unshaken faith in the benign Providence, he had a 'Kamadhenu' given to him—a cow that brought peace to his hearth and home, as all his wants and wishes used to be fulfilled by her. There was necessarily no occasion for Vasiṣṭha to cast an avaricious eye on other peoples' goods and property.

TO VIŚWĀMITRA, THE END JUSTIFIED THE MEANS

Unfortunately, the story of the 'Kāmadhenu' reached the ears of King Viśwāmitra. He could not brook the idea of such a wonderful cow being the property of a poor *Ṛṣi* like Vasiṣṭha, instead of an all-powerful king like himself. Now that he set his heart upon the cow, he did not care to stop at any means, however low, to bring about the desired end. The unwritten inviolable laws of fidelity were to him a 'mere scrap of paper,' if he could only get the cow by breaking them. Deceit and treachery were the two useful instruments in his hand in his unholy fight over the cow. To him, the end would justify the means.

At first Viśwāmitra came to Vasiṣṭha as an uninvited guest, and tried to win him over by subtle diplomacy. When his diplomacy and wily cajoleries failed, he did not hesitate to try treachery and deceit, the two useful handmaids of the wicked. When those also failed, the king wanted to snatch away the cow even by force and with that end declared war against the sage.

THE WAR ENDED WITH VICTORY TO THE ṚSI

Viśwāmitra was a king. His legions were carefully trained for war and had the baptism of fire on many a battlefield. The sage Vasiṣṭha had absolute faith in the ultimate triumph of righteousness and justice and kept no army of his own to defend his hearth and home. His few friends and attendants without any training and experience knew not how to give battle or to bring one to a successful issue. Vasiṣṭha, however, to uphold the dignity of righteousness and justice, had to take up the gauntlet thrown to his face by his adversary. At the

beginning, he had to suffer many a defeat. At long last, he had no other alternative but to approach the cow direct, so the tradition goes, and, having explained the situation, gave her absolute freedom and asked her to save herself.

From the account given, it may be surmised that the cow was probably meant to symbolise a number of small states of peaceful but hardy people held together by the common ties of love and fellowship and federated under the leadership of the sage Vasiṣṭha, who, at a certain stage of this war, gave these people absolute freedom and full self-government. It was then that the influence of the cow or rather these free and self-governing people brought together, one by one, practically all the justice-loving races of the then world and induced them to take up arms for the righteous cause upheld by the *Ṛṣi.* After a strenuous fight, lasting for a long period, King Viśwāmitra had to admit his own defeat in the end. Thus the end proved to be just the reverse of what was anticipated by the King.

THE DIVINE MESSAGE OF PEACE

The conceit and pride of the King were laid low. The proud and haughty King Viśwāmitra of the former days was no more, but out of his former self arose the reborn Viśwāmitra of the later days with the crown of humility on his head. It was this Viśwāmitra, with his head bent low before the might of justice and righteousness, who 'saw' and proclaimed to the world the divine Message of Peace. "Accursed be the war spirit, the spirit militant, and victory be unto the spirit Divine, the spirit of righteousness and justice, the handmaids of God." This message alone, if rightly understood and worked up to by the nations of the world to-day, is quite competent to bring about the world peace so eagerly sought for in these days and to wipe out poverty, misery, affliction and sorrow out of the face of the earth.

THE LATE EUROPEAN WAR AND THE CRY FOR PEACE

Ages after, we saw in the late European conflagration a counterpart of the Vasiṣṭha-Viśwāmitra war. Those who cared to note, could not have failed to observe how, irrespective of victory or defeat, there burst forth amid the world-wide maddening crash and deafening din of the war, rending the firmament into two, a cry of lamentation carrying the message of peace as ushered forth by the humbled Viśwāmitra of yore.

THE MIGHTY SOUL-POWER

The war proved that it is the calm majesty and the sure power of the soul that win in the end. However advanced man may be in the region of material sciences, nothing can put out the celestial fire kindled in him by God Himself. At times, the material sciences may appear resplendent in their temporary glamour and the celestial fire dimmed. But the history of man bears witness to the fact that when virtue is on the wane and vices reign rampant, the celestial fire implanted in the soul of man bursts forth in all its efful-

gence and glory, throwing the glamour of the sciences to the winds. The unnoticed seed of spirituality then all of a sudden grows into a huge shady tree giving shelter to all that come weary under it.

Catastrophes of a nature like earthquakes have wiped out from the face of the earth no one knows how many big continents like the Atlantis of old. But no catastrophe, big or small, has been able to wipe out from the soul of man spiritual truths, whose first flutterings were felt by him no one knows when. The spiritual truths no doubt seem at times to be thrown beyond any hope of recovery behind a thick screen of dust-clouds raised by the material sciences. But those eternal truths never know how to die. Whenever a necessity arises for their reappearance and humanity goes out in their quest with an eager heart, they tear asunder the screen of dust and there they stand forth with their heads erect and as ever resplendent with glory.

THE GREAT EUROPEAN WAR BEARS TESTIMONY TO THIS

In the present era, before the great European war, the spiritual truths seemed to recede more and more before the vigorous onslaught of the material sciences. The former had only lip-service, but no real response from the people of the West, obsessed as they were by wealth and power, which received the real homage of their heart. It is this that raised the whirlwind of the Great War engulfing the whole world in disaster. But, strange as it may seem, it is this war that swept away the materialistic spirit of the age. It is through the havoc of the war, through what the warriors, killed and wounded, did and said, that great spiritual truths like the indestructible and imperishable nature of the soul, its communion with the World-soul, absolute faith in the certain victory in the end of right over might, of justice over injustice, became self-manifest, thus tightening their hold on the people of the West more than ever. The triumph of spirituality over materialism became manifest when nation after nation came to join hands and bring the cause of truth, justice and righteousness to a triumphant issue. It is through this war, again, that the cry of lamentation burst forth, carrying the message of peace: "Accursed be the war-spirit and victory be unto the spirit divine." In an age of ultra self-love, when materialism seems to have the greatest sway over humanity, to see spirituality triumphant really gladdens one's heart. Our heads bow down before the throne of the All-high Providence in deep reverence and our hearts become eager to carry the banner of the divine message of peace to every hearth and home.

INDIA, THE TORCH-BEARER OF SPIRITUAL TRUTHS

We can even now hear the echo of the great message of peace ringing in the League of Nations and similar other associations, inasmuch as they try boldly to uphold the highest ideals of justice and individual rights as the sure foundation of lasting peace. India's purifying teachings as delivered to the world by men of the stamp of

Prof. Max Muller, Brahmananda, Keshab Chandra Sen, Rev. Bhai Protap Chandra Majumdar, Swami Vivekananda and other wise men of India through their works and through institutions like the Parliament of Religions, have come to bear fruit after this long distance of time. It is the seed of God-enquiry with its inevitable concomitant message of peace, sown by them on practically the spiritually virgin soil of the West, that grew and grew till it grew into an all-embracing tree of love and fellowship and found its outward expression in the formation of International movements like the League of Nations. It is the message of oneness—oneness of God and the consequent oneness of humanity, it is the message of the unity of the human soul with the World-soul and the consequent spiritual unity of mankind, so ably expounded in the Sacred Books of India, that have now taken deep root in the heart of humanity and are being proclaimed all over the world. India has always, in the comity of nations, taken her seat as the spiritual torch-bearer. India seems to have been particularly ordained by Providence to take her position as world-teacher and to illumine the whole world with her torch of spiritual light.

INDIA'S DUTY

India cannot now recede from this her accepted position and its incidental responsibilities and obligations. We, her sons and daughters, must make our best endeavour to preserve untarnished the glory of our motherland. We should make the world accept the fitness of India to have her seat fixed as world-teacher by our continual efforts to foster appreciation, respect and understanding among all religious sects and all races, thus breaking down the barriers of prejudice, and helping to hasten the day of spiritual unity among mankind by fastening the silken bonds of amity on men and women irrespective of caste, creed or colour. We should revive and cultivate within us the spirit of the real Brahman of ancient India, and make in every breath of our life our worship of God, the One without a second, a real living force by loving Him and doing works dear to Him. It is this spirit which made the status of a Brahman the most precious and proudest privilege to achieve. It is this spirit, with its root in true spirituality, which could spurn aside untold wealth and riches without the least ado. It is this spirit that makes us realize the ever-present providence in every iota of this universe, in every thought and deed of ours, and necessarily debars us from treating any one, however low, with contempt and hatred. It is this spirit that found expression in the Indian sage, even of the historic period, whose absolute unconcern for the wealth and riches of this world brought even Alexander the Great, King of Greece, down to his knees. It is this spirit that found expression in Count Tolstoi, the sage of Russia, whose life-motto was to conquer evil by good. This spirit, if cherished not in words alone but in deeds, is sure to push the world onward to progress and to lasting peace.

UNITE AND PROCLAIM THE MESSAGE OF PEACE

To enable mother India faithfully to discharge her duties and obligations as World-teacher, it behoves us—her sons and daughters—to render her our united help. In these days of world-wide communications, it is not possible for anyone unaided to render the help required. Be self-dependent and self-reliant. Have faith in yourselves. Arise and awake from the agelong slumber of indolence and lethargic inactivity and, in the name of God, arouse and wake up the world to the sound of your bugle-call. Kindle the flame of spirituality within you to a burning fire. Refrain from doing injustice to anyone, but do good to yourself as well as to others. March onward on the road to all-round good and freedom. Trample down selfishness under your feet. The world is moving onward with rapid strides towards progress in many directions, but there are many other directions left untravelled. Wake up the spirit of co-operation in yourself as well as in others. Away with wanton pleasures and be satisfied with the coarse rice and coarse cloth, the gift of your motherland. Nurture in your heart the spirit of the true Brahman of ancient India. Give equal value to praise and blame. Learn how to spurn luxury and loaves and fishes of this world with ease. Hold fast in your heart the *Mantra* laid down by your forefathers, the Ṛṣis of yore: 'संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।'—'United ye move, united ye speak and know ye each other's mind.' Proclaim, with one voice, the Message of Peace as ushered forth by *Ṛṣi* Viśwāmitra: 'धिग् बलं क्षत्रियबलं ब्रह्मतेजो बलं बलम्' 'Accursed be the war-spirit, the spirit militant, and victory be unto the spirit Divine, the spirit of justice and righteousness, the handmaids of God,' and let lasting world-peace be established on earth.

Faith alone wins.

The man who is full of faith (who is intent upon faith) obtaineth wisdom, and he also who hath mastery over his senses, and, having obtained wisdom, he goeth swiftly to the supreme Peace.

But the ignorant, faithless, doubting self goeth to destruction: not this world, nor that beyond, nor happiness, is there for the doubting self.

(*Gītā IV. 40*)

Religion.

By Li Hong Chong.

"What is religion ?"—once I asked my Grandpa, and he replied that it is the strongest chain that binds a man thoroughly, and, once bound, he cannot escape its entanglement. *Re*—back, and *legus*—to bind, is its Latin root. The thing that binds back a man's body, mind, and soul, is religion, and is nothing short of it.

I......"Is it not a blessing ?"

He..."Yes, it is even so. It has its dark and bright side as well. Being a mental invention of a bound man, it is in itself the greatest bondage. Very few persons comprehend its uses and abuses. A majority of the so-called human beings succumb to its snares. They become bigots, fanatics, and superstitious and, instead of attaining any condition of spiritualistic uplift, they sink down and down and they go to the bottom, and find themselves doomed to perdition."

I......"Grandpa, your ideas about religion seem to be mischievous."

He..."It is even so and I am not what you think."

I......"The people say that you are a very religious man, and I see nothing of religion in you."

He..."Yes, they are right in their conjectures, and you are right in your conception. I may be called a religious man, minus the fetters of bondage and narrow-mindedness."

I......"Then religion is something after all."

He..."Yes ! it is."

I......"What is it, then ?"

He..."The *faith* in perfect Divinity, the positivity of belief, without the negativity of the hesitative mood, and the perfect trust in one's own self. This is religion, otherwise the word 'religion' is a misnomer."

I......"Is there God ?"

He..."There *is* God."

I......"Personal or impersonal ?"

He..."Both; neither personality nor impersonality can exist anywhere, without the implication of a person. Just as you are personal and impersonal, so must be your God."

I......"As for God, you may say what you think adequate; but how can I be personal and impersonal both ?"

He..."When you feel conscious of 'yourself', you are personal; and when there is no such conscious-

ness, you are impersonal. They are relative terms."

I......"When am I conscious and when unconscious ?"

He..."During wakefulness you are conscious or know yourself as something, and during deep and sound sleep you do not feel so and are therefore unconscious."

I......"Then, like ourselves, God is also a contradiction ?"

He..."Yes, of course, He is; who else can be except God ? He is All in All, and nothing exists except Him and His Self."

I......"Do I not exist side by side with God ?"

He..."Yes, you do; but your existence is relative. You exist in God as any of your limbs or its tissues exists in your body. He is whole and perfect, embracing and containing all that is, that was, and that will be."

I......"Am I not whole and perfect ?"

He..."Yes, you are whole and perfect. As God is perfect, so you are perfect. You emanated from perfection, hence you can never be otherwise. Out of perfection cometh perfection. Subtract anything from perfection and the balance shall remain perfection. A mango seed is produced out of mango. Nothing but mango cometh out of mango. So God is perfect and, as you proceed from Him, you are also perfect."

I......"But why do I not feel myself perfect ?"

He..."Because, at this instant, your consciousness is partial and defective, deficient and wanting something. Let this be relieved, removed and gone, and you shall appear as perfect as your Father in Heaven."

I......"Why do we seem imperfect ?"

He..."The question has been answered in full. There is some desire or other in you; and you therefore are conscious of defect, deficiency and want. Get rid of desire or desires, and you will appear as a perfect being, just like God."

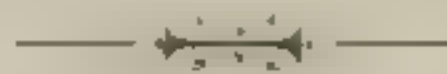
I......"Does such consciousness ever become our lot ?"

He..."Every day in your life, when you are self-contained, self-contented, and self-satisfied, and desires leave you, you are perfect. During wakefulness you are conscious of imperfections and impurities, and during deep and sound sleep you are perfect, wanting nothing. This is the daily experience of every man's life, but few realize it."

I......"Is there any other appropriate and adequate term to express this state of life ?"

He..."Yes, and that word is a Sanskrit word *Nirvāṇa,* the blowing out of

desires, and banishing all and every desire from and out of the mind. This conditionless condition or stateless state, can and is acquired during this very life and it is even so apparent in daily life experience of every man."

I......"Grandpa, you are an extraordinary being. This is why they call you religious. You are not irreligious and do not blaspheme your God."

Why should work be disinterested ?

By Dasharatha Sharma, M. A.

Throughout the *Gītā* Bhagavān Śrī Kṛṣṇa emphasises the need of disinterested work. Actions springing from selfish motives are regarded as the root of all evil. They bind one down to the transmigratory world, leading from one life to another. Actions performed without attachment are, on the other hand, described as the purifiers of soul. They lead ultimately to *Jñāna* and thereby to *Mokṣa*.

Similar were the ideas of Gautama Buddha. "Desire", he declared, "is the cause of misery !" But Buddha was not against the desire for *Nirvāṇa* or for the benefaction of the world. He was merely against selfish desires.

The Roman emperor Marcus Aurelius and his friends, the Stoics, regarded virtue as its own reward. His ideal gentleman does not even care for applause or publicity. "As a horse when he has run, a dog when he has tracked the game, a bee when it has made the honey, so such a man when he has done a good act does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season."

But why should disinterested work appeal like this to the prophets and teachers of various climes and nations ? Or, in other words, why should selfish actions be condemned as evil, when selfishness is the law of nature ? Everyone desires his own good, and such a desire, whether it be for Buddhahood or unity with *Brahma*, has to be termed selfish from the logical viewpoint at least.

The *Advaita* philosophy of the Upaniṣads furnishes, I think, the best and most philosophic answer to such questions. Selfishness is bad, because it is not, in fact, the true law of nature. It is based on ignorance. It sees divisions where there are no divisions at all. In reality there is no second: "नेह नानास्ति किञ्चन"—there is no diversity here. Men realize this ultimate truth daily, when they feel instinctively that selfishness is bad. Love, and not selfishness, is the law of nature; for, love is the principle of unity underlying all this diversity. Men

love others not for their sake, but for their own, because others are after all non-different from our selves.

In the realization of oneness there is आनन्द, 'supreme pleasure'; for, thereafter one's hand is turned against none, and no one's hand is turned against oneself. Feelings like hate and enmity do not find a place in his heart, and all bitterness disappears like fog dispersing as the result of the bright rays of the mid-day sun. He is really 'प्रसन्नचेताः', and of him we might say in the words of the *Gītā*: –

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

"And in that peace there comes to him
An end to every grief and pain;
For, he who hath his mind at peace,
*His Buddhi's fixed in firmness soon."**

With the coming in of selfishness, on the other hand, there is at once a fall from truth. The more one disregards the truth of oneness by entertaining selfish desires, and dismissing from one's heart the unifying element of love, the more wretched does one feel. There is none so miserable as a selfish person. His hands are turned against all others, and their hands naturally get turned against him.

Misery is the divine punishment reserved for the people disregarding, ignoring, or violating the true law of *Advaita*. Forgetting the ultimate truth, man under the influence of ignorance punishes himself by various means, and feels miserable. But, as soon as the scales fall away from his eyes, and the real truth flashes on his mind, he finds misery disappearing along with selfish desires, and becomes immersed in Supreme Bliss. In ignoring oneness, that is, in the entertainment of selfish desires, there is misery. In knowledge of oneness, resulting naturally in the discarding of selfish desires, there is Eternal Pleasure. And hence we might say with our teachers and seers of yore that knowledge is Bliss, and ignorance misery, the cause of bondage.

Surrender is the only way to Him.

The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive Power (*Māyā*), causing all beings to revolve, as though mounted on a potter's wheel.

Flee unto Him for shelter with all thy being, O Bhārata; by His grace thou shalt obtain supreme peace, the everlasting dwelling-place.

(*Gītā XVIII. 61-62*)

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* Principal N. V. Thadani's translation.

The Lord of the Flute.

By Brahmachari Mahadev, B. A. (Hons.)

FLUTE, THE SYMBOL OF FREEDOM

I

"The music of His name
Hath deeper gone than these mine ears;
Swiftly hath it touched my heart;
The music made me Kṛṣṇa-mad."

—*Jnanadas and Chandidas.*

Sweet sounds the music of the flute. Sweeter its Master's name. The shepherd of men was born five thousand years ago in a dark prison-cell. There came a radiant light. The prison fetters broke to pieces. Forces of evil went to sleep. Bang went the prison doors, and down fell the iron bars like rods of sand. The flourish of trumpets and heavenly music heralded the dawn of freedom.

Kṛṣṇa's Flute struck the harmony note. The Flute of Freedom stood beautiful on the lovely lips of the Beloved. The matchless music of His flute enters the stoniest of hearts. The music makes the coward strong. The music breaks the bonds of slavery. The music rallies the milk-maids of Brindaban round the glorious figure of Śri Kṛṣṇa. Lo, even the cows lift their heads in divine ecstasy.

Śrī Kṛṣṇa ! the very name is a song. He came with ravishing beauty. The Master Himself is a song of liberty. The liberation of humanity was His mission. In a crisis of our history he came with a wonderful outpouring of love. When virtue subsided and vice prevailed, He came for the protection of the good and for the destruction of the wicked. He came to bless the pure in heart. He came to bless the fallen and the down-trodden. The music that proceeds from the Master's *Muralī* gave gladness to all—to man and maid, to bird and beast, to flower and fruit, to sun and star.

India has been the land of the glorious. All the nations drew their breath from her living past. India was a fount of inspiration to all. India is yet a holy place to many. Light has proceeded from the East from time to time. India has been the blessed *Bhūmi*. the birth-place of the great ones. The world's best lights were born in this ancient land. Her historic past is one great series of glorious lives. Glory to the Avatārs of *Aryāvarta !* Glory to Kṛṣṇa, the *Avatār* of Love.

Truth is not the product of philosophical brains. Truth is not a matter of syllogistic reasoning. We

might devour thousands of premises and conclusions together, and still grope in darkness. Truth cannot be 'proven'. Truth is a revelation. The medium through which Truth is revealed is either parable or poem, simple speech or melodious song. Jesus taught by parables. Kṛṣṇa played upon the flute.

The music of the *Muralī* liberated the prisoners of Mathurā. The music of the *Muralī* set free the parents of Kṛṣṇa. The music of the *Muralī* saved the Gopīs of Brindaban from the tyranny of their husbands. The musical note of the Flute freed the people from the tyranny of their king. The heavenly music saved the soul from slavery's bonds.

Would the *Muralī* send its song of freedom again? Would Kṛṣṇa take His birth again in the dark cells of our heart? Would the prison-doors open wide once more and set free our souls? Would our ancient land be freed from the tyranny of ages?

Would Śrī Kṛṣṇa come again?

II

THE MESSAGE OF THE MURALĪ

"His Flute hath kindled quick in me a mighty flame,
His grace leaves me in loneliness;
Mine eyes are hungry for His face,
My soul is thirsty for the music of His name."

—*T. L. Vaswani.*

'Simplicity'! sings the *Muralī* of the Lord. Simplicity is the spice of life. Simple living and high thinking is the way that Kṛṣṇa taught. The very instrument of the Lord's music consists of a single reed of a simple plant. Yet the music which it yields beats all other musical notes. The reptile that man dreads most—the serpent—turns tame at the sound of the Flute. Boys and girls of Gokul joyed in His Flute. Wild flowers and mild-eyed cows revelled in the music of the Lord. The milk-maids of Brindaban danced to the tune of His *Muralī*. They were immersed in the ecstasy of the Lord.

Christ was born in a lowly manger. Kṛṣṇa took His birth in a dark prison-cell. Born of the princely line of Yadu, Kṛṣṇa grew as the son of Nanda, the cowherds' chief. Born to domineer over heaven and earth, Kṛṣṇa preferred the profession of a cow-boy. Śrī Kṛṣṇa's life was a life of unity with nature. He lived in the woods with birds and beasts. He played with boys who were innocence incarnate. How simple was the Lord's life! How simple He lived and taught! Boys and girls of Gokul and Brindaban saw in Śrī Kṛṣṇa a revelation of the Divine simple.

The Flute brings to humanity the message of service and sacrifice. "Man's *Swadharma* is to serve", saith the Lord. The Lord Himself came as a servant of men. For did He not serve as Arjuna's groom? He washed the chariot-horses of the Pāṇḍavas with his own hands. The

King of Dwārakā acted as Arjuna's charioteer. "There is nothing in this world or the next to be desired by Me," said Śrī Kṛṣṇa to Arjuna on the Kuru-field, "but I act in order to set an example to the world." The Lord's life is full of activity and service. At the call of Draupadī, Śrī Kṛṣṇa protected the majesty of her moral being.

The Gopīs of Gokul sacrificed their all to hear the sweet message of the *Muralī*. The woman who was caressing her child dropped her darling child to the ground to answer the call of the Flute. The woman who was serving her husband hurried to hear the music, leaving her husband to his fate. Thus the Gopīs thought nothing too great to sacrifice for the sake of the Supreme Lord. "Brushing aside all thoughts about *Dharma*, regard Me alone as thy refuge." The *Bhagavadgītā*, the Lord's Celestial Song is a profoundly simple scripture. It preaches that sacrifice and service are the only ways to reach the Beloved Lord. "Through service you know Me truly," declared Śrī Kṛṣṇa.

Kṛṣṇa's music was a spiritual magnetism. The Lord's Flute was a focussing point of the universal energy. The *Muralī* represented the Master's *Śakti*. They who were drawn to the Lord by the magic wand of His Flute found in Him a fountain of youth. The Flute gave them healing waters of everlasting life. It rejuvenated their souls and rejoiced their hearts. It was the solace of their life and the solace of their death.

Simplicity, service, sacrifice and *Śakti* are the direct needs of modern India. May she hear the immortal message of the Master's *Muralī*! May the youths of India manifest the hidden power that is within them! May the young men declare with Śrī Kṛṣṇa: "Weapons cannot cleave my soul, nor fire can burn it. Water can never wet it, nor the wind can dry it."

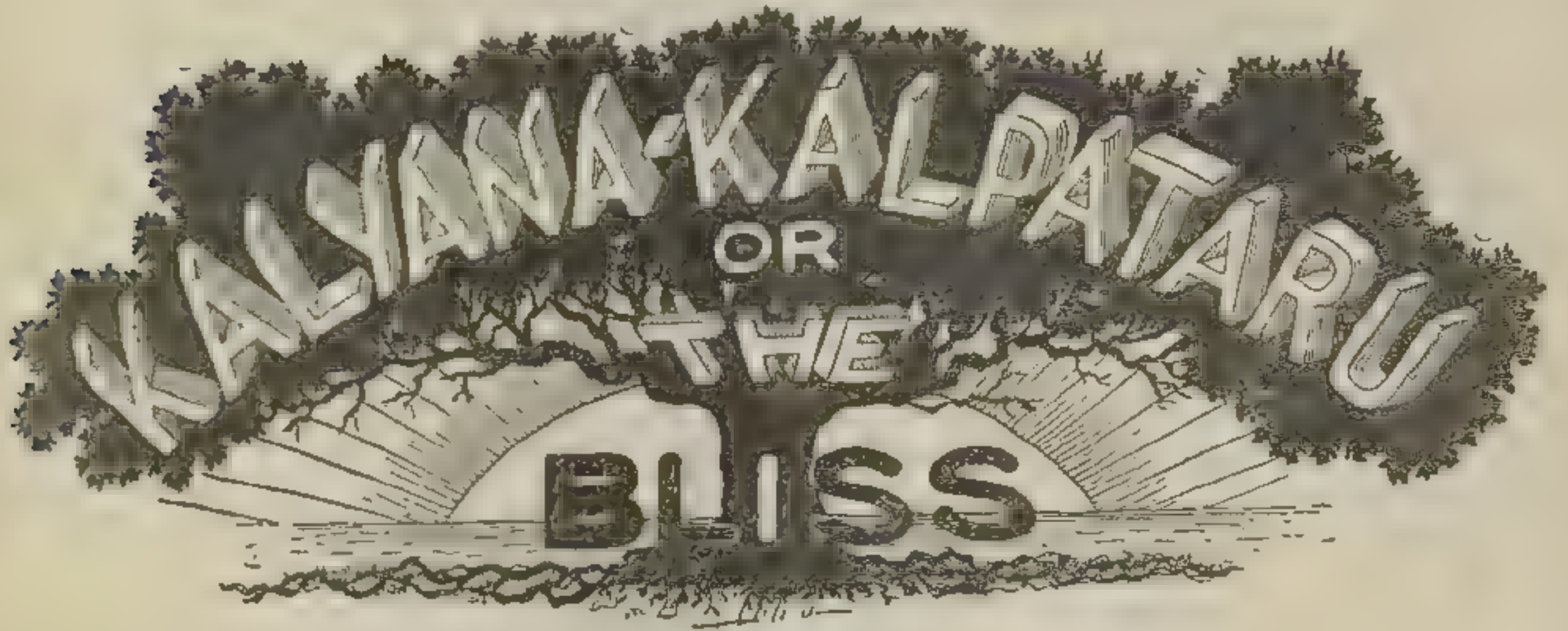
The Self alone is the proper Guide.

Let him raise the self by the SELF and not let the self become depressed; for verily is the SELF the friend of the self, and also the SELF the self's enemy.

The SELF is the friend of the self of him in whom the self by the SELF is vanquished; but to the unsubdued self (literally, the non-self) the SELF verily becometh hostile as an enemy.

(*Gītā. VI. 5-6*)

Goddess of War blessing Arjuna at the commencement of the Mahābhārata War.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

Vol. II.] August, 1935 [No. 8

न तस्य कार्यं करणं च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ॥

(*Śwetāśvataropaniṣad VI. 8.*)

"He has no body nor organs; none is found greater than He or like unto Him. His energies, supreme and manifold, are told in Sacred Writ,—yea, those activities of knowledge and of power which are His nature."

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the last number*)

THE FULFILMENT OF OUR ASPIRATIONS

The attainment of Divinity (with all the five concomitant parts thereof hereinbefore described) being—consciously or unconsciously—our heart's one and only real *Laksya* (Goal and Aspiration), this alone being the Ideal which our heart always keeps hungering, thirsting and panting after the realization of, and Sanātana Dharma being the only system of thought which has ever postulated that Ideal and places that ideal before us to aspire and seek to attain, teleological and ontological considerations make it incontrovertibly clear—and it stands to reason and is in the fitness of things, nay, perfectly, naturally and absolutely inevitable for us to infer herefrom—that Sanātana Dharma is the only path which can possibly fulfil and satisfy this *Godward* aspiration of our heads and our hearts.

PAST AND PRESENT

After this fourfold analysis of the derivation, significance and connotation of the beautiful compound word "Sanātana Dharma", we may now go on to consider the question of Cause and Effect from another standpoint, too, namely, the historical one of comparison and contrast of the past and the present! Western people tell us—and we, too, have allowed ourselves to be hypnotised into the belief—that, when compared with our own past, we have now made—and are making—enormous progress in all the various departments of life. It tickles the vanity of the Westerner to think so; and it also serves his sheerly commercial purposes of pure self-interest to say so and propagate such ideas; but, from the point of view of the earnest lover of and searcher after Truth, we must be plain-spoken and bluntly say that the picture presented is an absolutely false one. Let us clear our minds of the prejudiced impressions that have been forced into our heads by the Western *propagandists'* repeated process of dinning these falsehoods into our ears; and let us make an impartial and independent enquiry into the real fact of the matter by instituting a careful comparison and contrast between India's past and present in the various departments of life, so that we may be able to arrive at correct conclusions regarding Cause and Effect in respect of Sanātana Dharma (or violation thereof) and our happiness (or misery).

THE PHYSICAL ASPECT

On the physical side, we, the disciples of the *practical* West, pride ourselves on our immense practicality and proudly point to the wonderful measures of improved sanitation and medical treatment, which, under Govern-

mental and other agencies, have become such a characteristic feature of present-day Indian life. It is true that there is a highly paid, splendidly organised and even hard-working Medical and Sanitary Department under the Government and many other similar non-official agencies, too, which are supposed to work for physical welfare, progress and uplift. But, as we have said before (in connection with the Western world's oft-paraded ideals regarding the Fatherhood of God, the Brotherhood of Man, Liberty, Equality, Fraternity and so forth), let us honestly recognize and admit that *the proof of any such pudding is in the eating of it,* and see what is the actual practical effect, result and consequence of all these grand, varied and comprehensive sanitary and medical arrangements in the country. We have, besides our own Ayurvedic, *Siddha* and Unani Systems of medicine, the Western Systems of Allopathy, Homeopathy, Electropathy, Hydropathy, Thermopathy, Chromopathy and a huge number of other *pathies;* and yet, in spite of all such *pathies,* one is constrained to say that the position is the *pathetic* one that we have too many *pathies* in the field and too little of hygienic, sanitary and medical benefit therefrom in the actual practical life of the people.

THE PROOF OF THE PUDDING

Thus, taking first the negative side of the question, *i. e.*, the prevention and cure of diseases, an analysis of the situation forces upon us the reluctant but unavoidable confession of the fact that, although measures for improved sanitation and medical treatment have gone up enormously and by terrific leaps and bounds, the number of signboards of the medical practitioners of the various *pathies* greeting us on all sides in our cities, and even in our small towns, has actually become legion and the advertisements in the newspapers would seem to show that provision had been in full and ample, nay, over-flowing measure for the relief of all the physical ills of suffering humanity. Yet, disease as such, far from decreasing—qualitatively or quantitatively—seems, on the contrary, to have increased enormously in all directions and taken Indian humanity in its close grip and refuses not merely to part with it but even to relax its awful choking grip. Diseases like the Bubonic Plague and so on (whose very existence was unknown to the people of India in their actual experience during its long history of myriads of years past, but whose names and symptoms can be unearthed from our ancient books) have *not* merely come to India *as Occasional Visitors bent on a brief stay and a speedy farewell, but would seem to have become Permanent Inhabitants of the land.* So much so, that if one has to consider who is the host (or the master of the house) and who is the guest, and determine it on the usual basis that the guest is he who comes and goes and the host is the one who continues to stay in the house all the time, we are led to the absurd and tantalising position that, because these diseases have made their permanent habitation in India, and it is not they but *we* that come and go, it is, therefore, they that are the *masters* of the land and we the *occasional guests,* who have come for a short stay here.

FASHIONABILITY IN DISEASE

In this connection, it would not be out of place—or unjust or cynical on our part—to mention that there are some diseases which were *known* to our people in their past history but which they were not very familiar with, because these diseases (although fully and satisfactorily provided against in the *Āyurveda* and other ancient medical systems of India) were not very prevalent in India in the past. They, however, have at the present day taken up, what one might justly call, *an honoured and respectable position in public life.* In other words, there are diseases which go so much along with Modern Civilisation, Culture, Respectability and Fashionability that they would almost seem to be concomitant parts, pre-requisites and even *symbols* of our advancement in these respects. For example, it would seem almost as though a highly educated, cultured, civilised and advanced gentleman of the present day, occupying a high position in official or non-official life, may or may not have certain specified intellectual, moral and other qualifications to fit him for such position in life, but, *almost invariably,* a person in such a position, suffers from Diabetes and other such diseases. So much so, that it almost seems as if whatever other qualifications he may or may not have, Diabetes and the like are absolutely compulsory qualifications, without which his claim to be regarded as an educated and cultured man in the forefront of Fashion will itself become very difficult for him to substantiate. The Government and the various non-official bodies in question spend huge sums of money on Medical and Sanitary arrangements but, so far as the lessening of disease is concerned, it puzzles one to find out why there is this great disparity between what *ought to be* the result and what is the *actual* effect of all the wonderful discoveries of Modern Science and their vigilant application in the present-day conditions of Indian life.

THE POSITIVE SIDE

The negative side having thus been seen, that instead of diminishing disease has been increasing all the time, let us now turn our attention to the positive and constructive side, *i. e.,* the disease-preventing and health-and-strength-promoting aspect of the matter. Here, too, we find ourselves in the bitter predicament that we are unable to give—with any feeling of honesty—a *clear Certificate of Progress !* We find that, altogether apart from what our Scriptures say about the wonderful physical strength of Bhīṣma, Bhīma, Paraśurāma, Hanumān and others whom one might dismiss as being pure myths and unworthy of our attention, and, *confining ourselves to what is within our own experience, i. e.,* by confining our comparative study and analysis of that question to our own generation and its immediate predecessor, we are constrained to admit that, even as regards ordinary physical strength and capacity in endurance and so forth, we, the elders of the present generation, are nowhere before what our parents were; and, worse still, the *younger* generation of the presentday (the Future Hopefuls of the land) are found to be in a still more degraded and deteriorated physical

condition than even ourselves. Whereas our elders used to do a lot of physical work at home, in the fields and so forth, we of the present generation have become *too delicate* hot-house plants that can endure nothing and need constant attention.

BAROMETERS

In fact, our bodies have become so soft and delicate and so incapable of bearing the least heat or cold, the slightest rain or shine and other changes and inclemencies of the weather that it is no exaggeration and no injustice to declare plainly that *our bodies have become so many Barometers*, which automatically and immediately register every change in the weather around us! There is, however, this one difference to be noted between the two, namely, that, although, after the particular condition, which brings about a change in the atmosphere and affects the barometer, passes off again, the barometer, as a general rule, automatically goes back to its original position, yet these *Human Barometers*, *i.e.*, our physical bodies are in such a plight that, even after the cause of the whole trouble has gone, they cannot automatically—or even easily and speedily—get back to their normal condition of health, but need the Doctors', the Vaidyas' or the Hakims' help to restore us thereto!

Surely this cannot be regarded as a sign of progress on our part with regard to Physical Health and Strength.

A FEW SPECIFIC ILLUSTRATIONS

Apropos of this question, we should like to cite a few specific illustrations to support our position from our own personal experience.

1. Our *Pūrvāśrama* father (*i.e.*, our physical father) used to tell us that, in comparison with himself, his father was a physical *giant*; and we used to feel that the position was exactly the same with regard to ourselves and him. This was so far as sheer robustness of physical health was concerned. Going into details, we might mention that, to the very last day of his life, he never needed glasses; but these lenses of ours, which you all see adorning—or rather disfiguring—our face, we went in for while we were still in our seventeenth year (as a student in the Senior B. A. Class)!

2. We may also mention, similarly, that, after our entering Holy Orders, we have the same experience to record, *i.e.*, that our Holy Predecessor on the *Gadi* of the Gowardhana Mutt, Puri, who passed away in His eighty-fourth year and who used (without the least strain or difficulty) to read very small and close print to almost the last day of his life—he never used glasses for reading or for distant vision.

THE ALMOST UNIVERSAL TRUTH THEREOF

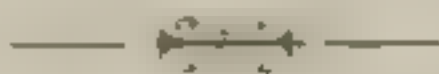
This cannot be dismissed as peculiar to our own personal case; but it must be acknowledged by every honest individual that, on the whole, the eyesight of the elder generation was, and is, much stronger and keener than that of the younger generation to-day. And, what is worse, the process is not merely being continued from generation to generation, as we see it

before ourselves, but the ratio of the progression is, alas! more of the Geometrical type than of the Arithmetical variety!

GENERAL AND NERVOUS DEBILITY

In the same way, it must also be admitted that the younger generation of the present day, far from being able to serve its aged parents and look after the necessary covenıences and comforts thereof, is, on the contrary, found to be physically and nervously so weak as to *need* constant service from the aged parents themselves! The latter have to do—and cheerfully do—a huge lot of work both at home and outside, too. But the educated and fashionable young men and women have become too soft and delicate to be capable of *enduring* anything and doing sustained work, nay, even of sitting continuously at one place for the purpose of concentrated work of any sort whatsoever, physical or intellectual. General Debility and Nervous Debility have become so common amongst our youngmen that the very *Advertisement pages of our Newspapers* bear eloquent testimony to and furnish tragic proof of the deplorable condition of affairs in general and of the particular kind of disease which afflicts the modernised young India of the present day, in particular. Even as regards the capacity to eat and digest solid and substantial stuff, it will have to be admitted that, both as regards solidity and quality and as regards numbers and quantity, the old men of the old type (*i. e.*, leading old-fashioned lives which we, the self-conceited, educated people look down upon with contempt) cannot merely stand comparison with, but also give a severe beating to, the younger generation.

All these facts considered, it is clear that, in spite of the marvellous achievements of Modern Science in this direction, the Progress that we have made has really and actually been in the wrong direction. In short, we have been *advancing backward* all the time and seem to be in danger of even now not refraining from this kind of Advance and Progress.

(*To be continued.*)

The Sinner becomes a Sage.

Even if the most sinful worship Me, with undivided heart, he, too, must be accounted righteous; for, he hath rightly resolved.

Speedily he becometh dutiful and goeth to eternal peace. O Kaunteya; know thou for certain that My devotee perisheth never.

(*Gītā. IX. 30-31*)

By the touch of the Philosopher's Stone.

By a Devotee.

(Continued from the last number)

Act IV.

SCENE I. *A Forest.*

Enter SANATANA *and* ISHAN.

SANATANA—Ishan, my feet are as if in fetters; I cannot walk. I am going to meet my Lord; why this condition with me ? I cannot stand your presence. I cannot bear your sight. Have you got anything unholy with you ?

ISHAN—Nothing my Lord,—to my knowledge.

SANATANA—I cannot make out any reason; have you got any desire left in your mind ?

ISHAN—Not a bit, dear sir; you know I have perfectly renounced all and you are all-in-all to me.

SANATANA—What is the cause, then ? Perhaps my mind it is that is defiled.

Enter a Robber.

ROBBER—Sirs, you are Sannyâsis. If you kindly come to my cottage, I shall feel blessed to extend you a hospitality.

ISHAN—Who are you, sirrah ?

ROBBER—Sir, I am a poor man; but I take no meal without serving a guest

ISHAN—How religiously disposed you are.

ROBBER—Guests are the veritable representation of God—there is nothing better than serving them. Please come along; why should you be under a tree ?

ISHAN—Let us go and spend the day with this man; how virtuous he is.

ROBBER—Fervently do I pray you to come to me. This place is greatly infested with dacoits. Please do not stay here.

ISHAN—Let us go, dear sir; there is fear from dacoits, he says.

SANATANA—Beggars need no fear from dacoits, Ishan.

ISHAN—No; there is no fear, then.

SANATANA—Ishan, do not deceive me. Tell me in truth if you have got anything with you.

ISHAN—Well—well— ... ...

SANATANA—Yes, speak out. I am afraid, you have got something with you. Else why this fear of dacoits ?

ISHAN—There is a trifling sum, sir.

SANATANA—Tell me how much.

ISHAN—Excuse me, sir, I have this fifteen rupees covered with my robes, as a help against emergency on the way.

SANATANA—Now I see why I felt the difficulty to walk. Messenger of death hidden within clothes ! This

moment, perhaps, we would have lost our lives. Take out the money from where it is.

ROBBER—Now, you rogue!

SANATANA—Wait, have patience. Take this money all. But one request I have. Please give him the passage-money. I shall send him home.

ROBBER—Ah! you give this money to me?

SANATANA—Yes, you take it.

ROBBER—You will not send an information to the Police outpost?

SANATANA—You need not fear any the least. I give you the sum quite willingly. I wish you happiness and prosperity. You are a great benefactor to me. Through your auspices I am freed from a man with worldly traits. You take the money, do not hesitate.

ROBBER—A real *Sannyasi* you are! For three days I am following you, but could not say anything because of the crowd. I have all along observed, you are going on in your own way, but he is always particular about his clothes.

[*To Ishan*]

Well, it is very difficult to hoodwink us. You thought I have no other work than to entertain you. Thank your star that you escape with your life; this is because of your companion. All right, here I give you the passage-money and let me go.

[*Exit Robber.*

SANATANA—Ishan, now you return home.

ISHAN—Where can I go leaving you, dear sir?

SANATANA—You have never been dependent to me. Why should you not listen to me now? You have still desires left in your mind. Go home. You will get a large sum from the sale of jewels which I kept with you. When desires have been fully gratified, join me again at Vṛndāvana.

ISHAN—Dear sir, all life I have been with you. How can I now leave you? Oh the cursed money I brought!

SANATANA—You need not feel sorry, Ishan. You told me you had a great love for God. Well, God never forsakes His devotees; so you need have no fear. But then *Karma* must be worked out. It is not as yet time for you. When the time comes, give up the world. Yes, now you go. If you have any love for me, do not disrespect my words.

ISHAN—When will the proper time come for me, sir?

SANATANA—That you will understand yourself. When the thought will not arise at all to depend on anything except God, then will you know that God has become all-in-all to you.

ISHAN—Who will save me from the mire of the world?

SANATANA—Take the name of the Lord, the world will be no snare to you.

ISHAN—I bow down to your words. But see that I am saved in the long run.

SANATANA—God will look after you; have no fear.

[*Exit Ishan.*

SANATANA—Lord, when shall I see You?

Enter SRIKANTA.

SRIKANTA—What is it? Why th[illegible] condition with you?

SANATANA—Dear Srikanta, do you come from Benares ? Do you know anything about my Lord, Srī Gourānga ?

SRIKANTA—Alas, the family is entirely ruined. All the three brothers have become Sannyāsīs ? Why this mentality, sir ? Why have you left your palace and live under trees ? Why have you given up the Wazir's office and taken to *Sannyasa*? Come, please come with me to your home. I went to Fazipara to buy horses for the Nawab. It is well that I came this way. Please come along with me; soon I shall return to Gour.

SANATANA—Why did you come this way—to see Srī Chaitanya Deva ?

SRIKANTA—Not that. I came to see if better horses could be had on this side. Please come to my tent. Alas, no cloth even under such a heavy winter ? Please take this my shawl.

SANATANA—What shall a beggar do with a costly shawl ?

SRIKANTA—Who says you are a beggar ? You are our Wazir. Please do not ruin the family; just come with me to return home.

SANATANA—Dear brother, do you believe that the music of a flute once made all Vṛndâvana mad ? I hear that music; I hear that call; I am restless; what can I do ? The Call has come from the Lord. I am no longer under my control. The Call has come for me—when shall I see Him ?

SRIKANTA—What are you muttering ? Have you gone mad ? Srī Kṛṣṇa lived in the long past, what connection has that with the present age ? Please return home and live a good religious life. These thoughts about Vṛndāvana, flute, music and all that, will soon pass away.

SANATANA—That Call is eternal and covers the whole earth. Whoever hears it, goes mad. Terrible is the ocean of the world and its waves mighty. Their constant roarings make all men deaf and they do not hear the Call.

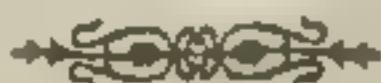
SRIKANTA—I see no chance of your going back. All right, if you will not take this shawl, please have this ordinary wrapper.

SANATANA—My Lord is in tatters, and I cannot be in this robe ! Alas, my Lord in his loin-cloth goes from door to door. Let me also have a loin-cloth; let me go to see Him. I hear the Call—there—there it is—how sweet indeed ! I can no longer stay. Let me go.

SRIKANTA—Where will you go in this forest ? Close by is the Ganges and on the other side is Benares, where Gourānga lives. If you are determined not to return home, I shall ask my men to accompany you on the way. What a bitter cold ! Please cover yourself at least with this horse-blanket. [*He gives him the blanket.*]

SANATANA—No, my brother, you better go and let me depart.

SRIKANTA—[*Aside*] Where should he go ? I shall rather arrange to send him to Benares. Else he will die in this forest. What a havoc this Gourānga is doing !

[*Exeunt.*

Karmayoga and the Bhagavadgita.

By Swami Asangananda.

Unique, indeed, is the contribution of Modern Science in the field of knowledge. It has opened new avenues in the sphere of activities and has given a new orientation to our outlook on life. It does not demand of us to blindly follow any idea or belief, but asks us to accept or reject the same after proper inquiry and sufficient and valid reasoning. The modern scientific investigation, especially of the physicists, geologists and biologists, and the Principles of Involution and Evolution, Indestructibility of Matter, Conservation of Energy and the Uniformity of Nature have driven us to think that the Universe is not the colossal creation of a day, but is the result of the continuous process of evolution or the consequence of Energy expressed in forms visible and invisible to us. Man, therefore, who is the epitome of the Universe, is also the creation of this eternal movement. Moreover, the embryologists are of opinion that in order to attain to the state of the human form, a man has to pass through the various stages of evolution, such as polyp, fish, reptile, dog and lastly, ape. Activity, therefore, is the very nature of man and to escape from the clutches of activity without performing actions is simply staggering and unthinkable. And, consequently, Lord Śrī Kṛṣṇa says in the *Gītā*:—

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

(*III. 5*)

"Verily none can ever remain for even an instant without performing action; for, all are made to act helplessly, indeed, by the Guṇas born of *Prakṛti*." Man is therefore compelled to work, being propelled by the three different forces of Nature, *Sattwa, Rajas* and *Tamas*,—forces equalising, differentiating and deadening. In such circumstances, to think of complete rest and inaction without the control and transcendence of the Guṇas or the forces is nothing short of living in a fool's paradise.

Inasmuch as eternal *Śānti* or peace is the birthright of every human being, he is sure to attain that state of quietude and bliss in process of time by sincerely following the path of action specially designed and chalked out according to his tendencies and inclinations. But man, as a man, has his own thousand and one failings and shortcomings. Thus, whenever unnatural attempts are made to avoid and evade the natural path, the *Karmī* meets sooner or later with terrible consequences and has to begin anew the thread of the *Karma* and to carry on the same, much against his will. Has he therefore any option between work and no-work, or has he any choice between drudgery and intelligent work? Śrī Kṛṣṇa says, "Yes, he must work incessantly in spite of himself, but can choose the method of work and be free."

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

(*Gītā II. 50*)

"Endowed with this evenness of mind, one frees oneself in this life, alike from vice and virtue; devote thyself, therefore, to this *Yoga*. *Yoga* is the very dexterity of work."

Hence the *Karmayogī* must work without any cessation and find out the best method so as to attain the goal of life at no distant date. He should not shirk duties and responsibilities, however tedious and taxing they may be, but must face them boldly like a hero and then the monkeys of works will flee away without either terrifying or biting him.

We worship and meditate and yet there is no spiritual unfoldment; we observe rigorous austerities and penances, but there is no perceptible moral or spiritual elevation. We work, but do not know the method of work. Thus, we have, as it were, become automatons. The central theme of the music of the Karmayogī's life should be, according to the teachings of Bhagavān Śrī Kṛṣṇa, *Niṣkāma Karma, i. e., Karma* without any idea of ulterior motive or return; or, in other words, non-attachment is the basic principle of the path of Action. *Karma*, as the Vedas have declared, cannot by itself create any bondage,—'न कर्म लिप्यते नरे'; it is only when one comes in close contact and identifies oneself with *Karma* that one forgets fetters of bondage. Like a lotus leaf in the tank, one should live in the world, but be not of the world. One must work day in and day out with a vigilant eye on action, so that the work is not allowed to work on him:

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

(*Gītā XVIII. 6*)

"But even these works, O Pārtha, should be performed leaving attachment and the fruits;—such is my best and certain conviction."

What is *Niṣkāma Karma*? Action without the concomitants of Motive, Feeling and Result is called action without attachment. Inasmuch as no action without any motive is possible in this world of duality, and inasmuch as no being can remain at ease without the performance of any action, the only way to get out of the Scylla of inaction and the Charybdys of action full of motives is to make *Love* the only motive in life. Love is God and motive is a tremendous force, and therefore any action that is impelled by the dynamic force of Divine Love creates within the heart of the *Karmayogī* a marvellous power, that shatters to pieces the veil of delusion and illusion and endows him with the precious wealth of *Divine Knowledge*. It is this loving and selfless service which made Lord Jesus smilingly embrace crucifixion and Lord Buddha offer his body as an object of sacrifice for the protection of a dumb animal. Hence Love, which is another manifestation of God, should be the only motive to the *Karmayogī*. Moreover, the *Karmayogī* should always bear in mind the admirable advice of Śrī Kṛṣṇa:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

"Thy right is to work only,
But not to the fruits thereof."

"There's not to reason why,
There's but to do and die."

In the II Chapter of the *Gītā*, *Yoga* has been defined as "योगः कर्मसु कौशलम्"—"*Yoga* is the very dexterity of work",

and as "समत्वं योग उच्यते"—"This evenness of mind (in regard to success and failure) is known as *Yoga*". He, indeed, is a *Yogī* who does not lose the equipoise of his mind either in prosperity or in adversity. Whether fortune favours him or adversity frowns on him, the *Karmayogī* must behave under all circumstances and at all times like the memorable King Janaka of Mithilā or King Job of the Holy Bible fame. Unruffled calmness, in fact, should be the proper index of the Karmayogī's mind.

Undoubtedly *Mokṣa* or liberation is the birthright of every man and it is won after a series of strenuous struggles in life; but, so long as the *Jīva* sticks to the mast of desire, it re-incarnates and passes through the wheels of so-called smiles and tears of life. And no sooner does he give up all the inordinate desires for the fruits of action and begin to work for work's sake, without caring for personal gain or loss, than he paves the way for the soul to regain its pristine purity and freedom. So the Bhagavān says,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

(*II. 47*)

"Thy right is to work only, but never to the fruits thereof. Be thou not the producer of the fruits of thy actions; nor let thy attachment be towards inaction."

Self-illusion or rather self-deception is the true cause of our bondage. It is but a truism that many a time in our lives, when we are tormented by the painful effects of our *Karma*, we want to get rid of our actions by cutting away completely from the physical activities. But inasmuch as there is always the desire of enjoyment rankling within our hearts, we live always in the Kingdom of mental enjoyment and thereby fashion out more shackles of bondage. Mind is, as a matter of fact, the cause of our bondage as well as our freedom. "We can make a heaven of hell and a hell of heaven,"—saith Milton. Hypocrisy, unquestionably, has no place in the religious life; sincerity, although very painful and exacting in the beginning, pays in the long run and brings to the door of the aspirant the highest result in life, *i.e.*, *Mokṣa* or liberation. Therefore, work done even with selfish motives is preferable to mere physical inactivity. Selfishness, accompanied with sincerity, in fulness of time culminates in selflessness, and selflessness in its turn becomes the natural consequence of the advent of supersensuousness.

No doubt, selection of duty is a very difficult task that demands the careful attention and sound discrimination of the *Karmayogī*. The duty of the king is not the duty of the subject, nor the duty of the subject is that of the king; the duty of the priest is never the duty of the sweeper, nor the duty of the sweeper is that of the priest. It does not therefore mean that the king is superior to his subject or the priest superior to the sweeper, in so far as their respective duties are concerned. Each is great in his own sphere of activities and consequently the only criterion in this field is the performance of one's own duty. Judging from the standpoint of spiritual con-

sciousness, it is admitted on all hands that the famous hunter (*Vyādha*) of the Mahabhārata Epic is in no way inferior to the saint. Bhagavān Śrī Kṛṣṇa is of opinion that the *Karmayogī* must choose that kind of work for which he is specially fitted by his own inner nature—

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

(*XVIII. 18*)

"Devoted each to his own duty, man attains the highest perfection. How, engaged in his own duty, he attains perfection, that hear."

The renunciation of one's own duty and acceptance of another's, for which one is not fitted, in order to become a perfect *Yogī*, are not at all advisable and salutary. He should follow his line of action with singleness of purpose and simultaneously serious attempts should be made to make action as perfect as possible. So the *Gītā* says:—

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

(*XVIII. 48*)

"One should not relinquish, O son of Kuntī, the duty to which one is born, though it is attended with evil; for, all undertakings are enveloped by evil, as fire by smoke."

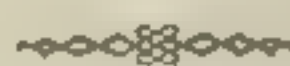
Every activity, however insignificant or small, can be sublimated into worship, provided it is performed in a true spirit of prayerfulness, self-dedication and self-surrender. The whole Universe, then, transforms into the Cosmic Temple and God, the Omnipresent Supreme Lord, accepts all our actions, physical and mental, like consecrated offerings. It is not the flowers or fruits which are accepted by the Lord, but the genuine sincerity, devotion, faith and self-surrender, which are more valuable to Him than all the materials of worship. Therefore the Lord advises us to surrender ourselves with all our actions completely at His sacred feet and cross the ocean of *Saṃsāra* by elevating work into worship, treading the path of Dedication and Consecration:—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

(*IX. 27*)

"Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kuntī, do thou as an offering unto Me."

He alone is poor who is discontented; he alone is miserable who is under the sway of his senses; he alone is independent whose mind is free from the clutches of worldly enjoyment.
—*Śrīmad Bhāgavata.*

Do not address harsh words even to those who persecute you. Never design something which may embitter the feelings of others; never utter a word which may cut others to the quick.
—*Lord Manu.*

How to conquer Disease and Death ?

By Jayadayal Goyandka.

The entire universe is but a manifestation of God and there is nothing good or bad in it. It is one's attitude towards it that determines how it will affect him. When a person falls ill, he feels uneasy mainly because he identifies himself with the body and thinks of the disease in terms of pain. To feel the pain is one thing; to be overcome by it is another. If one looks upon a disease as a penance, he can easily escape the affliction caused by it. Not only that. The disease itself, when viewed as a penance, will yield the fruit of a penance. A man who has understood this secret will not give way to grief when he finds himself in the grip of an ailment like fever and so on. An ascetic who is practising penance has to undergo great hardships and physical tortures; but this self-mortification, instead of afflicting him, allays his grief and brings him mental peace. Similarly, an ailing person who views his ailment as a penance and strongly feels so will find that, thanks to his vivid conception, his disease, instead of causing him grief, brings him joy and peace. It is our mental attitude which determines what results we are going to achieve. One who is suffering from a disease, therefore, would do well to view his malady not only as a penance but as a divine blessing, a boon from the All-merciful Lord and as such a supreme *Tapas*. If one firmly begins to view his ailment as a supreme penance, the ailment will surely bring about the reward of such a penance, which can not only allay one's sufferings in this world but can also enable him to attain the higher regions from Indra's heaven to the Abode of Brahmā. And, if such a penance is practised as a sacred duty and without attachment to its fruit, it can bestow supreme and lasting peace in the shape of final beatitude here as well as hereafter. Just as past sins are consumed by the fire of *Tapas*, even so, by firmly believing that the disease from which we are suffering is a *Tapas*, we can be purged of all our sins and attain the Supreme status. Man shuns and abhors disease only so long as he looks upon it as a source of pain; but the moment it is turned into a penance,—a means of worshipping God, he will no longer hate it nor feel afflicted by it nor condemn it. He will, on the contrary, acclaim and greet it, and, indifferent to all suffering, will always remain cheerful like a true ascetic. It is such a condition of one's mind that will justify his ailment being regarded as a supreme penance.

Even death, when viewed as a supreme penance, at a time when one finds himself in the throes of it, will prove a source of liberation, although the very name of death inspires terror into the minds of even learned men, not to speak of worldly-minded people who are in the grip of dying agony. Nevertheless, he whose hour of death is near and who is afflicted by some terrible disease should at least try his level best, with a view to attaining

liberation, to rejoice in the thought that his dear and near ones will transfer him after his death to the woods, just as the friends and relatives of an ascetic who is retiring into the forest for practising austerities bid adieu to him; nay, he should also picture to his mind that just as an ascetic who has retired into the forest surrounds himself with five fires and bakes his body in the heat thereof, even so will his body be consigned to the funeral pyre by his kinsmen and thus undergo the highest penance.

One who thus looks upon even dying agony, which is so very painful, as a supreme penance will no longer be overcome by grief nor will he fear death. He will remain cheerful even while expiring. Just as an ascetic who is retiring into the forest for practising austerities does not feel nervous while doing so nor does he experience any pain in parting from his kith and kin, but feels a sort of joy in leaving them, and just as the fiery ordeal which he undergoes in the forest for expiating his sins and purifying his soul does not afflict his mind but gives him peace, vigour and joy, even so, one who converts death into a supreme penance is no longer afraid of it nor does the thought of impending death afflict him. It is only then that one should be regarded as having rightly recognized death as a supreme penance.

Says the *Śruti*:—

एतद्वै परमं तपो यद्व्याहितस्तप्यते परमं हैव लोकं जयति य एवं वेद । एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति परमं हैव लोकं जयति य एवं वेद । एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति परमं हैव लोकं जयति य एवं वेद ।

(*Bṛhadāraṇyaka Upaniṣad V. xi. 1*)

"Let a man who is suffering from some disease and is afflicted by it look upon the trouble as a supreme penance. Let him not murmur and grumble against it, nor feel oppressed by it. Such a penance on the part of the wise man who thus regards his malady as a supreme penance reduces all his actions to ashes; nay, such a recognition on his part destroys all his sins and enables him to conquer the Supreme regions, *i. e.* to attain liberation. Thus, one who is on the verge of death should, while dying, persuade himself to think that the removal of his body to the woods after death for funeral purposes will constitute a penance for him (for leaving one's home and retiring into the forest is proverbially regarded as a form of penance). An aspirant who believes like that is able to conquer the Supreme regions. Let him also further believe that the cremation of his body will constitute another austere penance (for, scorching one's body with fire is also proverbially recognized as a penance). An aspirant who believes like that is also able to conquer the Supreme regions or attain liberation."

In the light of the exhortation conveyed in the *Śruti* quoted above everyone should view disease and death as a supreme penance and thus try his level best to attain the highest status.

(*Kalyan*)

Thoughts on Life.

By Ganesh Prasad Seth.

1. The lover of the world is the world's Beloved.
2. The world is corrupt because the individual is corrupt, who is the fountain-head.
3. Life is a river with a source, a course, and a purpose.
4. The calm after the storm conquers Nature, so does Life conquer individualism.
5. In the final analysis, Life is found to be a synthesis.
6. The modern man is overdressed, not only physically but also emotionally and mentally.
7. Nature on the inside is Life. Life on the outside is Nature.
8. The purpose of analysis is synthesis and not analytical living.
9. Drafts on Life's Bank-account are always honoured.
10. Perception is the discovery of the sense of the senses.
11. The man who overfeeds the senses, starves his common sense.
12. To bemoan the Past is to mourn the Present.
13. Egotism is but a decoction peculiar to each individual.
14. Vanity leads to profanity.
15. They say, politeness costs nothing. I say, politeness costs impatience, intolerance, indolence,—our biggest sub-human assets.
16. The weak abuse the strong only when the strong abuse their strength.
17. You cannot be cruel if you are not a coward.
18. He is unsexed who is sense-obsessed.
19. The lion of the jungle is our most coveted kill. Pray look within and in the jungle of your personality you will find the lion of egotism who has been working havoc in your life. Kill him and establish law and order in the Kingdom of God, which is within you.
20. The real purpose of the senses is cognition and not volition.
21. Do not justify yourself. Let your actions justify you.
22. Our beggary beggars description.

Secrets of Bhaktiyoga.

By Swami Sivananda.

Just as the taking of food brings *Tuṣṭi* (satisfaction), *Puṣṭi* (nourishment of the body) and cessation of hunger, so also *Bhakti* brings *Vairāgya* and *Jñāna*.

Five things are indispensably requisite in *Bhakti-Mārga*. *Bhakti* should be of a *niṣkāma* type. It should be *avyabhichāriṇī* also. It should be *satata* (continuous) like *taila-dhārā* (flow of oil). The aspirant should observe perfect *sadāchāra* (right conduct). He should be very serious and earnest in his devotional practices. Then only realization of God will come very quickly.

If you do not want anything from God, save His devotion or *Prema*, it is *Niṣkāma Bhakti* or *Ahetuka Bhakti* and *Rāgātmikā Bhakti* or *Mukhya Bhakti* (primary, spontaneous, motiveless devotion). Prahlāda had this kind of *Bhakti*.

If you entertain devotion for getting wealth, son or removal of disease, it is *Sakāma Bhakti* or *Sahetuka Bhakti* or *Gauṇa Bhakti* (secondary devotion with motive).

What is *Avyabhichāriṇī Bhakti* ? It is undivided love. The devotee loves God and God alone. His mind is ever fixed on the lotus-feet of the Lord alone. His whole mind, heart and soul are given to God. This is *Avyabhichāriṇī Bhakti*.

If the devotee loves God sometime in the day and loves his wife, son, money, house, cattle and property also, it is *Vyabhichāriṇī Bhakti*. The love is divided. A small portion of the mind is given to God. The remaining portion is given to family and possessions.

No development of *Bhakti* is possible without *Sadāchāra* (right conduct). Just as a disease can be cured by medicine as well as dietetic adjustment, so also realization of God can be had by devotion and *Sadāchāra*. *Bhakti* is medicine. *Sadāchāra* represents dietetic adjustment (*Pathya*).

What is *Sadāchāra*, then ? To speak truth, to practise *Ahiṃsā*,—not to hurt the feelings of others in thought, word or deed,—not to speak harsh words to any one, not to show anger towards any one, not to abuse others or speak ill of others (*nindā*), and to see God in all living beings is *Sadāchāra*. If you abuse any man, if you hurt the feelings of others, really you are abusing and hurting the feelings of God only. *Hiṃsā* (injuring) is a deadly enemy of *Bhakti* and *Jñāna*. It separates and divides. It stands in the way of realizing unity or oneness or *Darshan* of God.

You injure another man on account of ignorance. If you always bear in mind that you see God in every man and animal, and that God is seated in the hearts of all living beings, you will not injure anybody. You begin to injure others the moment you forget to see God in others.

Keep a spiritual diary. Note down in the diary when you become angry towards others, and when you hurt the feelings of others. This is very, very important. If you exhibit anger or hurt others, impose punishment on yourself. Give up meals at night. Do *Japa*, 50 Mālās more. Write in the diary: 'I have forgotten to see God in man two times this day.' If you proceed in this way for one or two years, you will doubtless achieve remarkable *Śānti* (peace), wonderful spiritual progress and strong will-power. Many kinds of miseries, troubles and mental worries will come to an end. Devotion will develop. You will evolve rapidly. You will be a changed man. You will be a veritable god on earth. Will you practise this, dear friends, from the very day on which you read these lines ? Turn over the pages of the diary, once a week. If you commit twenty mistakes daily, you will commit five mistakes only in a day after six months, if you keep a diary. A good time will come and you will not commit even a single mistake in a day. Benjamin Franklin kept this kind of diary.

If you remove a fish out of water, and place it on the shore, it will flutter about with intense agony. It will be thirsting for re-entry into the water. If you keep a boy in the cold water of the Ganges for a short time, he will be greatly agitated. He will shriek and yell out. He will be eager to come out of water. When the house of a man has caught fire, the owner of the house runs immediately to the Municipal Office to get the fire-brigade for extinguishing the fire. He takes immediate steps. If the aspirant has the same thirsting, the same feeling, the same earnestness or seriousness for realizing God as the fish has for getting into the water, as the boy has for getting out of the water, and as the man whose house is on fire has for getting the fire-brigade, he will have realization of God this very second. There is no doubt about this. O aspirants ! be very serious and earnest in your devotional practices. Run now to the lotus-feet of the Lord. Those people who are not serious and earnest in their devotional practices have lost this world on this end and God on the other. They are hanging in the air with heads downwards like Triśanku. Miserable specimens ! pitiable indeed is their lot !

Even for a quarter of a second, the time taken for eyelids to close and open, if your mind does not run away from the lotus-feet of the Lord, *i. e.*, if your devotion is like *taila-dhārā* (flow of oil) at all times, you will have the whole wealth of the three worlds at your disposal. The Lord gives a promise to this effect definitely. He follows such a devotee wherever he goes. He wears the dust of his feet as *tilaka* on His forehead.

Some say that *Bhakti* should be cultivated in old age when one retires from service and gets pension. This is a serious mistake. Is there any guarantee for you to live to such an old age ? Has God given you a written document to this effect ? Make hay while the sun shines. Winnow the corn while the wind blows. Sow the spiritual seed when you are young. In old age you have no strength to do any *sādhana*.

What is *Jñāna?* Just as you see threads in cloth, clay in pots and jars, gold in ornaments, iron in various kinds of implements, wood in chairs, benches and stools, so also to see God or *Ātmā* in man, in every living being, and to feel that God is seated in your heart and in the hearts of all—"वासुदेवः सर्वमिति", it is *Jñāna*. *Bhakti*, when it gets ripe, brings *Jñāna*. When *Bhakti* gets matured, *Jñāna* dawns by itself. The fruit of *Ananya Bhakti* is *Jñāna*. *Bhakti* is the mother or the seed. *Jñāna* is the son or the fruit.

In conclusion, Nectar's Sons, forget not the source. Forget not the centre. Forget not the Bow-bearer of Ayodhyā, *Dhanuṣadhārī* Lord Rāma, thy immortal friend, thy joy and solace in life. May His blessings be upon us all.

The Brook of Life.

By Srikrishna V. Gadgil.

The Brook of Life through an unknown vale doth flow;
There many a spring joins its winding way
And makes it larger. Or, if Destiny wills,
Obliged it is to flow in a desert dry:
Alas, flows mateless and doth even die!
Big rocks at times come in and change its way,
And then hath it to flow in a diverse dale,
Or is made to jump down the steepest precipice
And hide itself in a gloomy dark chasm!
Who knows? It may even help to prosper lands—
Hamlets and cities—that hard by its banks do dwell
By its crystal waters, which will grow fields green;
Or, may perish them all, void of mercy,
By huge inundations, stormy, rash and muddy!
The Brook of Life hath thus to flow on earth
Its course directed both by Destiny and man,
Until it meets His Life's Eternal Sea
To flow more never, but to rest for ever!

O Pride !

By Hanumanprasad Poddar.

O wicked pride! thou hast given me a good lesson. It is due to thee and thee alone that I have to undergo so many troubles repeatedly. You appeared in the garb of learning and compelled me to treat a number of noble souls with disrespect. It is you who prevented me from resorting to truly enlightened souls, devoid of binding knowledge and appearing as uneducated to a superficial eye, and from listening to their wise utterances not conforming to the rules of grammar. It is you who appeared in the garb of riches and wrought so much mischief. It is you who prevented me from enjoying the blessed company of unsophisticated and destitute devotees under the plea that my position would be lowered thereby. It is you who made me wear a haughty demeanour, assuming the garb of dignity and office, and divested me of good virtues, such as compassion and humility. It is you, again, who kept me aloof from the company of holy men. Disguising yourself as power and authority, you did not allow me to have a heart-to-heart talk with my simple-minded servants and those having a lower status in society. Appearing in the guise of caste and social rank, you caused me to trample under foot those belonging to a lower order in society, though as good human beings as I am. Wearing the mask of a ruler or an administrator, you compelled me to tyrannize over my starving and wailing subjects. Disguised as a landlord, you caused inhuman barbarities to be perpetrated by me on my poor tenants and cultivators. It is you who encouraged me to raze to the ground the unsightly huts of my poor neighbours and ruin their homesteads. Masquerading as scholarship, you led me to commit the horrible sin of demolishing the existence of God. It is you who kept me engaged in vain and hair-splitting disputations about the import of scriptures, thus withholding the nectar of devotion from my lips. It is you who made me self-willed and thereby estranged the feelings of all. It is you, again, who made me insult my parents and teachers. It is but for thee that I despised everybody. It is you who taught me the habit of picking up quarrels. It is you, again, who deprived me of the benefit of the true and wholesome advice of others. It is under thy influence that I resorted to mendacity, duplicity and thieving. It is due to thee that I posed as a saint and a devotee before others and imposed on them. It is due to thee, again, that I sought to deceive God Himself, who is seated in the hearts of all as their Inner Controller, by making a false display of love before Him. It is you who led me to commit sins of various kinds and deflected me from the sacred path of rectitude. It is but for thee that I feel shy in chanting the holy names of the Lord and feel a sort of demur in listening to the tales of Śrī Hari. Ah! it is you who have turn me away from God, even though I am one with Him. Get away, thou wicked monster, thou hast been dogging my footsteps for ages past: please let me alone now so that I may be able to quench the fire of separation from the Lord, that has been raging from time immemorial in my heart, by the nectarean shower of Divine love and be happy for ever.

(*Kalyan*)

The Influence of the Holy Name of Sri Krishna.

(The substance of a lecture delivered in Bengali at the Gorakhpur Bengalee Association by Sreemat Symananda Das Goswami of Nadia, and translated into English by Syt. Shiva Krishna Dutt.)

Humanity is the manifestation of divinity already in man. Man, being a rational being, should always strive to be above animality, so that divinity in him might be unfolded. Man, coming in contact with the external world, has forgot his own nature and his natural Home of Bliss.

The mind is always restless with thousand and one desires and runs after the mirage of transient worldly objects for their fulfilment in vain. The aimless desires soil the mirror of the heart and ignorance overcasts the horizon of the soul.

Ignorance, or the idea that body is the self, is the root of our such degradation. It is *Vidyā* that teaches us that human soul is entirely a separate thing and exists even when the body is no more. She, making the soul free from the hold of the external world, that strives to tinge it with its own colour and subjects it to endless births and rebirths, moulds it in a way that it may enter the Land of Bliss as soon as it finally departs from the body.

Brahmavidyā had her full play in the holy hermitages of Ancient India, illumined with the heavenly lustre of the divine sages, and held before man a newer world of Bliss that sheds its reflections on the infinite external objects.

Those golden days are things of the past now and materialism, alas! has enveloped our minds. We are getting weaker day by day and missing blessedness in our search after happiness in the external world!

Permanent joy exists in Śrī Kṛṣṇa alone, who for the fresher realizations of His own nature manifested Himself in Goloka, Śrī Vṛndāvana and Nadia and taught man that a human heart blazing with endless desires cools only when a man can touch Him and entirely gives himself up to Him.

The various incarnations of Lord Śrī Kṛṣṇa appeared on the Earth in different ages for different ends, but His highest mission was fulfilled only in His Nadia-Līlā, which not only held before man unique stages of Divine love, but made him able actually to taste it. The Lord of Nadia entered the secret cells of the human heart and out of His very pity found out the way of man's deliverance. He established that "Nāma-Sādhana" or the constant utterance of the sacred name of Śrī Hari was the only religion and the only powerful antidote for the deadly disease of worldliness.

Man was asked to take always the Holy Name of the Lord, which is He Himself. The Name, full of His spirit, would at once suggest the *Nāmī*

(Śrī Kṛṣṇa) with all His attendants and a ceaseless flow of divine sweetness would make him deeply absorbed in it. The external world could no longer influence him; rather he, as an instrument of the Lord, would influence it and turn it into an Abode of Peace.

The constant utterance of the Holy Name meant for this age purifies the mirror of human soul and the restless mind becomes quiet:—

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसंकीर्तनम् ॥

Bhakti reveals herself and the mind becomes free from baser desires and all sufferings. We are then in a position to realize that love is the *summum bonum* of life, without which life is a desert. Love is the very life of the soul and the very light that enlightens the subtle spiritual stages for the full revelation of Śrī Kṛṣṇa.

The mind is restless for its food, which the external world fails to give it. It finds its own food in the Holy Name of Śrī Hari and it was Śrī Gourānga, Love Incarnate, who humbly went from door to door with the eternal food of the soul and gave it even to most wretched creatures unconditionally.

"Śrī Nāma" makes our heart free from pride and gradually makes us humbler than grass and enduring like a tree. Our passions are divinized! We are no longer Puruṣas, and *Prakṛti-bhāva* takes us to our natural place for the realization of the unique joy reigning in Śrī Vṛndāvana. "Śrī Nāma" rouses in us an intense desire for the attainment of "Vraja-bhāva" and makes us constantly remember that unparallelled *Līlā* of Śrī Kṛṣṇa and at last converts us into the followers of those uncommon Cow-maids of Śrī Vṛndāvana!

The Lord of Nadia, the great deliverer of sinners, was anxious for those whose heart did not melt with the utterance of "Śrī Nāma" for their serious crimes. So "Chaitanya-Nityānanda"-*nāma* was meant for them, which would take no account of any crime and at once fill the heart with "Kṛṣṇa-prema".—

"I have been born to serve Thee, my Lord! But I, charmed by *Māyā*, am driven away by the currents of the ocean of the world. Kindly make me like the holy dust of Thy feet and bless me that I may be Thy most obedient servant."

Such a man never wastes a moment and profitably uses his time in studying holy books, hearing and explaining the divine *Līlā* and taking the sweet name of the Lord.

We have been long away from our own home and it is high time for us to follow the advice of the Lord of Nadia, who came here to deliver us from endless miseries and take us to the place where blessedness reigns forever. He proved how futile was worldly happiness in comparison with blessedness which a man enjoys by serving the Lord with his body, mind and words. "Śrī Nāma-Sādhana" will gradually translate us into that state and the mission of our life will be fulfilled. So, for the welfare

of ourselves, our country and the world, we must make the best use of the uncommon gift of the Lord and make "Śrī Nāma" the part and parcel of our life.

Sadguru is the great giver of "Śrī Nāma", so we should at first come under his control. Śrī Gouranga still preaches His religion through the medium of a *Sadguru* and, as soon as we are desirous of having His company, He appears before us.

Unto Bliss.

So long as we do not turn our back on worldly enjoyments, we cannot successfully tread the path of Disinterested Action, Devotion or Spiritual knowledge. Dispassion is the corner-stone of all these disciplines and it is with the help of Dispassion alone that one is able to make headway in this direction. That is why *Vairāgya* has been insisted upon along with *Abhyāsa* (practice). *Abhyāsa* divorced from *Vairāgya* often degenerates into an empty show.

Those who lack in *Vairāgya* and are sunk in the morass of worldly enjoyments and tread the path of Action, Devotion or Knowledge with a craving for pleasures still lurking in their hearts, they are surely much better than those who indulge in sinful acts and do not pursue any of the three paths mentioned above; but they cannot be said to be really prosecuting any of these disciplines. And it is ever apprehended that they may give up whatever they are already doing.

One's actions cannot be disinterested so long as he does not renounce his personal interests. One cannot have exclusive attachment to God so long as he does not cut off all bonds of love with other objects, and one cannot realize his identity with God so long as he does not cease to have attachment with the world. A large majority of those who pursue the path of Disinterested Action, Devotion or Knowledge to-day seek to attain perfection without trying to overcome their fondness for worldly objects and attachment to the world. That is why they fail to achieve their object.

Ordinarily speaking, there are seven progressive stages of Dispassion. It manifests successively as (1) losing all relish for sensual enjoyments, whether of this world or of the next, (2) looking on worldly enjoyments as a source of positive terror and conducive of pain, (3) actual repugnance towards all worldly enjoyments, (4) a strong urge to renounce all worldly pleasures and feeling a sort of relief or gratification in being deprived of worldly enjoyments, (5) spontaneous relinquishment of worldly pleasures, (6) looking upon worldly enjoyments as a manifestation of God Himself and (7) a state of mind when worldly enjoyments cease to appear as separate entities.

We should begin by trying to withdraw our mind from worldly enjoyments

and fix it on God by repeatedly visualizing the former as full of pain and the latter as the very embodiment of perfect and highest bliss. This dual process is what is known by the name of *Abhyāsa* and *Vairāgya* in Hindu scriptures According as the mind recedes from worldly enjoyments, it will be drawn closer and closer towards God of its own accord. The moment you begin to have real pleasure in meditating on the Lord, your mind will cling fast to it and would not part with it. All sense-enjoyments, whether of this world or of the next, will then lose all charm and relish for you. Dispassion will gradually develop and a time will come when the world will lose its separate entity for you. This is true *Vairāgya*. Only those who have shaken off all attachment to the world can attain lasting peace and final beatitude.

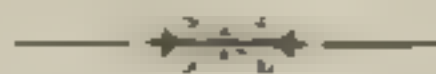
Vairāgya and *Abhyāsa* are interdependent and complementary to each other. Even if you try to tear the mind away from worldly enjoyments and even succeed in weening it therefrom for a moment, it will speedily revert to its old resort if you do not transplant it on God. Similarly, if you do not try to withdraw the mind from sense-enjoyments, why should it leave its habitual resort and cling to God of its own accord ? Hence it is necessary that the two processes should go hand in hand. Of these two, again, *Vairāgya* is even more important for the beginners; for, so long as the mind does not quit its favourite resort, it cannot be made to cleave to God.

"Siva"

O thou mind, be quiet now; do not take undue pains in search of worldly pleasures for the gratification of senses. Strive to attain inner peace, so that you may be rid of all pains and obtain salvation. Cease tossing up and down like waves; do not seek pleasure in worldly objects, they are all transient and unsubstantial. Rejoice in the self alone.

—Bhartṛhari.

They alone are real Sādhus who are free from the six passions, such as lust, anger, arrogance, avarice, etc., have no knowledge of evil ways and are always merged in *Brahma*.

—Dayadas.

"The Offering".

Man's Ideas of the Divine.

By Arthur E. Massey.

Are man's ideas of the Divine rightly said to be progressive, or is the reverse the case? First of all, it must be clearly recognized that the knowledge of God, like knowledge of all other kinds, is evolutionary; that is, the knowledge of God which A possesses does not depend upon A's will as a direct cause, but upon A's state of evolution. And, if any one were to feel that A's knowledge was unsatisfactory and desire to teach him the fuller truth, he would be unable to give A the smallest advance in real knowledge, unless he could previously advance him a corresponding stage in the scale of being. And the reason of that is clear. For, all external teaching is conveyed in *words*. And words are not direct concept, but only the vehicle of concept; the whole question is the ability of the hearer rightly to understand the words, and interpret them into the identical concept in the speaker's mind and intended to be conveyed when he spoke the words. Every visible object in the universe is a word of God and means some divine truth, and yet we fail to derive the full benefit we ought to receive, because we are as yet unable to understand aright and interpret the word in the significance it has in the mind of the Creator. Just as the eye sees only what it brings with it the ability to see, so the mind understands only what its degree of present attainment enables it to understand. It is clear, then, that if there be any change in man's condition, intellectually or intuitively, it must result in a change of apprehension which will be intellectual or intuitive according as the change which has made it possible is one or the other. The change which seems to be coming in these days is in the intuitive realm rather than in the intellectual, not a direct result of other knowledge reached inductively, but rather an outworking of the inner nature or spirit of man, giving him strong impressions that certain things must be truth and that other contrary things cannot be true. Man is so constituted that he must desire truth, and to have no instrument at all whereby to work and labour to discover it would be intolerable to him. He would then not be 'human'. So that intellect consciously self-active is a first method and, rightly used, would lead to the same conclusions as intuition; but the fault lies in the man using it and failing to recognize its limitations, like using a microscope as if it were a telescope. No one regards intellect when he has once attained direct intuition. Some persons contend that in the case of the knowledge of God it is solely a question of authority and not of intellectual or intuitive methods. Authority is a method necessary, no doubt, in its place and time, which is prior to the attainment of intellectual perception, to which it is just as preparatory as intellect itself

is preparatory to intuition. There is one state of mind and one only that can truly accept authority, and that is perfect blankness or perfect balance. If the intellect discerns a clear chain of reasoning, it naturally prefers to trust to this rather than to any authority, and only where the intellectual apprehension is dim or where it sees something to be said for opposite statements, or where nothing at all is said either way, can authority be regarded. There can be no authority higher than that of conviction, and intuition is internal conviction. Man's apprehension of the nature of God and of all divine truth evolves as man himself evolves, from blindness to outer sight, and from outer sight to inner sight. This evolution is really a gradual unveiling of an organ of vision at first practically closed, then opened a little, then ever more and more fully. The organ or faculty is in every man, but in all more or less veiled, obstructed or closed. The veil is the "glass darkly" of which St. Paul speaks. From time to time at different periods of earth's history we read of persons who believed themselves to be divinely illuminated. In some cases these *illuminati* seem to have been absolute saints; in others we find a record of grievances, falls and strange outbreaks of the antinomian spirit. The intellectually-minded thinker is apt to put all these records by, refusing to believe them genuine or to admit such a thing as divine illumination. But humanity is one, and what has been possible in the case of one must be a possibility in all and may in case become actually manifested. We make a great mistake if we attempt to limit inspiration. The father is, and speaks, in all His children; only in the more open, the further advanced, He is more clearly heard in the outer consciousness.

There always have been and will be persons who will be called illuminated. Every human being consists of an outer consciousness whereby he is in *rapport* with the outer world and an inner spirit whereby he is in *rapport* with the inner world. Between the two hangs the veil which limits conscious vision. If the outer consciousness is tuned into unison with the inner spirit, all apparent confusions and oppositions will disappear; for, in the inner there never can be disorder. We pray: "Thy Will be done on earth as it is in heaven." In the heavenly state it *is* ever done; but, on earth, or in this outer consciousness, so much is *out of order* that the few tones of the melodies of heaven that do sound often seem to be indefinite confused tones; and, seeking to get melody from them, to interpret them into a logical self-consistent system, we disagree and oppose one another and quarrel and fight. But in the case of any one whose outer nature is more fully developed and has been brought into some sort of approach to order and unison with the inner, there the outer consciousness can receive and give forth the truths caught from the inner, and we call the phenomenon inspiration or illumination. It must be clear, then, that the evolution of a soul towards perfection is effected by the perfecting of an instrument in the outer consciousness whereby it is placed in *rapport* with the inner in an ever-increasing degree and therefore is ever gaining truer and fuller apprehensions of interior truth and

knowledge. There is a right and a wrong view of freedom. It is wrong to say: "You are not divine, but you may do as you will for all that and so be as God to yourself." The right view is perhaps best expressed in the words: "Whose service is perfect freedom." The inner voice replies to the wrong view: "I am divine, I came from God. I will not mar my right to be a partaker in the divine nature by the assertion of a freedom in myself to be less than divine. I am free most strangely to do things now and to act in a spirit which is far, far from the perfection of God. But it is a freedom which is, in fact, a mere semblance, the strict limitation of which I learn by experience of the consequences of wrong actions which are always teaching me that I am *not* free from the inevitable necessity of growth into the likeness of the Divine." So sin, then, is to "kick against the pricks"; it is a denial which evokes its inevitable chastisement. There is no problem of man's salvation; the matter has never been and never can be one moment in doubt or question. God is, and besides Him is no other. Life is not a probation but an evolution. God is beyond mere justice. "Mercy rejoiceth against judgment." He makes the sun shine on the evil and on the good, and sends rain on the great and the unjust. He gives the same blessing to those who come in at the eleventh hour as to those who have borne the burden and heat of the day, and the nearest approach to what we call justice in Him is when He makes people experience that spirit which they themselves have applied to their fellows, as in the cases of the unmerciful servant, the servant who would not use his talent, and the rich man who had lived in comfort in the presence of the sufferings of his poor brother. This is not punishment; it is necessary experience, and its end is discernment of the reality which has been overlooked—the Oneness of all manifested life in God, so that each feels and shares the joys and sorrows of the others. Upon any other view of actuality than this, the truth of the one Divine Order, the one Spirit, cannot be maintained. It is argued, "Man has a free will, a power of choice, and, through this, disorder may enter in." It is not logically demonstrable that the consciousness of freedom is anything more than unconsciousness of control. It cannot be assumed that God is unable to guide us through our wills and without any sense of compulsion being experienced by us. We hear the question put to us sometimes: Will God force heaven upon reluctant mortals? Certainly not. Our position is simply this: God controls circumstances, and He who controls circumstances can, without seeming to force, yet really guide, direct and bend the human will, but seldom consciously. We all recognize the *force* of circumstances, and, looking back in my experience, I know, with a knowledge that no consideration could shake, that over and over again I have been brought to see things and once was quite sure I never could be made to see and to believe that which at one time I was persuaded could not be true. But it has always been done in order; never was there any consciousness of any power outside myself compelling against my own desire to resist, but always of a sense inside me opening to see what before

I had not seen, and in the new perception the old difficulties and sense of impossibility faded away. Heaven is not forced upon anyone; the rebel, through the meditation of divers experiences, will find himself brought, or rather come of himself step by step, in a perfectly spontaneous, logical and rational way, every stage of which he can trace and justify, to desire that which once was not desirable to him. Does God force the rose-root to bear rose flowers? Yes or no, according to what you mean by *force*. He does really force, but it is all done naturally and in order. It is orderly *self-unfolding*. The rose-root is a rose-root; it has no choice as to that; and so are you and I potentially divine, children of God; we have no choice as to that. For the rest it is not of force, but nature, that at the right point in its outgrowth the rose-root should bear roses and the offspring of God should evolve the God-spirit—the Divine will fully and willingly manifested in human form. I find it impossible to believe that anything in God's universe is merely an automaton. Consciousness is the basis of being; to be and to be conscious are synonymous terms. I am, in that I am conscious that I am. There may be different orders and degrees of consciousness; but we know that the Divine Mercy is over *all*, and you cannot show mercy to an automaton.

The hills tremble or dance at His presence, and everything that hath breath—spirit—and what hath it not?—praises Him.

There is actually no problem in life. We walk in a vain shadow and disquiet ourselves in vain; for, "Underneath us are the Everlasting Arms." Instead of the quietness and confidence of children who know and trust their Father, we set up our human apprehension of a great perversion somewhere needing to be remedied in some artificial and skilfully invented way.

There is a more healthful spirit abroad to-day, more emphasis is being brought to bear on the practical problem of happiness and sympathy—how to make the world a place of fairer distribution of happiness? But even here there is really no problem; for, the solution is simple and clear. What makes it look like a problem are the terms in which we enumerate it. How can others be made happier without my stooping to bear their burdens and partaking of their hardships and sufferings? This is a problem, indeed, and one has no solution. As well might the seed ask: "How can I bear flowers without knowing the pain of bursting and dying to myself as I am now?" But, if we ask, simply and unconditionally, how is the world to be made happier, the answer is not far to seek. By *Love*, and by no other means; and love does not mean *duty*. It is not love to say: "I do not like to give up this or that, but I suppose I ought to." The world will never be healed by this unspontaneous stream. Love that loves to love, and knows nothing of sacrifice as the world calls it, but only joy in giving itself, this will heal the world, and this will come at the precisely right moment in the evolution of the world and not one moment earlier or later. Suppose, looking into ourselves, we discover that we are without this grace, what are we

going to do? Strive to cultivate it, and by all manner of means. But if it does not come, what then? Despair? Certainly not; but rather appeal to the source of all goodness for such discipline as may either produce it or put one one step further on the way to being ready to produce it. Our artificial systems of morality, our zeal to force fruit out by threats of future punishment or bribes of future reward, these are all false human notions, but not the divine way. The Divine Way is Love unlimited! The way of the Cross, the way of eager joyous sacrifice. All sin, failure and past blunders are annihilated in the transmutation from identification with the body of separateness, into union with the Divine Spirit—the One true Life in whom all live, move and have being. But this union must be a conscious one: it involves a determined "pressing forward towards the prize of our high calling", a "forgetting of those things which are past, detachment from things of sense and time, an unfeigned joy in self-renunciation, a continual "giving up" of what the world holds dear, but which to the enlightened soul is mere tinsel and trash. The unseen is always the real; but it is the hardest truth for the world to assimilate and it must necessarily be a long and painful process, ere the truth shall make all mankind free.

"There are two things: knowing and being. It is easy to *know* Truth, but most difficult to *be* Truth. It is not in *knowing* truth that Life's purpose is accomplished; Life's purpose is accomplished in *Being* Truth."

Mystic.

Universes come and go; stars nightly fade;
Moonbeams, shadows of strangled sunny rays,
Do play the Soul-trance of Nocturnal Race;
Swiftest time rusts the sheen of cyclic spade
That ploughs the unfurrowed fields of worlds in make;
The ages ripple on the tranquil face
Of Everlasting Lake of azure space
And weave the dying eddies that reel in flake.

God alone is an Eternal Mystic,
Ever serene, unmoved by fall of Form,
And sleeps His enviable silent sleep
With bands of blessed coupled Souls frolic,
Melted in Union with His High Form
And drowned in Soul-intoxication deep.

—K. Srinivas, B. A.

A Dialogue.

By a Friend.

DEVOTEE—How is it, my Sweet Lord, that You, who are the Almighty Lord of countless universes, should absolutely forget to implement Your own promises proclaimed so loudly on the battle-field of Kurukṣetra and elsewhere

THE LORD—My dear devotee, no such charge can be levelled against Me. Rest assured that I am always on the watch literally to fulfil My Pledges made in My various Incarnations. I think you refer to verses 7 and 8 of the 4th Discourse of Bhagavadgītā.

DEVOTEE—Yes, my Lord, I refer to the above verses. How is it that You have delayed so long to bless us with a sight of the indescribably charming face of Yours, along with that most bewitching Flute which is potent enough to melt the very rocks.

THE LORD—I cannot come to a people who do not love Me.

DEVOTEE—It bewilders me to know this. Who could be that unfortunate being in the universe who would not love You ? How many of us raise heart-rending cries from the very inmost recesses of our hearts, beseeching You to grant us the favour of seeing You but once ?

THE LORD—You are right, but do you know how many of you who cry for My Darshan are sincere enough in your prayers ? Do you think that I, who am the Eternal Omniscient Being, can be deceived by puny creatures like you ? Do you think that I, who have numbered the grains of sand and have weighed the very drops of water in all the oceans, seas and lakes, cannot know the working of the mind of My creatures ?

DEVOTEE—It grieves me to know that there are some who believe that they can deceive You. But at least there must be some blessed souls sincerely aspiring for your Vision.

THE LORD—To sincere aspirers I reveal Myself at once. I am equally anxious to see them face to face. Rest assured that the soul which has need of blessedness, to that soul do I answer at its call.

DEVOTEE—But when will You, taking pity on our spiritually depraved condition, incarnate Yourself for the common good of humanity ?

THE LORD—I cannot incarnate Myself because evil has not yet reached its zenith.

DEVOTEE—My Lord, we are simply horrified to behold evil in every walk of life—evil in eating, evil in dressing, evil in worship, evil in thinking, evil in actions—in fact, evil all around.

THE LORD—But let Me recollect. I think I did incarnate Myself about four centuries back, taking the form of a Bengali *Bhakta*.

DEVOTEE—Do You mean my Lord, SRI GOURANGA MAHAPRABHU ?

THE LORD—Yes, I mean Gourāṅga. Let Me proclaim through you that he who worships Gourāṅga worships Me. I and My *Bhakta* are one—nay, My *Bhakta* is far superior to Me. To Me it is a very delightful pursuit to follow My

Bhaktas like the shadow following the substance.

DEVOTEE—But how is it, my Lord, that You, who are the Seed and Soul of the Universe, the Basic Principle of creation, the Eternal Reality, the Glorious Eternity, the First Causeless Cause, the Unborn Deity, Primeval Man, the Everlasting Supreme Felicity, the Jealous Guardian of *Dharma* and, above all, the Omnipotent Being, should allow Your beloved Bhaktas to be ruthlessly persecuted? How could You bear such sights?

THE LORD—My dear devotee, know it for certain that suffering is a spiritual uplifter. It is through suffering alone that My *Bhakta* gets purified. Suffering alone makes him cling to My Feet. It is through suffering that he establishes his faith in Me. It is through suffering that Mira and Prahlāda came out victorious. Suffering and persecution act like a drug to expel from within the poison of sin and dark unfaith. Suffering brings him to Me.

DEVOTEE—But, My Lord, we of the Kali Age cannot even contemplate such sufferings, not to speak of bearing them.

THE LORD—It is therefore that I do not come.

DEVOTEE—Is there, then, no hope of attaining to Your Lotus-like Feet?

THE LORD—Do not lose heart. There is every hope. If you ceaselessly contemplate My Līlās in My various Incarnations and the *Lila* of Gourānga, I promise, you will come to Me.

DEVOTEE—My Lord, will You not let me know a little of Your Glory, so that I may have food for contemplation.

THE LORD—My Glory is infinite. Indeed I Myself cannot describe it. My Bhaktas are in a better position to do the same. However, I will reveal a little of it to you. Know Me to be everywhere present, though beyond the reach of sight. I am Infinite, Eternal, Unborn and Indestructible. I am both the Manifest and the Unmanifest God. I am the source, the middle and the end of all beings and things. I am the winds that purify, the light shining in the babe's eye, the strength of the strong, the beauty of the beautiful, the perfume of the lotus, the calmness of serenity. I am Brahmā, I am Siva, I am Viṣṇu, I am the Supreme Deity Nārāyaṇa. What is beyond, that I am. Know Me to be present in all things, moving or unmoving.

DEVOTEE—I am infinitely grateful to You, My Lord, for having revealed a fragment of Your Glory.

THE LORD—But I have not yet revealed to you one profound secret, knowing which you will attain to My Lotus-like Feet sooner. It refers to My deeper Nature.

DEVOTEE—Will you tell me that, My Lord? I am anxious to know it.

THE LORD—I will tell you that when we meet next time. Now good-bye.

Life-Picture.

By K. N. Prasad, M. Sc.

What a queer compound life is! What a bitter sweet! What a mixture of sunshine and shadow! To-day we are wreathed around with Love's roses, flowers, and sunlight on every side. There are blue skies above us to give us joy, purple distances beyond the mountains to lend us hope, rosy auroras and golden twilights to begin and close the day,—then Love's night, jewelled with millions of stars, closing down when the day is done. To-morrow will fall the pitiless rain, beating down the flowers, glooming the sky, shutting out the sun and barring hope's door.

To-day we see a happy mother singing her lullaby over her little God-given treasure, and wondering how much more room there is in her heart for all the new joys that are crowding there. To-morrow we see her folding the dainty dresses, sobbing over the empty cradle, and blindly wondering how she can bear her loss.

There is a life-picture—a neat little room, a lighted lamp, a radiant-faced mother, and two little ones, all waiting for Papa to come. Full well we know, when the familiar step is heard, how they will welcome him with smiles and kisses, and how the very angels in heaven will smile to see such a holy joy.

Here is its counterpart—its bitter part. A coffin, a dead face that feels no kisses, a pair of folded hands that have no love-warmth, and feet that will never come hurrying home again. Kneeling by its side a broken-hearted woman, "blindly pleading to a dumb Heaven" for consolation, and trying to comfort the little ones calling in vain for "Papa". A little further on, and she sees her all lowered into the grave, and hears: "Ashes to ashes and dust to dust." But oh! the life-pearls, the sunlight, the love, the hope, the everything thus suddenly turned to ashes and dust! Is it any wonder she goes staggering hopelessly away, as she looks down the long vista of years that may intervene her and her lost hope? All life's past sweetness comes before her, and makes her present woe a worser hell.

> "*It is truth that poet sings,*
> *That a sorrow's crown of sorrow is*
> *remembering happier things.*"

And this beautiful world is full of just such life-pictures—sweet to-day, bitter to-morrow. Fate hands us a strange mixture to quaff, and we cannot escape it.

When life is past, and the bitter is gone, and the sweetness becomes eternal, then, it may be, our souls, tried in the fire, and seeing as God would have them see, can reconcile this perplexing dulcamara.

The Doctrine of Sakti in the Gita.

By K. S. Ramaswami Sastri, B. A., B. L.

It is well-known that this doctrine of *Śakti* is of the essence of the living Hinduism of to-day. It is thought and said by same critics within and without India that the *Śakti*-cult grew up independently of Vedic Hinduism and eventually invaded and pervaded the latter. This is not a correct view. The doctrine of *Śakti* is as old as the Vedas and is hence an eternal fact of life and factor of thought. We can therefore expect to find it in the *Gītā*, which is the quintessence of the Upaniṣads.

Apart from the *Śākta* Upaniṣads proper, we find a clear reference to 'बहु शोभमाना उमा हैमवती' in the beautiful *Kenopaniṣad*. It was She that taught Indra about the Supreme *Brahma*. The *Śākta* Upaniṣads naturally contain more details about the significance and function of *Śakti*. *Śakti* has a *Māyā* aspect, an *Avidyā* aspect, and a *Vidyā* aspect. When She is viewed as the *Matrix* of the universe, She is called the *Mūla Prakṛti*. When She is viewed from the point of view of the cosmic functions, She is *Sṛṣṭi-sthiti-saṃhārakāriṇī* or *pañchakṛtyaparāyaṇā* according as we regard the cosmic functions as threefold or fivefold in character. From the point of view of the threefold cosmic function of knowledge and desire and action, She is called *Jñāna-Śakti-Ichchhā-Śakti-Kriyā-Śakti-Swarūpiṇī*. In Her own essential nature She is called *Sachchidānandarūpiṇī*.

All these concepts are as old as the Vedas and as new as the latest science. Sir John Woodroffe has well pointed out: "The modern dynamic view of the constitution of Matter—a view that has tended to dematerialise Matter; a view that sees in the atoms of Matter a vast magazine of power; a view that is faced with a residual element of the inexplicable in all its mechanistic explanations; a view that sees in radio-activity the drafting of a new and practically inexhaustible energy into the hitherto-supposed closed and constant realm of physical energies, already shows that Physical Science has taken vast strides towards the *Śākta* position, which (a) makes Power to be the essence of everything; (b) makes Power in reality immeasureable in everything and in the universe for the matter of that; and (c) makes the "Dynamic Point" the Perfect Magazine of Power." Science is, however, not mere physical science alone. If we take it along with the Vital and Psychic Sciences, we reach inevitably the grand synthesis of *Śakti* as *Sachchidānanda*. Sir John Woodroffe says: "Mental Science, in dealing with ordinary psychic and the *parapsychic* phenomena, is steadily veering round to a position whence one can have not a very distant view of the ultimate Truth as held in *Śākta* Vedāntism."

I have referred to the most ancient and the most modern aspects of the

doctrine of *Śakti*. Midway we find the doctrine as we find it in the *Vedānta-Sūtras* or *Śārīraka Mīmāṃsā*. It demolishes by rigorous logic and all-round criticism the *Sānkhya* doctrine of an independent *Prakṛti*. The *Sānkhya* does not deny God but holds that the existence of God is not proved. Though Śrī Śankarachārya affirms the unity of *Brahma* and supports the *Vivartavāda*, he gives a clear and high place in his system to *Śakti*. He says in his *Bhāṣya* on the *Vedānta-Sūtras* (I. iv. 3) that the causal force or power which becomes the universe is not insentient or independent but is sentient and dependent on *Parameśwara*. In fact, *Parameśwara* can be described as the Creator only because of His connection with Her.

नहि तया विना परमेश्वरस्य स्रष्टृत्वं सिद्धयति शक्तिरहितस्य तस्य प्रवृत्त्यनुपपत्तेः ।

The fact is that, though the terminology in the Vedas and the *Gītā* and the *Brahma-Sūtras* and *Śakti* scriptures (Tantras and Āgamas) may differ, there is a congruent body of doctrine which is in harmony with modern Hindu thought and with the latest science. It would not be possible to demonstrate it in detail here, but we can easily draw conclusions supporting the above view by a brief and exclusive study of the *Śakti* doctrine as found in the *Bhagavadgītā*.

The word *Śakti* does not occur directly in the *Gītā*, but the doctrine of *Śakti* is clearly stated and developed in the *Gītā* through the equally expressive and significant words *Prakṛti* and *Māyā* and Guṇas. In Chapter III, verse 5, it is said:

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

See also Chapter XVIII, verse 40. Thus the Guṇas are born of *Prakṛti* and determine the nature of our activities. The thirteenth chapter of the *Gītā* refers to *Prakṛti* and *Puruṣa* in great detail. It shows that the *Puruṣa* or *Jīva* (Śrī Śankarāchārya says in his *Bhāṣya* on Chapter XIII, verse 20: पुरुषो जीवः क्षेत्रज्ञो भोक्तेतिपर्यायः) remains in the body and enjoys the qualities (Guṇas) manifested as pleasure, pain, etc. In Chapter XIII, verses 19 to 21, it is said that *Puruṣa* and *Prakṛti* are eternal and that the Vikāras (body, senses, mind, etc.) and the Guṇas (pleasure, pain, etc.) are born of *Prakṛti*; that the *Puruṣa* is the *Bhoktā*, is the enjoyer, and that the *Puruṣa* remains in *Prakṛti*, manifested as the body and the senses, and enjoys the Guṇas (pain, pleasure, etc.) which are born of *Prakṛti*, and that his enjoyment is due to his *Guṇa-sanga* (attachment to Guṇas). In Chapter XIV, verse 5, the Lord says that the Guṇas, viz., *Sattva*, *Rajas* and *Tamas*, which are born of *Prakṛti*, bind the *Dehī* (*Jīva*) in the body. In Chapter XV, verses 7, 8 and 9, He points out that the *Jīva* enjoys the Viṣayas (objects of nature) with the help of the mind and the senses and that he takes them with him when he migrates from the body, just as the wind carries the odours of flowers with it.

Thus, in this exposition we see the *Sānkhya* modification of the doctrine of *Śakti*. *Puruṣa* and *Prakṛti* are described as separate and eternal, and the entanglements of *Puruṣa* in the *Prakṛti*—Guṇas are due to *Guṇa-sanga* (Attachment to Guṇas). The diversities of action are due to the action of *Prakṛti*,

while the *Puruṣa* is really detached and separate. In short, the *Puruṣa* by means of egoism and attachment (*Abhimāna* and *Sanga*) regards himself as doer.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥
प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

(*Chapter III, verses 27 to 29*)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

(*Chapter XIII, verse 29*)

From this exposition the natural next step is to say that *Prakṛti* leads the *Puruṣa* on by means of the Vāsanās left by actions in previous births.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

(*Chapter III, verse 33*)

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥

(*Chapter XVIII, verse 51*)

The compulsive power of *Prakṛti* is stated also in Chapter VII, verse 20.

Thus far the doctrine of *Śakti* is in the *Sānkhya* stage in the *Gītā*. The glory of the Upaniṣads and especially of the *Gītā*, which is their quintessence, is that they take the doctrine of *Śakti* to a loftier stage. The Lord says in the *Gītā* that both *Prakṛti* and *Puruṣa* (called also *Kṣetra* and *Kṣetrajña* in Chapter XIII of the *Gītā*) are His Prakṛtis, *i. e.*, His *Aparā* (lower) *Prakṛti* and *Parā* (higher) *Prakṛti* respectively:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

(*Chapter VII, verses 4 and 5*)

Thus the *Prakṛti* of the Sānkhyas has been shown in its true relation of His *Śakti* dependent on Him (पारमेश्वरी शक्ति, as Śrī Śankarāchārya describes often). The *Jīva* in his state of functioning in and through matter is described as the Lord's Higher *Prakṛti*. In Chapter XV, verse 7, the same word (*Jīva*) is used and *Jīva* is described as being an *Aṃśa* of God. In Chapter IX, verses 4 to 10, there is a magnificent description of the manner in which the dependent creation takes place by the power of God. He does so by controlling *Prakṛti* (प्रकृतिं स्वामवष्टभ्य). See also Chapter XIV, verse 4. He is at the time its *Adhyakṣa* (Overlord and Controller); and He is *Udāsīna* (unaffected)—vide Chapter IX, verses 10 and 9. He is unattached (Chapter XIII, verse 31). He creates and supports, but is not contained by His creation and is above it and remains always full and infinite (see Chapter IX, verse 5; Chapter X, verses 41 and 42; and Chapter VII, verse 13).

Thus the *Gītā* has lifted the doctrine of *Śakti* to the loftiest height. Such is God's *Yoga* (पश्य मे योगमैश्वरम् Chapter IX, verse 5 and Chapter XI, verse 8). An even more wonderful sublimation of the doctrine of *Śakti* is connected with the *Gītā* doctrine of incarnation as stated in the world-famous verses in Chapter IV (verses 6 to 9). We find there the words प्रकृतिं स्वामधिष्ठाय, which we find reproduced as प्रकृतिं स्वामवष्टभ्य in Chapter IX

verse 8. But in the latter verse we learn about His creation of the bodies of Jīvas. But in Chapter IV, verses 6 to 9, we learn about His own incarnation, which is divine in nature and which is due to His Grace (जन्म कर्म च मे दिव्यम्), and which is unlike our birth, which is the inevitable result of *Karma*.

We find in the above-mentioned verse (Chapter IV, verse 6) another important word *Māyā*. The *Gītā* refers to a *Māyā* which deludes and which cannot be crossed except by self-surrender unto Him (see Chapter VII, verses 14 and 15). It refers to the *Māyā* of *Īśvara*, who resides in the hearts of all of us and whirls us round in the merry-go-round of action. It refers to a *Yogamāyā* which hides Him from us (Chapter VII, verse 25). It refers to His *Ātmamāyā*, which leads to His incarnation out of Grace (Chap. IV, verse 6).

The *Gītā* refers also to a yet higher sublimation of the *Śakti* doctrine. There is a stage, a point of view, an experience wherein *Śakti* is, and is felt to be, identical with the Absolute. In that experience Matter and its evolutes are realized as being only the Absolute. Nay, the *Jīva* also is realized as being one with the Absolute. The former realization is shown in Chapter IX, verse 5 ('न च मत्स्थानि भूतानि'), and the latter realization is shown in Chapter XIII, verse 2 ('क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत').

Thus *Śakti* is shown first as being independent, then as being dependent on God, and then as being identical with the Blissful Absolute. The doctrine of *Śakti* in the *Gītā* has lifted *Śakti* from plane to plane. The *Gītā* thus gives us an exposition of *Śakti* which is true to the Vedas and true to Science and to Hindu religion in its living form to-day and in accordance with the realization of the saints and sages and seers all along.

There is a verse in the *Gītā* in which this crescendo of ideas is taught in a beautiful way:

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥

(*Chapter XIII, verse 22*)

Bhoktā refers to the *Chārvāka* School, which regards the body as the *Ātmā*. *Bhartā* refers to the *Tārkika* School, which says that there is a soul which does actions. *Anumantā* refers to the *Sānkhya* School, which says that *Prakṛti* is the doer and that the soul merely imagines itself as the doer. The other words refer to the state of soaring above गुणसङ्ग and show another order of realization, *i. e.*, उपद्रष्टा (साक्षी), महेश्वर, परमात्मा and पुरुषोत्तम in regard to the true nature of the soul in relation to the universe. Thus the *Gītā* gives us the quintessence of the doctrine of *Śakti* in a brief yet comprehensive way and raises it from the doctrine of independence to that of dependence on God and yet further to the doctrine of identity with God.

Siva—the True and Beautiful.

By P. N. Sankara Narayan Aiyar.

गलन्ती शम्भो त्वच्चरितसरितः किल्बिषरजो
दलन्ती धीकुल्यासरणिषु पतन्ती विजयताम् ।
दिशन्ती संसारभ्रमणपरितापोपशमनं
वसन्ती मच्चेतोह्रदभुवि शिवानन्दलहरी ॥

(*Śivānanda-Laharī*)

"O Lord ! flowing out of the river of Thy deeds, destroying the dirt of all sins, flooding the channels of the intellect, giving relief from the intense pain of life's turmoil, and gathering finally to rest in the lake of my heart, may the wave of pure sweet joy of Śiva be glorified."

His deeds are, then, the source of all illumination, purity, peace, and bliss.

For truly understanding His deeds and gathering the sweetness and joy, a sincere and ceaselessly seeking heart is necessary.

स वेद धातुः पदवीं परस्य
दुरन्तवीर्यस्य रथाङ्गपाणेः ।
योऽमायया संततयानुवृत्त्या
भजेत तत्पादसरोजगन्धम् ॥

(*Śrīmad Bhāgavata I. iii. 38*)

"The Lord's actions are vast in their significance and lifting power. He alone can really know them, who, with a guileless, ceaseless seeking, pines for the fragrance of His Holy feet." Just as the Physical Sciences lay their secrets before the seeker only if he devotes himself to the experimental research with precision and thoroughness, according to the Laws of the Science, so does the Lord, who is Truth and Beauty, reveal Himself only to the earnest seekers who will strictly conform, in His search, to the great religious and moral laws of selfless seeking. His realization and vision, therefore, differs with the personality and attitude of the seeker.

समविषममतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् ॥

(*Śrīmad Bhāgavata VI. ix. 37*)

"Lord ! Thou adaptest Thy vision to the right or wrong attitude of the seekers; just as a piece of rope shows itself in its true form or as a snake to a courageous or fearstricken man." Thus are His Līlās infinite and varied in their lifting power. Let us see how different persons visualised Him, and how He sheds equal light and love on all. As the great teacher of the worlds, He is the ideal for us to muse on and follow.

Many aspects and different visions of Lord Śiva are beautifully pen-pictured by Śrī Śuka in the *Dakṣa-Yajña Upākhyāna of Śrīmad Bhāgavata:* Sk. 4, Adh. 2—7. First we see Him seated by the side of Brahmā, the Creator of the worlds, in an assembly of the wise. Dakṣa, the great sage, great in his achievements by motived action (corresponding to the applied physical sciences) enters the assembly. All except Brahmā and Śiva rise up in honour. Dakṣa would

excuse this on the part of Brahmā; for, this latter is his father. But the case with Śiva is different. To him Śiva is only a young man to whom he has given his daughter in marriage at the bidding of Brahmā. For Śiva, therefore, not to rise at once and bow to his father-in-law is atrocity. Dakṣa grows indignant at this affront to his dignity. He pours forth before the astonished assembly what he calls a correct estimate of Śiva. "This fellow is a shame to the Protectors of the world! He desecrates the ways of the Great ones. He derelicts rituals and breaks limitations. He infests burial-grounds, associates with the demoniacal beings. He often dances nude and intoxicated. The ashes of the burial-ground form his bath, the bones are his ornaments..." To hear him, you would almost fancy that he is one of the modern sectarian or professional propagandists against Hinduism and Śiva. As one's eye is tinged, so one sees. This is how Lord Śiva appears to the purblind and bigoted. Lord Śiva was, however, mute to all this abuse. To Him, steeped as He is in the bliss of the *Ātmā*, blame and praise are the same. Here is a lesson for us how to behave when we are reviled.

Next we see the Lord Śiva and His young wife Satī engaged in earnest talk. Satī pleads most persuasively that they both should go to a great ceremony which her father is performing. Dakṣa has got it up purposely to insult Śiva and belittle Him; but Satī does not know this. Her pleading shows all the ingenuity that we use to make the Śāstras permit us to cling to the world. The Lord Śiva's answer shows the perfection of wisdom, love and tolerance. His reply to Satī is a model for each of us to follow when we deal with others (relations or otherwise) when we feel they are erring. With gentle and kindly eloquence He places all aspects of the question before her. He tells her that her true nature will not rejoice in the celebrations in the home of her erring and revengeful father. Then, says Śrī Śuka:

एतावदुक्त्वा विरराम शङ्करः
पत्न्यङ्गनाशं ह्युभयत्र चिन्तयन् ।
(*Śrīmad Bhāgavata IV. iv. 1*)

"Having said so far, the Lord, since He had the ultimate good of Satī in view, remained quiet." Then the Lord shows the limit which a spiritual guide should keep to. In the excess of our attachments, we often force a particular course of action or a view on others whom we love and wish to help. This is to deny the freedom, each soul must have, to think and act freely. The least obstruction will always lead a free soul to revolt. It is only slaves who will take opposition lying down: he who is content with such mute submission is also no more than a slave.

And what did Satī do?

सुहृद्दिदृक्षुः परिशङ्किता भवा
न्निष्क्रामती निर्विशती द्विधास सा ॥
(*ibid.*)

"With a desire, on the one hand, to see her relations and with fear of Lord Śiva on the other, she was in the double state (vacillation) of going out and coming in!" That is always the

case ! Desire and love are stronger than fear, and will always gain the victory. This Lord Śiva foresaw. He wished that she should be left free to act according to her desire. He was sure she would soon realize that she was wrong. Then her desire and love would turn back to Him without a chance of repetition of the error, then will be a union of eternal ceaseless joy. That was what He wished. But freedom even to err and reap wisdom was the way. Would that we learnt this way of wisdom and love, in our dealings with our wives and children and with our friends, servants, and acquaintances.

But what was the further effect on Satī, of this freedom, which the Lord Śiva recognized as even young Satī's birthright ? Let us see the struggle between the play of the passions and a free soul thirsting for truth.

सुहृद्दिदृक्षाप्रतिघातदुर्मनाः

स्नेहाद्रुदत्यश्रुकलातिविह्वला ।

भवं भवान्यप्रतिपूरुषं रुषा

प्रधक्ष्यतीवैक्षत जातवेपथुः ॥

(*Śrīmad Bhāgavata IV. iv. 2*)

Desire and fear stifled reason. She saw in Lord Śiva's persuasive argument only a blocking of her wish to see her friends. Her true love for Him made her weep for His 'rudeness'. She was in tears, agitated. She looked angrily at Him, as if she would turn Him to ashes. She shook with anger. Then says Śuka—

ततो विनिःश्वस्य सती विहाय तं

शोकेन रोषेण च दूयता हृदा ।

पित्रोरगात् स्त्रैणविमूढधीर्गृहान्

प्रेम्णात्मनो योऽर्धमदात् सतां प्रियः ॥

(*Śrīmad Bhāgavata IV. iv. 3*)

"She breathed heavily, with a heart smarting with sorrow and anger; she went to her father's home, discarding Him who out of the perfection of Love shared half of His *Ātmā* with her." The attendants were perplexed. They did not know what to do. They looked at the faces of their Master and of the mistress. On the one was peace and overflowing love; on the other was limitless perturbation. They decided. Their duty lay in following their troubled queen. They followed her. Lord Śiva looked on with the depth of a limitless love, which could alone see far. Let us muse on the detachment of perfect love, amidst turmoil.

Satī went to the celebration. Not all its splendours nor the warm welcome of her mother and sisters struck her eyes. Dakṣa's indifference and slighting of Śiva pierced her heart. That was the only thing she saw. Alone she stood up with a seriousness which awed the whole assembly into silence. Awestruck they listened. The impassioned words in which she addressed her father are the most perfect exposition of the true significance of Lord Śiva's state.

(*Vide Śrīmad Bhāgavata IV. iv. 11—22*)

"He is above all relative being in the universe. For Him there is no friend or foe. Yet He is the heart's true friend for all beings. Towards Him who but thou can harbour hatred ! To speak of His very name, all great ones grant,

is to be sanctified; and you hate this name! Great sages thirsting for God-realization meditate on Him in their hearts as the one Great help. On all grades of beings He bestows their desires, so that they may harvest wisdom by the experiences of freedom of action ..." Then, disdaining to take back to Lord Śiva the body born of such a father, she then and there sits down, centres her mind on Śiva's feet, and burns up her body by Yogic fire. Then, reborn as Pārvatī, she rejoined Śiva eternally. If we allow the same freedom to the thirsty souls around us, they will also be reknit to us by eternal ties of true love.

Satī's final estimate of Lord Śiva is the estimate of the sages. Sage Kaśyapa dwells on the very actions of Śiva that the enraged Dakṣa put down as defects and transgressions.

He says:—

हसन्ति यस्याचरितं हि दुर्भगाः
स्वात्मन्रतस्याविदुषः समीहितम् ।
यैर्वस्त्रमाल्याभरणानुलेपनैः
श्वभोजनं स्वात्मतयोपलालितम् ॥

(*Śrīmad Bhāgavata III. xiv. 27*)

"Only ill-fated idiots will laugh at His actions. His consciousness is ever revelling in Ātmic bliss. He is not aware of the external world of relativity (whether burning-ground with corpses and bones, or holy shrine, holy ash, and sacred plant: in all, to Him is Ātmic Bliss). How can worldly people understand His state. For them this body, which is ultimately to be the food of dogs, is the one object of adoration. They worship it with costly clothes flower garlands, and fragrant things. These unhappy people alone will laugh at His state—the state of lofty detachment from Ātmic Love for the all."

Let us see what Lord Śiva did when He heard of what befell Satī. He knew that Satī would come back by the very force of her own free-will. But what of Dakṣa? Lord Śiva loved him, too, and wished him also to come to truth and love. How could he? He was too much a slave to error. He must be helped by a rude shaking. So, says Śrī Śuka, Lord Śiva *assumed great anger:*

भवो भवान्या निधनं प्रजापते-
रसत्कृताया अवगम्य नारदात् ।
स्वपार्षदसैन्यं च तदध्वरर्भुभि-
र्विद्रावितं क्रोधमपारमादधे ॥

(*Śrīmad Bhāgavata. IV. v. 1*)

He sent Vīrabhadra to punish and correct Dakṣa, and stop his ill-conceived celebration. Then what did He do? He went and sat under the shade of the Banyan tree on the Himālaya side, and was explaining the truth to the sages Sanaka, Sanandana and others He is now the Dakṣiṇāmūrti, who is the eternal Teacher of true wisdom to all mankind! Would that our family bereavements left us in this state! Then we would be following the lead of Lord Śiva.

Dakṣa's celebration was mutilated Lord Brahmā and Devas took pity and interceded with Lord Śiva. He said dispassionately, "I have no anger. My purpose is only to put them back on the path to Truth and Love!" The celebration was revived, and brought to completion. Dakṣa, reborn with a new consciousness, thanked Lord Śiva heartily for correcting him and thus saving him from ruin

Then Lord Viṣṇu appeared, and blessed them. He said,

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् ।
× × × ×
ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥

(*Śrīmad Bhāgavata IV. vii. 50, 53*)

"Lord Brahmā, Lord Śiva and I are the one great cause of all manifestation. We help its evolution in three aspects by creating, protecting the external universe, and, when the framework of the universe grows rotten, by destroying it, so as to create it again with fresh life and fresh vigour. Each is a necessary process for evolution. He who sees any difference among us can never see the Truth."

Many other inspiring pictures we have of Lord Śiva elsewhere. For want of space, we desist from referring to them. But one such picture we should not miss. The Devas and Asuras churned the ocean for the nectar which would give eternal life. God had warned them that out of this effort only evil would first come forth, but they should persist in the search for eternal life. It was as He had foretold. The first fruit was a deadly poison, which began to consume them with deadly flames. They all fled. God's words were forgotten in this mortal fear. Where could they go? They went to Lord Śiva for protection. His heart melted for their pitiable state. They had rejected God-advised bravery and clung to cowardice; but He felt a great pity and wished to give them a chance.

His words to Pārvatī, the softened and purified Satī, who had rejoined Him as the eternal Mother of all beings, are a trumpet voice to all who seek to serve their fellow-beings.

आसां प्राणपरीप्सूनां विधेयमभयं हि मे ।
एतावान् हि प्रभोरर्थो यद्दीनपरिपालनम् ॥

(*Śrīmad Bhāgavata VIII. vii. 38*)

"These are pitiable children; they cling to life. I must rid their fear. The fulfilment of one's position as Lord of beings is when one protects the suffering and the weak." And again,

बद्धवैरेषु भूतेषु मोहितेष्वात्ममायया ।
पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः ॥
× × × ×
तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥

(*Śrīmad Bhāgavata VIII. vii. 39-40*)

"That beings harbour enmity for each other, is because ignorance perverts their vision and their heart. Towards one who shows kindness to them, God is pleased: for He is the *Ātmā* of all beings. Therefore let Me swallow the deadly poison. May peace and happiness be to all beings and to me!" She, the Mother, approved. He swallowed. The world-consuming poison could only make a blue mark in His neck. It became an ornament. This is the power of Love. May such great acts of self-immolation for universal good become ornaments to each of us.

A Letter.

Dear Sir,

Anent your article on page 436, Vol. II., No. 5 of the "Kalyana-Kalpataru", I submit to you an extract from my diary of 1914.

"In September 1914 my *furor religio* had become very strong. I left for Dwarka. On my way I visited Chitrakoot. To go round the hill I hired a litter. When close to Kamtanath, the bearers and my servant went away to refresh themselves, leaving me all alone. Left to myself, I closed my eyes and began to meditate upon Lord Śrī Kṛṣṇa. When I opened my eyes, lo! a beautiful boy of about 10 years of age, dressed in loin-cloth and holding a flute in his hands, was seen standing a few feet away from me and looking towards me. On return of my men the boy disappeared and along with it the whole scene was obliterated from the tablet of my memory. When I reached Kamtanath and performed the *Pūjā*, it dawned upon me I had seen the Lord. Alas, too late!"

What was the figure—a phantom of heated brain or crystallization of idea or the Lord Himself?

I will seek for your answer in the pages of the "Kalyana-Kalpataru" of the next month.

I prefer to be nameless.

P. S. I am an ordinary man with faults which human flesh is heir to, and not a saint.

× × × ×

Our respected friend has sought an answer to this very pertinent query through the columns of the "Kalyana-Kalpataru" and in obedience to his wishes we give below what we think of the matter. At the very outset we should like to make it clear that we do not lay claim to any direct or authoritative knowledge of the subject which may qualify us to give a definite or satisfactory answer to his query. We have no hesitation in confessing that we are even more remote from saintliness than our respected querist considers himself to be and have not yet had the rare fortune of witnessing even in a dream the bewitching form which our respected friend saw over two decades ago, no matter whether it was a mere phantom of heated brain or crystallization of idea as he suspects it was, and should bless the day when the Lord appears before our eyes even as a phantom. Since, however, our respected friend has thought fit to seek an answer to his query, we deem it our humble duty to submit our views in the matter, based as they are on what we have been able to gather from time to time from the talks of those who in our opinion possess first-hand knowledge of the subject, although we are not sure whether we shall be able to reproduce their ideas correctly.

In our humble opinion all the three alternatives suggested by our friend are reasonable and possible. It is just possible that the figure that appeared before his eyes may be a phantom of heated brain or a creation of his mind, and we have heard of cases in which the mental image of a particular form of the Divine Being meditated upon by the devotee appeared before his eyes as though living, moving, smiling and making various gestures and was oftentimes mistaken for a real manifestation of the Lord. But it is no less possible that the Lord Himself may have blessed our friend by appearing in person before him. The Lord has appeared in similar circumstances before a number of devotees in the past and the possibility of obtaining His *Darshan* is even greater in places like Ajodhya, Brindaban, Chitrakoot and Muttra, where it is believed the divine *Līlā* of the Lord is perpetually going on. To quote a historical instance, Goswami Tulasidas is reported to have obtained his first vision of the Lord at Chitrakoot and he could not recognize his *Iṣṭadeva* at first sight. A similar incident is reported to have occurred at Chitrakoot only the other day and it has been published in the Hindi "Kalyan" for the month of Vaiśākha last.

In conclusion, we would humbly advise our friend to persuade himself to believe that it was the Lord Himself who blessed him with the sight of His Divine form. Such a belief would do him good in every way and would leave the door open for the Lord to come and bless him again. He will, we are afraid, be closing the door against the Lord by refusing to believe that it was so; for, in that case he may take it as a phantom even if the Lord in His infinite mercy makes His appearance once again before him, and may thus be deprived of the real benefit. It is just possible that He might have really appeared before him last time, too, and he will greatly rue the mistake if he eventually comes to know it for certain that it was the Lord Himself who appeared and he failed to recognize Him. Even supposing it was a phantom of the Lord, and not the Lord Himself, that appeared before his eyes, our friend deserves to be congratulated and should make much of that phantom rather than treat it lightly; for, we believe, it is not an easy thing to have even a phantom of Śrī Śyāmasundara before one's eyes and, as we have said before, we should consider ourselves very fortunate indeed if we were enabled to have even His phantom before our eyes.

We would crave the forgiveness of our friend for our rather bold and outspoken reply.

—*Editor.*

You are the Tenth.

By Li Hong Chong.

Ten rustic boys were about to cross a deep stream. Lest they might be drowned in water, they counted themselves. Their number was ten. Taking hold of one another's hands, they entered the stream and, crossing it, came out safely.

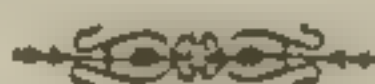
To assure themselves of their safety, they counted themselves again. To their utter surprise, they found themselves to be nine only. Each and all counted, and all of them came to the same conclusion. Their number had diminished by one; and they were nine only. One of them was drowned in the river. They made a great hue and cry, and began to lament the loss of one companion. Their lamentation produced a confusion. People were attracted towards them, and joined the bewailing. A sage, at that time, passed by them. He asked them the cause of their lamentation. When they related the incident to him, he smiled at their simplicity.

His apparent want of sympathy was most undesirable at that time. Seeing them bewildered, the sage said, "You are so many fools; you are ten in number. Let the counter count himself as one. The counter ignored himself, the necessary and the important unit of digits. Count yourselves in my presence."

This was done accordingly; when the counting was almost over, and the counter came to the ninth, the sage, putting his finger on his chest, said, "You are the tenth, Mr. Counter; there has been no bereavement amongst you. All counted the others and ignored themselves, and that caused the trouble."

Losing his own identity as an important figure in the economy of nature, a man gets confounded; and his own knowledge of the world, counting not his sp'rit, makes him restive. So it was said,......"Philosopher, first know thyself, and then you will know all; knowledge of self is power, whereas other knowledges are so many weaknesses personified. Personal experience of self is most important; but it is a costly school, and the fools will not learn this lesson unless they are assailed by the rigorous and stern difficulties of differentiative false knowledge of the world, which is shadowy and not real."

He who knows God as superior to all, the greatest of the great, infinite, subsisting in a hidden form in all creatures, all-pervading and all-controlling, becomes immortal.

—*Upaniṣad.*

Self-Analysis.

By Kanshi Ram Chawla.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

(*Bhagavadgītā VI. 5-6*)

"A man should uplift himself by his own Self and he should not drag himself down. For it is the Self which is the friend of oneself and it is the same Self which becomes the enemy of oneself.'

"The Self is the friend of him who has conquered himself by this Self. But to the unconquered self, this Self is inimical and behaves like a foe."

In the above two verses it has been declared in unambiguous terms that if any one can help in any one's elevation it is his own self and the same self becomes the cause of one's degradation and defilement, that there is no one else to attack one from outside but one's own self becomes his own enemy due to his own shortcomings and weaknesses. He who is mindful of his weak points and tries to repair the damaged parts of himself and is alert to set right the holes wherever he perceives them in himself, has not the least fear of an enemy. Who makes enemies for us in the world? We ourselves. And if we ourselves are determined not to make any enemy and have taken a vow to be friendly to one and all, there is no other power in the world which can create enemies for us. It is simply due to our undue low desires, selfishness, sham self-respect, false notions of greatness, supposed ideas of dignity and imaginary views of superiority that we make so many enemies in this world. Why has a child no enemies? Because he is free from the evils noted above. Similarly, if we also get rid of these base attributes, we too shall have no enemy to fear from. Rather everything in this world shall be our helper and friend.

Now the question is, how to be free from these low characteristics? This can only be done by self-analysis, which must be carried out very thoroughly at a particular hour every day when the mind is completely at rest and absolutely free from other worries and anxieties. If this self-examination is done with an honest effort to elevate oneself, it is sure that the mind will become serene and calm, and thus it will be quite possible to have *Deva-Darśana* in it. There is no royal road for carrying out this self-scrutiny; but, for the facility of the reader, the following questions are suggested for this purpose. This list is not quite comprehensive, but it is sufficiently suggestive. However, every one can make additions and alterations in this list according to his own requirements and dictates of the inner self.

QUESTIONS

1. Am I bodily fit?
2. If not, am I trying to be so?
3. Do I take sufficient exercise every day?
4. Do I get sufficient sleep?
5. Is my nervous system in order?
6. Do I keep off worries and anxieties from myself?
7. Do I avoid wrong and excessive eating and drinking, which alone are responsible for 99% of the physical ailments?
8. Do I fear God and feel His presence even in solitary places, where I am tempted to commit a sin?
9. Is my faith in God increasing every day?
10. Is my faith in God making me more contented and free from evil and vain desires?
11. Does fellow-feeling find a place in my mind?
12. Do I actually do some deeds of fellow-feeling in my daily life?
13. Do I love and respect others as I wish to be done by them?
14. Have I got the pernicious habit of finding faults in others?
15. If so, am I trying to eradicate it and to replace it by the habit of overlooking the shortcomings of others and looking at my own faults instead?
16. Am I acquiring habits of forgiveness, fortitude, endurance and forbearance?
17. Can I stand the attacks of anger and remain cool and calm under all circumstances?
18. Can I stand ridicule without frown and fret?
19. Have I a definite aim in life?
20. Am I always keeping my goal in sight?
21. Am I happy in my work?
22. Can I be happier?
23. Can I stand discouragement?
24. Can I concentrate steadily on the single object of my pursuit, resisting all temptations to divide my attention?
25. Am I as strong at the finish as I am at the start?
26. Dare I attempt things that an average man would shrink from taking up?
27. Have I the perseverance to keep on trying after repeated failures?
28. How much confidence have I in myself?
29. Am I trying to increase my self-confidence?
30. Do I remain even-minded in pain and pleasure, gain and loss and success and failure?
31. Am I getting stronger to control my evil desires and passions?
32. Can I do without things that others consider necessities?
33. What do I respect most in other people?
34. Do I possess those qualities which I like in them?

35. If not, am I trying to acquire them ?
36. What do I abhor in others ?
37. Am I also a victim of these evils ?
38. If so, am I trying to get myself freed from them ?
39. Does each day make in me a definite step forward socially, morally, and spiritually ?
40. In answering these questions have I subjected myself to a thoroughly sincere and critical examination ?

I would ask the reader to have these questions typed or printed and always place them in front of himself and then reflect on them one by one at the appointed hour every day.

Ahalya's Hymn to Sri Rama.

(*Translated from the "Adhyātma-Rāmāyaṇa"*)

By Jaiwant Ram, B. A., B. T.

Oh ! what bliss do I experience by the touch of dust divine
Of Thy lotus-feet, in earnest sought by Śiva of curbed mind.
I'm blessed with touch of Thy feet, none my fortune may despise.
Wondrous are Your deeds, You puzzle humans in this human guise.
Though devoid of feet, You wander, and this Nature You transcend;
Ever full of joy, You have no beginning and no end.

Hallowed by whose feet, the Ganges Śiva and Brahmā sanctifies,
That same Rāma stands before me: who my good luck can describe ?
In this human incarnation He who Rāma is yclept,
Having eyes resembling lotus, of a graceful form, bow-decked,
Him, the Essence of the universe and Eternal, I adore.

From whose navel's lotus Brahma sprang forth, from my heart's core
Him I worship with whose holy name is Śankar's mind fraught,
And the holy dust of whose feet is by Vedas greatly sought,
Of whose deeds as incarnation gods and sages sing the praise
In the Brahmā's highest heaven: and the female god of speech
Wets her breast with tears born of rapture of devotion sweet.

Oh, this Rāma is the ancient everlasting Lord of all,
Effulgent by self, assuming human form for love of all.
By His supernatural magic world-bewitching form He dons;
Absolute and undivided, He by various names is known—
Through reflection in the *Māyā*—Brahmā, Viṣṇu, and Maheśa,
As this world He procreates and keeps and ultimately slays.

Dandled in the lap of Lakṣmī, I Thy feet, O Rāma, adore,
One of which, 'tis said, had measured spheres three in times of yore,
Which are contemplated by the sages who their pride have curbed.
Thou the first cause of the Universe, Thou the refuge,Thou the world.

Immanent though in the many, Thou art one and without taint,
And art ever unaffected and transcendest every state.

Though ungrasped by speech, O Rāma, Thee the syllable Om reveals.
And as logos and its meaning Thou as cosmos dost appear.
Through the manyfolded *Māyā* Thou, though one, yet dost present
Thyself as the cause, effect, and agent, fruition, instrument.
With their mind befogged by *Māyā* people know not as Thou art
And the Master of the Universe, Thee, a common man regard.

Like the all-pervading ether, in and out Thou dost pervade,
Pure, eternal, unaffected, motionless and e'er awake.
Full of ignorance, deluded, how can I, a woman, know
What Thou art, O Rāma; therfore, I to Thee quite humbly bow
With devotion thousand times. And O Lord, to Thee I pray:
Be my mind devoted ever to Thy feet where'er I stay.

Lord, my Master, I salute Thee; Bhaktas' refuge I salute;
Hṛṣīkeśa ! my obeisance; and Nārāyaṇa I salute.
Driver of all fear, refulgent like the orb of myriad rays,
In the hand a bow and arrows, grand as cloud of Judgment Day,
Clad in golden robes, and wearing Kuṇḍals well bedecked with gems,
Having eyes like full-blown lotus, Rāma with His brother I hymn.

A Peep into the Illustrations.

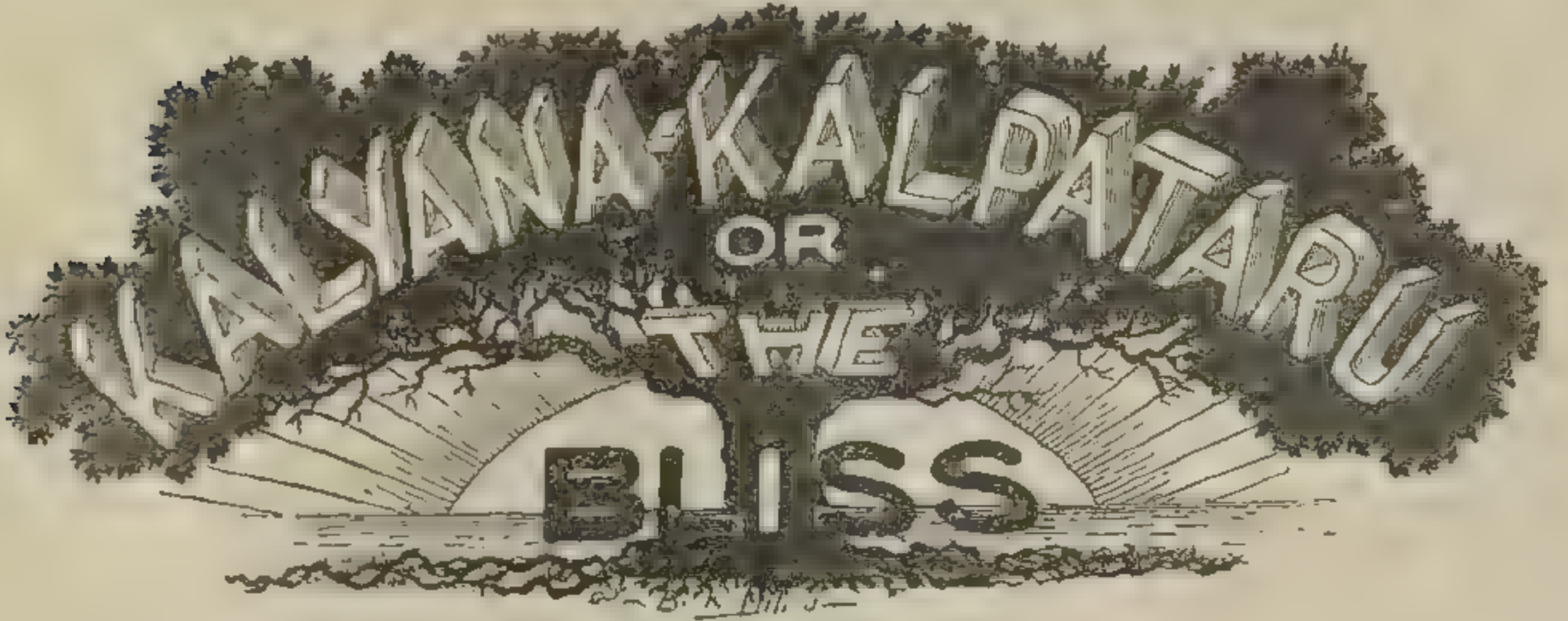
1. Goddess of War blessing Arjuna.

At the commencement of the Mahābhārata War Arjuna, as initiated by Bhagavān Śrī Kṛṣṇa, invoked Mother Durgā, the goddess of war, to propitiate Her and seek Her blessings. The readers will find in the picture the goddess descending from the heavens and blessing Arjuna. Bhagavān Śrī Kṛṣṇa is seen watching the meeting with eager eyes.

2. *'The Offering.'*

Having felt within her breast the irresistible call of the Beloved, the devotee in all her love-beguiled innocence is going to meet Him. She listens to the ravishing tune of the Flute as she proceeds on, but knows not wherefrom it comes It must be far far on the bank of the Jamuna under the Kadamba tree. In wild expectancy of the distant meeting she is hurriedly proceeding, but very closely behind her is coming incognito her Beloved playing on the Flute. She is going to see Him and He is following her—such is the sweet game of hide-and-seek which He is ever playing with His devotees.

The Ideal king.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते   पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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न तस्य कश्चित्पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥

(Śvetāśvataropaniṣad VI. 9)

He has no master, no ruler in the world; neither is there any means by which He may be proved. He is the source of all causality; He is the Lord of lords of the organs of action. And of Him there is neither father nor Lord.

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the last issue*)

THE INTELLECTUAL ASPECT

In reply to all this detailed disquisition of ours in the nature of a comparison and contrast between India's past and present in respect of the *physical* aspect of life, the modern pro-western and reformistic critic might retort: "Whatever may be the case on the *physical* side, we English-educated Indian youngmen of the Western type are, by virtue and consequence of the wonderful methods and system of Modern Education undergone by us, are, at any rate, *intellectually* superior to the old-fashioned people of the ancient type in the land !" As we began this discourse by laying down the dictum that any inquiry into such matters must be of an absolutely unprejudiced character and based upon the strictest conceivable considerations of "the Truth, the whole Truth and nothing but the Truth," we shall have, on this point, too, to clear our minds of all prejudices and prejudiced impressions forced into our brains by the Western *propagandists'* repeated process of continuous dinning of baseless falsehoods into our ears, divest our heads and our hearts of all the rubbish pumped thereinto by a Macaulay's historic—and, in another sense, absolutely unhistoric "India: Past and Present" and other such falsehood-manufacturing-and-pumping machinery and go into a perfectly impartial and independent investigation of the real *fact* of the matter by instituting a careful, thoughtful and thorough comparison and contrast between India's past and present in the department of mental, intellectual and educational achievements, too.

EDUCATIONAL INSTITUTIONS

It is perfectly true that there is, as on the physical side, so on the educational side, too, a highly paid, grandly organised and, to some extent, even hard-working Educational Department under the Government and other similar (non-official) agencies, too, which claim to be working strenuously for India's Intellectual and Educational well-being, advancement and uplift! But, as we have been saying repeatedly, in the course of this very discourse, let us frankly, candidly and honestly recognize and acknowledge that the proof of this pudding, too, must be in the eating of it; and so, let us see for ourselves what is the actual and practical effect, result and consequence of all these grand and grandiose, manifold and multifarious, vast and varied "Educational" arrangements in the country.

THE PROOF OF THE INTELLECTUAL PUDDING

Here, too, the impartial analyser and scrutiniser of the actual fact of the

matter and the true details of the present situation in the country is forced—reluctantly perhaps, but all the same most inevitably—to eat the humble pie and confess that, although arrangements and measures for improved education and all-round intellectual progress have gone up tremendously and by enormous leaps and bounds, although the number of our schools and colleges (academical, scientific, industrial, commercial and so forth,) has also actually become LEGION and although the newspaper reports of the activities, the anniversary celebrations and other *gala* functions of these institutions would seem to show that wonderful provision has really and actually been made in the fullest possible measure for the Intellectual and Educational uplift and advancement of the country; yet, ignorance as such, far from decreasing—qualitatively or quantitatively—seems, on the contrary, to have increased all round in Indian humanity and refuses to relax its octopus grip thereon ! And this position is felt more tragically still when one contemplates the paradoxical and pathetic fact that our modern Indian efforts and endeavours to remove illiteracy have, *in the very process of the removal of illiteracy, been obviously promoting ignorance !* What a contradiction in terms that the removal of illiteracy has not spelt the *removal* of ignorance but even actually conduced to the *promotion* thereof ! To a person accustomed to judge things from a mere superficial outlook, this may seem to be a hard, cruel and unjust description of the actual situation in the country. But, with a keen sense of the character and the magnitude and the seriousness and the solemnity of the responsibility attaching to our position as an Educationist, not merely in our *Pūrvāśrama* but even to the present moment as an Ecclesiastical Head of Hindu India, we feel it to be our sacred and unshirkable duty to lay before you the deplorable position and actualities of India's to-day and substantiate them by clinching proofs which will carry conviction home to the hearts of every one, *i.e.*, of every unprejudiced person amongst our readers.

THE ANCIENT LEARNING

We need not go into a detailed analysis of the comparative position as regards Ancient India's mastery over Sanskrit Literature, Philosophy and Science in all their branches and departments and Modern India's pathetically attenuated position in all these respects. The actual historical fact with regard to our forefathers, not merely of a very remote period but even of recent generations, was that they were called upon to spend more than 12 out of each day's 24 hours over the performance of a huge lot of *Karmakāṇḍa* and *Upāsanākāṇḍa* and, in addition thereto, to study the enormous and labyrinthic contents of the four Vedas, the four Upavedas, the six Vedāngas, the six Śāstras and a huge mass of other literature of a most recondite character ! And this they did to such tremendous purpose and with such splendid effect that they achieved wonderful, nay, miraculous success therein, to the extent that, after daily performing all the elaborate *Karmakāṇḍa* prescribed for them by the Śāstras and studying their Scriptures,

they could and did write wonderful works in all the various branches of Knowledge (Religious, Philosophical, Scientific, Artistic, Political, Economic, Commercial and so forth),—books which the greatest Literary, Philosophical, Scientific, and other Authorities of the Western world to-day bow down before with the highest admiration and the loftiest eulogy imaginable and describe not as Masterpieces but as the Highest Courts of Appeal in their respective departments !

OUR PRESENT CONDITION

Over against this picture, can you conceive of even a single Indian who will not be agonised and tortured by the contemplation of the other actual picture of present-day life in India wherein, although we are not actually performing a hundredth part of—nay, pride ourselves on our having shaken ourselves off from the thraldom of—such elaborate *Karmakāṇḍa* and *Upāsanākāṇḍa* and can therefore naturally find more time and scope, than our ancients could, for the purpose of our own intellectual improvement and educational progress, and although we are also having the additional advantage of having all the requisite literature before us in the shape of printed books and have therefore not got to waste a lot of our time over the copying of voluminous text-books with our own hand as our ancients had to do, yet the ugly fact cannot be gainsaid that, far from being able to make and leave our mark on the world's intellectual life by means of original literary and other such compositions deserving to be described even as elementary first Courts (let alone High Courts of Appeal) in their respective departments, the success which we are achieving even in respect of the mere study of the Śāstras can only be described as *nil* or next to *nil*. Whereas it was an ordinary—nay, commonplace thing—for our forefathers to become masters of the *six* Śāstras, it is difficult for us to find, at the present day, persons who are entirely up to the mark in respect of even *one* of them ! In this connection, we are reminded of a passage in a *Prahasana* (Sanskrit Farcical Play) called *Laṭakamelaka* (or *Dhūrta-Sammelana*, *i.e.*, the Conference of Scoundrels), which seems to contain an absolutely apt, appropriate and apposite description of the actual truth with regard to the degree of scholarship actually achieved by most of us in our study of Sanskrit Literature, Philosophy, and other branches of old learning.

The *Śloka* runs thus:—

गुरोर्गिरः पञ्च दिनान्यधीत्य
वेदान्तशास्त्राणि दिनत्रयं च ।
अमी समाघ्रातकुतर्कवादाः
समागताः पुंखटमिश्रपादाः ॥

' Here is the omni-learned Punkhaṭa Miśra, who, having studied the Sanskrit language from his *Guru* for five days and the Vedānta and other Śāstras in three days and merely smelt (not logic but) fallacious argumentation from afar, has come forth before the world as a learned Pandit."

Doubtless this is the exaggerated and telling way of putting things, which the comedian and caricaturist are fond of. But one has to admit that, in comparison with the Titanic and

Titianic achievements of the great Masters of Ancient and even Mediæval India, the petty doings of our own generation deserve to be described in no other manner.

MODERN SUBJECTS

In reply even to this, our modern-educated and pro-western youngmen may retort: "Oh, these ancient subjects of yours (*i. e.*, Indian Metaphysics, Psychology and so forth) are things which we do not care for and therefore pay no attention to. Our inferiority in respect of such subjects can be no proof of our intellectual inferiority; but, if we are taken and examined in our own particular line which we have a taste for, feel worth studying and have actually exercised our intellectual faculties in, we can then easily show our mental capacities and our intellectual and educational achievements. And this alone would be a just and fair basis for a comparison calculated to lead one to a correct conclusion on the matter." We do not admit that Metaphysics and the other subjects in question are not worth our English-educated Indian youngmen's attention and can therefore be simply neglected by them. On the contrary, the very fact that the Western world, including Germany and America, has begun to admire, appreciate and make the fullest provision for the study of Sanskrit Literature and Indian Philosophy in its Universities is proof of the importance of these studies from the standpoint of India's Intellectual and Educational progress. But let us, as usual, just merely for a moment and just merely for argument's sake, grant that these subjects are worth nothing and may be neglected; and let us test the capabilities and achievements of the educated youngmen of present-day India in those very subjects which they themselves express their taste and inclination for and pride themselves on their mastery over or, at least, progress in. And let us take for examination, not an abstruse or difficult branch of knowledge, but that preliminary subject which comes at the very commencement of our English education, namely, the study of English language and literature.

ENGLISH LANGUAGE AND LITERATURE

Here, too, we find ourselves in the unfortunate position that we are compelled to place before you our painful but honest experience of the matter, namely, that there is no pleasure or even satisfaction—nay, rather, only positive sorrow and suffering—to be derived from a conscientious contemplation of the actual state of affairs herein. Leaving Sanskrit Literature alone, we now take up, for the purpose of our comparison, the case of English Literature. In English Literature, too, there are such beautiful things as the works of Milton, Browning, Carlyle, Emerson, Wordsworth and other such great masters and memorable ornaments of English Literature. But what is the position of our students towards these Masters and these masterpieces of English Language and Literature? The simple and honest truth is that we all pay our lip-homage to those great writers and their works, but we do not *read* them; nay, when in a certain year, as occasionally happens, a poem like

Browning's *Rabbi Ben Ezra*, Wordsworth's *Excursion*, Carlyle's *Sartor Resartus* or other such real gem of English Literature is prescribed as a text-book, not for the Intermediate or the B. A. examination, but for the M. A. degree itself, we find not merely the students but even the professors bewailing their lots as unfortunate people because, during that particular year, they have been called upon to study and to teach, respectively, such masterpieces of English Literature! And what is the cause of all this sorrow and lamentation? Not that the books are really and intrinsically too difficult and stiff, but that the very trend thereof, namely, of solid, serious and substantial thinking, is disliked by teachers and the taught alike.

OUR TEMPERAMENTAL PREDILECTION

And what is the kind of subject which we, with our boasted superiority and keenness of intellect, feel congenial to our own frame of mind and intellectual bent and take kindly to, on account of our temperamental predilection? There is no denying the fact that we look askance at, fight shy of, and, as far as practicable, try to run away from, all such solid matter and spend as much of our time as we possibly can with what is called *light literature, i. e.*, novels, story-books and so on. But even here the lamentable fact has to be placed on record, for the edification of us all and for the humbling of the pride of us all, that, although even amongst the novel-writers, we have such splendid masters as Sir Walter Scott, Charles Dickens, Thackeray, George Eliot, Charles Reade and others in the first rank of English Fictional Literature, most of us can only pay our lip-homage to these writers, but we hate to have any of their works as text-books at our examinations! And, even while reading such light literature, when we come across in the pages of Scott, George Eliot and other such writers, a beautiful description of a natural scenery (*i. e.*, a forest, a sunrise, a sunset and so forth), we quietly turn these pages over and push forward in search of the plot of the story! Is this the proof and token of our boasted keenness of intellect? Or rather, is it not the clearest and the most eloquent conceivable proof that, as, on the physical side, we have become dyspeptics, incapable of digesting solid stuff (which our aged parents even at the present day think nothing of), exactly so, on the intellectual side, too, we have become dyspeptics, incapable of digesting solid stuff and profiting by assimilation thereof. In other words, shallowness—not profundity—of thought is the chief *characteristic* of our present-day Intellectualism.

DIVISIONS OF SCHOOL PERIODS

It is unnecessary for us to go into further details of such matters for a correct analysis of the real position in this respect. A still simpler and a much clearer proof of our intellectual deterioration (including our incapacity to concentrate our mind even for a short while on matters of worth and of moment) is to be found in the fact that, whereas, during *our* own school and college days, we used to have one-hour periods for each subject and relief used to be given to us from the strain of

continued attention to one subject by change of subject after one hour, educational "*progress*" has at the present day gradually reached the position that even one hour's attention to one subject has been found to be too great a strain for young brains and, therefore, 50-minutes, 45-minutes and 40-minutes periods have begun to be gone in for as involving less strain to the brain!

OUR PĀṬHAŚĀLĀS

Alongside of this, let us note and remember the actual fact of experience even of the present day, that, in our Sanskrit Pāṭhaśālās, we have the daily spectacle of young children studying for hours together, at one sitting, such poems as Mahākavi Māgha's *Śiśupāla-vadha* (a study whereof requires intense intellectual concentration)! For example, the second Canto of Māgha describes the Cabinet meeting, so to speak, of Śrī Kṛṣṇa, Śrī Balarāma and Uddhava resolving in favour of their attending Rājā Yudhiṣṭhira's Rājasūya Yāga; and Cantos 3 to 12 contain a detailed description of Śrī Kṛṣṇa's journey from Dwārakā to Hastināpura! One canto is devoted to the description of the architectural and other beauties of Dwāraka City, one canto to an elaborate and beautiful description of sunset, one to the description of the beauties of the night, one to the description of sunrise, one to the description of forest-scenery and lakes and tanks and so forth! Each one of these cantos contains between sixty to hundred Ślokas in the nature of most poetic descriptions full of *Utprekṣā* and other beautiful Alankāras; and it is at the end of the 12th canto that the thread of the plot of the story is taken up again and we are told that Śrī Kṛṣṇa reached the banks of the Jumna. And little children are called upon to and do study such long, detailed, elaborate and ornate poetry of the highest literary character, without undergoing any such strain of the brain! Placing these two pictures side by side, any impartial person can infer for himself where the strength, solidity and keenness of intellect really is—whether it is on the side of the despised persons of the old-fashioned type or in the self-advertising specimens of modern Indian humanity.

OTHER STANDPOINTS

Having made a detailed comparative analysis and instituted a clear comparison and contrast between India's past and present in respect of the physical and the intellectual sides, we may now pass on to consider the same question from other standpoints.

INDIA'S ECONOMIC PAST

As regards the economic side, we have already seen how incomparably great India was in the past, how she used to be known as the "Land of the Pagoda Tree", how her ships laden with Indian merchandise used to go to Cordova and other places in Spain, Morocco and other parts of Europe and Africa during ancient times and even up to the middle ages, how Indian made commodities were always preferred by the people of those countries to their own indigenous products and to their manufactures, how the discovery of America was really due to the European Explorers' search for India, how even in the time of Queen Anne the demand for Indian goods was

so tremendously preponderating that the aid of legislation had to be sought for prohibiting the importation of Indian goods, so that British Industries and Commerce might get the barest chance to live, and how, only four or five generations ago, an ancestress of Sir Charles Macara (President of the Lancashire Cotton Spinners' Association) came to India and purchased Indian clothing whose excellent quality, splendid finish, wonderful durability (to the present day) and inconceivable cheapness Sir Charles Macara has expatiated upon.

INDIA'S PRESENT ECONOMIC PREDICAMENT

Placing, alongside of this detailed statement of facts relating to India's economic past, the actual state of affairs in the country to-day in this very respect, one can easily see for oneself how tremendous and terrible has been India's deterioration in this respect, too. Lots of other such instances may also be taken up for the purpose of illustrating the same truth. But one will suffice—the most pathetic one to us amongst them all,—namely, that, although our great ancestors, the ancient Aryans, counted their wealth in and were famous for the huge numbers of splendid milk cattle which they owned and looked after, and although even towards the end of the Dwāpara Yuga, Bhagavān Śrī Kṛṣṇa Himself spent His boyhood's days as a Cowherd in Nandagopa's Gokula and served *Gomātā* and India was even then the land *par excellence* of milk, curds, butter, ghee and other milk products, that go to nourish and meet the requirements not only of men here below, but, according to our Śāstras, even of the gods themselves in the Celestial Regions, yet India has now been reduced to the deplorable position that we here of the present generation are not merely not finding India blessed with or abounding in such plenty and prosperity in regard to our cattle-wealth, but are actually importing into the country, year after year, hundreds of thousands of tins of Condensed Milk, Swiss Milk, Horlick's Milk, Nestle's Milk, Mellin's Food and a huge lot of other such stuff from foreign countries for the nourishment of our little boys and girls at the present day ! A comparative study of the past and the present must, in the light of these cruel and inexorable facts, make it clear to all unprejudiced minds that, in the economic sphere, too, India has been going down from the highest height of the utmost agricultural, industrial and commercial prosperity to the deepest and most abysmal depths of absolute penury herein.

THE POLITICAL SIDE

Turning to the political side, we honestly feel no need to dwell at length on the terrific nature of India's fall from her ancient glory, not only of the days of Śrī Rāma and Arjuna (as exemplified by the Mexican episode already described), nor of Vikramāditya, but even of much later days, to the condition we see her in at the present day All unbiassed students of History are unanimously agreed in admitting this deplorable and excruciating fact of India's History, and there is no need for us to go further probing into the agonising details hereof.

THE ETHICAL AND SPIRITUAL SIDE

As for the ethical and spiritual aspect of life, all schools of thought—in spite of their tremendous (nay, irreconcilable) internal differences with regard to creed and so forth—are all similarly wonderfully agreed that, compared to her own past, India has gone down to depths of degradation of a most lamentable kind. They may differ as regards the correct theological view of Aryan Dharma and the causes of this deterioration, their diagnosis of the disease and the treatment they would prescribe therefor; but, as regards the *fact of the deterioration itself*, there is no such difference of opinion at all.

THE RESULT OF THE ANALYSIS

From this comparative study and detailed analysis of India's past and present in all the departments of life, we are forced to the conclusion that India was great in the past and continues to be great to the present day, but in very meagre and slender proportion to her greatness of the remote and even of the immediate past.

THE INFERENCE THEREFROM

Applying the elementary principle of India's *Tarka-Śāstra* (Science of Logic), which enjoins the method of 'अन्वयव्यतिरेकाभ्यां निर्णयः' on the basis of 'तत्सत्त्वे तत्सत्त्वं, तदभावे तदभावः,' for determining all such matters relating to cause and effect (*i. e.*, if two things are so related to each other that the existence of the one has always carried with it the existence of the other, the absence of the one has always been accompanied by the absence of the other and the deterioration of the one has always been attended with the deterioration of the other, then the two things in question must necessarily be bound together by the relationship of cause and effect), we can draw for ourselves the elementary syllogism that, when India was great in *Dharma*, she was great all round; that, when she fell away from *Dharma*, it was a signal for her decline all round; and that what little proportion of external, *i. e.*, political, economic, physical and other such prosperity she still possesses is in direct proportion to her adherence to the practice of *Dharma*. Therefore, *Dharma* and all-round prosperity are thus related to each other as cause and effect! In other words, not merely happiness in a future world but also physical strength, intellectual acumen, political power and economic progress, in fact, all the factors which go to make up all-round prosperity are the natural, concomitant and inevitable consequences of Devotion to *Dharma*! And this is why we find Śrī Kṛṣṇa saying in the *Gītā*:—

> यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
> न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥
> तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
> ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

"Whoever, disregarding the dictates of the Śāstras and being under the control of his own desires, acts according to his own inclinations, cannot achieve success here below, cannot attain to Heaven and cannot obtain *Mokṣa*. The *Śāstra*, therefore, is the authority whereby you should discriminate between what you should do and

what you should not do. Learn the teachings of the Śāstras and act in accordance therewith."

THE MADNESS JUSTIFIED

The Sanātana Dharmīs' belief in and madness after *Dharma*, as exemplified in Manu's Dictum:—

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

(which we have explained already), and as illustrated by the examples of Arjuna and so forth, which, too, we have already dealt with, is thus found absolutely justified by our historical study of India as compared with other countries on the one hand and with herself of earlier periods on the other.

EVIDENCE FROM OTHER SOURCES

Apart from this comparative historical study and the application of simple logic thereto, there is another fact of a personal character, which we may refer to in this connection, namely, that our own attitude of faith, devotion and love towards Sanātana Dharma, strong as it was from the very beginning on account of our inherited tendencies and our temperamental predilection from birth and also owing to our associations and training from childhood, was actually still further strengthened by two very important facts. One of these was that, happening to be educated at a Mission School and a Christian College, we early became a student of the *Bible* at school and at college; and we were also a student of Mathematics and other modern positive sciences there. And we may say, with the utmost truthfulness and the utmost sincerity, that our study of the *Bible*, on the one hand, and of Mathematics and other modern sciences, on the other, has been responsible for making our faith in Sanātana Dharma even longer, broader and deeper—you have all the three dimensions there—than they already were owing to natural causes. And we can conscientiously say that, if anyone will, with absolutely no prejudice and no prepossessions in his mind, go to a detailed and thoroughgoing comparative study of the *Sanātanī* Scriptures and the other Scriptures of the world and will also study the modern Positive Sciences with an open mind, such a study will certainly bring home, to the mind of any and every such student, the beauty, the magnificence and the importance of Sanātana Dharma, even more impressively and successfully than a mere study of the *Sanātanī* Scriptures alone ! For, when you study your own Scriptures and are asked to believe in certain things, on the basis of mere faith (whether you call it reverently the "eye of faith" or, irreverently, "blind faith"), there is the possibility to be taken into account of doubts coming into your minds on such matters, because these teachings come from an interested and one-sided source; and, therefore, there is room for this much natural doubt at least. But, when favourable testimony comes from what is—obviously and undeniably—an enemy source,—a source interested in decrying our Scriptures and our *Dharma* altogether, and yet unfortunately forced by the logic of historical facts as narrated in its own Scriptures and by the logic of demonstrated Experimental Science to bear testi-

mony—unconsciously and unwittingly, nay, even unwillingly—to the greatness of Sanātana Dharma, then one can, must and will feel that the position of Sanātana Dharma, under such circumstances, is absolutely unshakable. It is our contention that such evidence of a continuous, convergent, incontrovertible and irrefutable character is available from the *Bible* and the Scriptures of other religions, on the one hand, and from Science, too, on the other. That such in reality is the case, we shall seek, in the course of our further discourses, demonstrate, by means of—qualitatively and quantitatively—convincing quotations and illustrations of a clinching character, taken from both such directions.

THE PRESENT SYSTEM OF EDUCATION

Unfortunately, the kind of "Education" that India is getting at the present day is of a lop-sided and most deplorable type, which (by suppressing important, relevant and necessary *facts* of History, of Literature and of Science, on the one hand, and by fabricating and circulating all sorts of half-truths and even utter falsehoods, on the other) is calculated to muddle our brains, vitiate and warp our judgments, distort our outlook and make us incapable of looking at and solving the great problems of life in general and of India in particular from the proper perspective and with a properly balanced sense of proportion. In fact, it is notorious that the very objective with which Lord Macaulay began the present system of "Education" in India was the deliberate one of un-Indianising and then anglicizing the Indians by depriving them of all Indian pabulum, by killing the Indian spirit within them and by making them believe that there was nothing great and nothing worth reverencing in India's past, that everything that is worth while in the world has come, is coming and will come to us from the Western world, and that the path to National prosperity and progress consists in the despising and abandonment of everything Indian and the adoption and assimilation of everything un-Indian and even anti-Indian! As we propose to deliver a series of lectures on Indian Education in its various aspects and under various sub-headings within the next few days, we do not go into the details thereof just now. All that we need to say on the point here and now is that the system of "Education" which obtains in India at the present day is of a most injurious and deplorable character, calculated not to promote but actually to retard India's progress and stunt India's growth in every sphere and activity of life.

THE LATE PROFESSOR METCHNIKOFF

At this point, one of you may—naturally and quite rightly—ask us the question why and how, in spite of our being English-educated, we are not only not grateful to it but, on the other hand, are condemning it in such outright and downright fashion? You may also ask us whether, under this very system of education, India has not actually produced great men of towering

genius in all the various departments of life, even at the present day; and, if the educational system is so bad as we have described it, how this phenomenon of our actual experience with regard to these great and distinguished leaders of India has been possible? Before giving a direct reply to this question we should like to place before you a quotation from one of the greatest scientists of the modern Western world, to wit, the late Professor Metchnikoff of Russia, who was perhaps the most brilliant Scientist produced by Modern Europe and who was of such towering eminence in the Scientific world as to be called upon to preside over the First All-World Congress of Scientists, more than two decades ago, in Vienna. He was President of the All-World Science Congress; and, when that body divided into its different sections, he presided over the section of Medical Science. He was thus the President of the Science Congress in general and of the Medical Congress in particular. One sentence from his Presidential Address has impressed and burnt itself into our memory so vividly that, although it is about 25 years since he delivered it, yet, even to-day, we remember it as if we had heard it just at this moment. Speaking of Modern Science in general and of Medical Science in particular, he said (with biting sarcasm), "Modern Science—and especially Modern Medical Science—is in its infancy, so much so that it will be no exaggeration to say that some people are cured *by* medicine, many *without* it and most *in spite of* it." A more cynical statement than this one, which actually emanated from the lips of perhaps the greatest Scientist and the greatest Scientific Authority of his day in Modern Europe is inconceivable (even from the lips of a declared and sworn enemy of Science)! Professor Metchnikoff's purpose, however, was not to *decry* Science but only to show and draw the attention of the entire Scientific world to the fact that, in spite of all the great and boasted advance made by the modern Scientists in various directions, there were still, to the credit of Modern Medical Treatment, huge, tremendous and innumerable volumes of fatal error, whereby patients were being killed, not indeed by the disease for which they sought treatment at the hands of the doctors, but by the very medicines administered to them by the medical profession! The description may seem to be cynical, pessimistic and exaggerated. But everyone must admit that, spoken as it was by one who held the highest possible position of responsibility as President of the Science Congress and the Medical Congress, this sentence of his cannot be lightly dismissed by us in any such manner. And the implication underlying his statement was that, in a vast number of cases in which people undergo medical treatment and actually recover from their maladies, *it is not the doctor's medical treatment that has really cured them, but their own natural physical vitality, which has—in spite of their disease and the wrong treatment prescribed therefor by the medical fraternity—helped them to survive both and recover.*

THE APPLICATION OF THE ANALOGY

Similarly here, with regard to modern "Education" in India, we would go to

the length of declaring that it is not *because of* the modern Western system of Education which obtains in India to-day but *in spite of it* that poor Modern India, too, has been able to produce a regular galaxy and an unbroken succession of towering intellectuals and other distinguished personages, even at the present day. And this is because of the *blood* of the Sages within us and the natural inner *vitality* within us, on account of which even century and more of the wrong kind of "Education" imparted on the lines laid down by Lord Macaulay has not been able to make *radical* inroads upon and *perfectly pervert* the natural tendencies and inherent capacities of the sons and daughters of India as such. The "Education" that we have been receiving is of a kind that—honestly speaking—is bound to make a mess of *all* matters *without exception*. But—imitating and applying the words of Professor Metchnikoff—*it is not because of, but in spite of all that "education"* that we Indians are still great in various departments of life. In other words, we are surviving in the world and continuing to be great even therein, to the present day, because of the bed-rock on which India's life has been founded and built up, ever since the Universe came into being the mighty, unshakable and eternal bed-rock, to wit, of SANĀTANA DHARMA!

Dhruva: The Northern Star.

By Samananda.

Seated on Uttânapâda's lap
There smiled the son of Suruchi, Uttama:
When poor Dhruva, forsaken Suniti's child,
Entered the scene and climbed the golden steps,
To sit beside his beloved daddy's crown.
Darting forth in wrath from back the screen,
Suruchi pushed the poor child down the throne
And spake to him these humbling words of heat:
"You imp! how bold art thou to step the throne!
Hence! Remember thou art a strumpet's son."

These angry, mean and humiliating words
Drove him back to Sunîti's sad abode,
And there he spake his heart and pined till night,
And thought and thought to egress from that plight.

And, when the night hung still and dead around,
He slyly rose up from his sleepless bed,
And, fixed in shapeless thoughts, he strolled away,
Into the green and comely woods ahead.

He saw the moon rolling adown the skies,
The nightly songsters from their trance arise!
The beasts about the forest roared so wild,
Curdling the tender heart of the lonely child!

There he sat beneath a holy tree,
Besides which murmured low a silver stream,
And concentrated all his thoughts upon
A Being, whom the whole world humbly bows,
Who guides the gods and light of mercy shows,
Who makes the sun and stars to shine and sink,
And forms to earth and heaven eternal link!

For six months full he ate the leaves of trees
And for the next the sparkling water drank,
And, at length, he breathed the breeze alone
And thought always of God and God alone!

A halo then alighted from above,
Within which shone the lurid Light of Love.
Beheld he there the Lord of Paradise,
With His fingers turned towards the skies.
Kissed he His lotus-feet with supreme joy,
And stood with folded palms and beaming eyes.
Viṣṇu blessed his soul with great delight
And turned him into a twinkling dot of light.

And so there shines above the distant north
The tiny star so bright and motionless,
Like the fixed guide of Phæbus' horse,
Round which revolves the wilderness of stars.

While all the sun and stars do change their spot,
This solitary star but changes not.
And, as it twinkles in the starry vast,
Unto the winds it tells its tale of past:
When as a child it moved about and played,
Shooting marbles, floating paper-boats,
And, at length, upon the blessed dawn,
Communed with God beside the sacred lawn.

And, as it dreams of all the days of past,
Dewy drops of tears are nightly cast,
Which, falling on its holy fatherland,
Makes its home to green and fragrant stand.

Amen !!!

By the Touch of the Philosopher's Stone.

By a Devotee.

(Continued from the last number)

Act IV.

SCENE II.

Benares: Chandrasekhara's house.

CHAITANYA DEVA, RUPA, ANUPAMA, CHANDRASEKHARA *and some* Devotees.

[*Devotees sing together*]

Great is the lustre of His Divine Beauty:
eyes never get satisfied to see that sight.
I wish that life after life I keep His holy
feet on my humble heart.
Sitting in bowers, I shall string wreath
after wreath of flowers for Him,
And from wood to wood I shall go in
search of my Beloved.
I shall keep Him bound in snares made
of flowers
And, keeping my heart on His, shall
drink in the beauty of His divine Face.

CHAITANYA—Who are you ? Rūpa ? And who is it ? Anupama ? How dear are you to me ! Your very sight reminds me of so many things !

RUPA—Dear Lord, please give the dust of your feet to me—one who has taken refuge in you.

CHAITANYA—Well, Rūpa; well Anupama, you are great devotees and as such the crown of my head.

RUPA—Dear Lord, any order to us ?

CHAITANYA—I like the dust of the feet of a devotee—I long for the feet-dust of a lover of Srī Kṛṣṇa. I like the dust of your feet.

RUPA—Dear Lord, please do not say that. This is too much for your humble devotees.

CHAITANYA—Dear Rūpa, you do not know that a devotee of Kṛṣṇa is worthy of respect even to gods. Though getting this rare human birth, one in a million gets religious tendency. Generally all are devoted to *Karma*. Of these one in a million gets knowledge; of them, again, one in a million hardly attains devotion and you have got that. I expect much from you. Well, Rūpa and Anupama, you both have come; but where is left my Sanātana ?

RUPA—You know everything, dear Lord. Anupama has heard that Sanātana has been thrown into imprisonment by the angry Nawab.

CHAITANYA—Who under the sun can keep Sanātana in imprisonment ! He is a devotee to God; who can keep a devotee bound in jail ! Sanātana is coming to me, I can see. Well, Rūpa, you need not feel anxious for Sanātana. You just go to Vṛndāvana and write a book of devotion as a means of giving immortality to thousands of men. Anupama, you

are really superb; wherever you go, you will create an atmosphere of purity. You also accompany Rūpa to Vṛndāvana. Rūpa will take care of the devotees of Vṛndāvana and Anupama will be in charge of the temple of Madanamohana.

RUPA—Please give strength to thy humble servant.

CHAITANYA—Srī Kṛṣṇa will act through you; what fear need you have! Your writings will bring in devotion to many a stony heart. You start for Vṛndāvana immediately and begin work.

RUPA—I resign to you for everything.

CHAITANYA—Anupama, you also go with Rūpa. If you stay here, you will meet Sanātana and there is some chance that old recollections of brotherly feelings may come to you. But Vṛndāvana is a land of Love Divine; *Maya* has no access there.

ANUPAMA—I shall feel myself blessed, dear Lord, if I have constant devotion to you.

CHAITANYA—Certainly you will have overflowing devotion to God.

[*Exeunt Rupa and Anupama.*

How wonderful is the devotion of Rūpa and Anupama!

They have, as it were, bound Madanamohana by the tie of love.

CHANDRASEKHARA—You have been bound by their devotion.

CHAITANYA—Say not that. Who am I?—simply a bundle of flesh. All glory to God—nothing to me. Chandrasekhara, just see if any devotee is waiting at the gate. I feel a premonition that somebody very near and dear to me has come.

[*Exit Chandrasekhara.*

[*Chaitanya begins to roll in dust*]

FIRST DEVOTEE—What are you doing, dear Lord?

CHAITANYA—The pang of separation from Srī Kṛṣṇa is too much for me so I am besmearing myself with the sacred dust of devotees' feet. If the devotees be gracious to me, the grace of Madanamohana also will be mine

Enter CHANDRASEKHARA *and* SANATANA.

CHAITANYA—Sanātana, I am passing so much anxious days for you. Where had you been quite forgetful of me? Come, let me have the pleasure of seeing your divine face.

SANATANA—Thou great Saviour, please release me from attachment to sense-objects.

CHAITANYA—You have given up the world in the name of Srī Kṛṣṇa You are blessed, the land you are born in is blessed. Well, Sanātana one thing is forcibly coming to my mind. For the sake of God, Prahlāda set aside the words of his father Prahlāda is blessed because of this disobedience. Bharata disrespected the words of his mother for the sake of Rāmachandra, and this disrespectful attitude has made him blessed. Vibhīṣaṇa proved treacherous to his brother for the sake of God; he is indeed blessed. Love for God has made you neglect the royal order you are also blessed.

SANATANA—Dear Lord, you know the secrets of hearts. I breathe a sigh of relief at these words from you. I had a great misgiving that I have done a great wrong in coming out of the jail through deception.

CHAITANYA—Do you not know Srī Kṛṣṇa is the cleverest of all? Through clever ways, He has released His devotee. You once pray to

Madanamohana and let me listen to my heart's content.

SANATANA -Dear Lord, thou art Madanamohana to me.

CHAITANYA—A great blasphemy! Do not say that; do not compare God to a humble human being. Madanamohana is Srī Kṛṣṇa Himself—Srī Kṛṣṇa, who is the very soul of the whole Universe and in whose borrowed strength it is that Brahmā and others shine. He pervades the whole creation and is ever kind to His devotees. And He also roamed in the forests of Vṛndāvana and, playing on the flute, bewitched the Gopīs, who became mad in love with Him.

SANATANA—Dear Lord, just fulfil my desires.

CHAITANYA—You go to Vṛndāvana and Srī Kṛṣṇa will fulfil your prayer.

SANATANA—Dear Lord, you are all-in-all to me. I do not want anything else than your company; I do not want Vṛndāvana, I do not want heaven; I only like to be blessed by serving you.

CHAITANYA—So much do I also like to live with you. But, as I am spoiled by too much indulgence from my mother, you will get angry with me. How much would mother beat me and how often would she keep me tied up! Once Yaśodā bound my hands together for the safety of butter, and I am still bound to her feet. I do not know if you also will deceive me. Have you also a mind to bind me? Whoever takes the name of Srī Kṛṣṇa, I embrace him with open arms and become, as it were, a slave unto him. How much do I try to guard myself; but as soon as one takes the name of God I totally lose myself and run to him. Is there a second one so great a victim to self-forgetfulness? How many times it is that I have sold myself thus!

SANATANA—Merciful, indeed, art Thou.

CHAITANYA—Sanātana, you just repair to Vṛndāvana. But, as I like your company, make me a cottage in a solitary place. Now and then I shall perhaps vex you; but you will not beat me, I suppose. I am too much fond of seeking indulgence from others. If I change into Srī Kṛṣṇa, would not you like me? Do I not look nice with a crown on my head? Would you drive me away, if I wore yellow clothes sometimes? I shall play flute and sometimes dance; you would not mind that, I believe. You see, Sanātana, I am glossy black but the beauty of my Rādhā lights up the whole world.

[*With the Devotees singing, exeunt all.*

SCENE III. *Roadside.*

RAMDIN *and* NASIR.

RAMDIN—Nasir Khan, will Srī Chaitanya come this way? Shall I be able to see him?

NASIR—Dear sir, I do not know that. But, as everybody says so, I am waiting to meet him.

RAMDIN—Dear Nasir, no longer please show the former respect to me. You are a devotee, I would consider myself blessed to have your grace.

Enter SUBUDDHI.

SUBUDDHI—Aye, can you tell me if Chaitanya will pass this way?

Ah, who are you ? Ramdin ? Who is he ? Nasir ?

RAMDIN—Who are you ? That Brahman, Subuddhi ?

SUBUDDHI—No sir, I am no Subuddhi.

RAMDIN—Why do you fear, Brahman ? Why do you tell a lie ? I have recognized you.

SUBUDDHI—No warrant again you have brought, eh ?

RAMDIN—We have come to have a sight of Srī Chaitanya and be blessed. I have lived a jailor's life—a great sinner. Shall I have the good fortune to see him ?

SUBUDDHI—Sir, can you tell me if anything he will do for me ?

NASIR—Have you also come to Benares to see the Lord ?

SUBUDDHI—No, sir, I came to Benares to perform a ceremony of penance. You have made me a Mussalman, you know. Now I am trying to get back to my caste.

RAMDIN—Could you do anything ?

SUBUDDHI—No. I met big Pandits after Pandits. They say, you cannot spend much money; hence the only penance you may undergo is to walk through a fire. Some say, you will have to drink boiling *ghee*. Would that the Nawab spat upon these Pandits as well ! Then I would gladly remain a Mussalman for seven births consecutively. I would like to see how many of them would undergo the penance prescribed for me !

Enter SANATANA.

RAMDIN—Dear sir, will Chaitanya Deva pass this way ?

NASIR—Shall we be able to see Him here ?

SANATANA—Who are you ? Ramdin ? Nasir ? So kind is Chaitanya Deva. He will certainly bless you all.

NASIR—It is only through your grace that we shall receive favour from Srī Chaitanya.

SANATANA—Do not be anxious. Your great devotion will bring its own reward.

SUBUDDHI—Brother Sanātana, are you too in the company of Chaitanya ?

SANATANA—I am a servant to Him !

SUBUDDHI—Just see, brother. The rumour that I was trying to outcaste you is altogether false; that villain of Jivana Chakravarty spread the rumour. I am quite innocent. By requesting Chaitanya can you arrange, dear brother, for my penance ? I shall not be able to pass through fire and do all that.

SANATANA—By the very sight of Chaitanya Deva, one gets freed from sins of many births. You just stand here; you will be absolved from sins by seeing Him. Nasir, please do me a little favour. Let me exchange my blanket with your ragged cloth.

NASIR—Dear sir, I cannot set aside your request. But it is so bad and I am a Mussalman—unholy !

SANATANA—I shall deem it a favour if you give me that. Your love for God has made you holy of holies. As I stood before Chaitanya, He keenly observed my luxury of wearing a blanket. I shall no longer use it.

[*Nasir takes the blanket.*

SUBUDDHI—Brother Sanātana, do not forget my request when Chaitanya comes.

SANATANA—You pray to God and be free from all anxiety.

Enter CHAITANYA.

CHAITANYA—[*To Nasir*] You are blessed indeed and you have got so much devotion to God

NASIR—So much kind of you !

CHAITANYA—[*To Ramdin*] You are also a great devotee Your very touch purifies a man.

RAMDIN—I am blessed to see you, my Lord.

SUBUDDHI—Dear Gourānga, my darling, I am a brother unto Sanātana. Do something for me. I cannot undergo the penance prescribed by the Brahmans. Dear sir, the Nawab spat upon me and I have become a Mussalman.

CHAITANYA—Why fearest thou ? Take the name of God and see its wonderful effect. Utter the name once, and you will be free from sins; do it again, His vision will flash upon you; again you repeat and you get His Divine companionship. Take, take the name of God, nothing else there is like it in the world. Repeat the name again and again—till the very heaven rings with joy and all gods shower benediction upon you. Never cease to take the name of Srī Kṛṣṇa—that cloud-complexioned One. Go to Vṛndāvana and pass your days in repeating the holy name. All your miseries will go and you will feel blessed through His Grace.

Enter some Devotees.

1ST DEVOTEE—Here is my Srī Kṛṣṇa—

2ND DEVOTEE—Here is my Srī Kṛṣṇa—

ALL TOGETHER—Glory to the name of Srī Chaitanya !

CHAITANYA—How beautiful you look, Sanātana, with your new dress ! A *Sannyasi* and devotee ! let the dust of your feet be on my head. You belong to Vṛndāvana; so go to Vṛndavana and, writing books, render help to those hungering for religion.

SANATANA—As the Lord pleases.

CHAITANYA—Let us sing the glory of God.

They all sing.

[*Exeunt.*

The song

Take the name of God, repeat the name of God, and that with love and devotion.
The name makes the heart full of joy and can melt a very stone !
In the name is embedded Love Divine.
Utter the name with love genuine and your heart will flow over with love;
His Holy Presence will flash within you and all your desires will cease, not to rise again.
Peace ineffable is brought by the Name Divine; see that you forget never the name of God.

A day will come when even the mighty Himalayas will collapse, the fathomless ocean will dry up and the earth will perish, to say nothing of this frail body, which is ephemeral by nature. —*Bhartṛhari.*

Wicked people are to be found everywhere in this world, you cannot avoid them anywhere. You should therefore endure abuses just as an elephant endures a volley of arrows discharged from a bow in battle. —*Lord Buddha.*

Twenty Spiritual Pearls.

By Swami Sivananda.

1. There is no sword more powerful than *Vairāgya* to cut off all sorts of attachment of this world (*Saṃsāra*).

2. There is no friend more sincere than *Viveka* to help the aspirant on the path of spirituality.

3. There is no *Sādhana* greater than *Tyāga* for controlling mind and attaining Immortality.

4. There is no cooling tonic more efficacious than *Santoṣa* to cool the ever-increasing fire of greed of worldlings.

5. There is no panacea more potent than *Brahmacharya* to eradicate the dire malady of lust of ignorant persons and to make the aspirant well-established in *Brahma* (*Brāhmī Sthiti*).

6. There is no weapon sharper than *Ātma-vichāra* to cut down the old inveterate enemy, *Ahaṃkāra*.

7. There is no beverage more cooling than *Śānti* to cool down the fire of anger.

8. There is no light more luminous than *Brahmajñāna* (*Jñāna-Sūrya*) to remove the darkness of ignorance (*Avidyā*) of the mind.

9. There is no potentate on earth mightier than a *Jitendriya Yogī* who has perfect control over the Indriyas.

10. There is no one in the three worlds who is happier than a saint who has eradicated lust and anger.

11. There is no remedy more efficacious than *Tapas* to curb the Indriyas.

12. There is no magical pill more potent than solitude and *Mauna* to remove the disease *Vikṣepa* (tossing) of mind.

13. There is no purifier more powerful than *Japa* in removing the impurities of the mind.

14. There is no softening agent more efficacious than *Sankīrtana* in melting the sin-hardened, stony hearts of sceptical scoffers, unbelievers and all sorts of sinners.

15. There is no boat safer than *Satsanga* to take us to the other shore of *Saṃsāra*, the shore of absolute fearlessness and immortality.

16. There is no fire more powerful than *Prāṇāyāma* for burning the dirt of *Rajas* and *Tamas* and frying the *Vṛttis* of the mind.

17. There is no *rasāyana* more delicious than the *Bhaktirasa* to quench the thirst of aspirants and confer immortality, *Siddhi* and Bliss.

18. There is no prop for the *Jijñāsu* stronger than *Guru* to lean upon in times of despair, depression and difficulties.

19. There is no vow greater than the vow of *Satya* for the student who treads the path of Self-realization.

20. There is no fire more efficacious than the *Jñānāgni* (fire of knowledge) of Brahmaniṣṭhas (those who are established in *Brahma*) to fry *in toto* the seeds of Saṃskāras and Vāsanās which give us birth and death.

Why is Meditation necessary ?

By Jayadayal Goyandka.

THE goal of human existence is God-realization. The ways of attaining Him can be classified under two broad heads: (1) those taking God as something different from the worshipper, and (2) those treating Him as identical with the worshipper. These two types of spiritual discipline are meant for two different types of aspirants, although the result achieved through both is the same. It is therefore not necessary that only this one or that one should be resorted to by all. The former type, viz., that which takes God as something different from the worshipper is generally regarded as better and easier for all. The latter type, viz., that treating God as identical with the worshipper is again divided under two sub-heads: (i) that which is represented by the formula 'अहं ब्रह्मास्मि' ("I am God")—*vide Bṛhad-āraṇyaka Upaniṣad* I. *iv.* 10, and (ii) that which is represented by 'वासुदेवः सर्वमिति' ("God is everything"—*vide Gītā* VII. 19). Of these two, again, the latter form of worship is preferable. Instead of merging God within oneself, one should merge everything including his own self in God.

In both these types of spiritual discipline meditation is supremely necessary. Great emphasis has been laid on the practice of meditation in all spiritual books such as the *Gītā*, the *Yoga-Sūtras* of Patañjali, and so on. By laying down that "one should not think of anything else" ('न किञ्चिदपि चिन्तयेत्'—*vide Gītā* VI. 25), the Lord has impressed on us the necessity of fixing our mind exclusively on God. But a large majority of us do not even attempt to attain this state, either because they are too slothful or because they regard it as too difficult. Meditation is rarely practised and the zeal of people in this direction is slackening. Such a state of

affairs is deplorable indeed. One should firmly believe that by diligent and unremitting practice one can surely attain what is known as the 'thoughtless state' (अचिन्त्यावस्था). There are people who believe that disinterested action is an impossibility and make a sweeping assertion that one's actions can never be free from selfishness. They do not stop to think that when one's selfishness or desire of self-gratification is diminished by unceasing effort and continued practice, it can surely be rooted out some time. That which diminishes also disappears one day. How, then, is it impossible for our actions to be altogether free from selfishness or desire of self-gratification? Similarly, if our mind becomes thoughtless for a moment or two, it can attain that state even for all time to come. Practice is all that is needed in this connection.

One should engage in this practice with great vigour and application. One should not be satisfied if the world slackens its hold on the mind for a moment or two. The mind should be fully concentrated on God. One should not cease meditating and rise from his seat until the mind has completely withdrawn itself from the world and gets fully merged in the Lord even for a minute or two. If one practises meditation with a strong determination, his progress is ensured. By endeavouring to banish all thoughts of the world from the mind one can form a natural habit whereby he will be able to obliterate all impressions of the world from the tablet of the mind whenever he chooses. The state of thoughtlessness is that in which the world altogether disappears from the mind and only God remains. In this state there is illumination inside, hence the state of mental inertia does not set in. This latter state is characterised by an absence of all thoughts, including that of God, from the mind. The *Gītā* has characterized God as omniscient, beginningless, the controller of all, minuter than the minute, the supporter of all, inconceivable in nature, all-effulgence, beyond the darkness of ignorance, pure existence, pure intelligence and pure bliss, and the very embodiment of knowledge. Thus God should be meditated upon in whatever form one conceives of Him. A vision of the real nature of God will dawn upon his mind as a result of this meditation. That is something indescribable. One should grasp this all-conscious nature of God and forget everything else. Should one find himself unable to grasp this nature of God and meditate on it, let him meditate on Him as something refulgent like the sun. Sitting face to face with the sun with one's eyes closed, one should focus his attention on the mass of lustre that presents itself before his eyes, and forget everything else. This is what they call the meditation of the effulgent form of *Brahma*.

A third alternative is to draw before one's eyes the mental picture of a particular form of the Manifest divine and merge one's mind thoroughly in it, so much so that one should no longer be aware of anything else than the object meditated upon, not even his own identity. One should make it a point not to quit his seat until he is thus able to concentrate his mind on the object of his meditation,

to the exclusion of everything else, including himself (no matter if such a state does not last for more than a minute or two only in the beginning). When one is able to attain this state, he will experience in his mind a peculiar kind of peace and joy, which will automatically attract him more and more towards meditation. Whatever form of the Deity, manifest or unmanifest, you meditate upon, the meditation should be so deep that you should have no knowledge of the world, not even of your own self. Everything else than the object of your meditation should be reduced to nothingness. All spiritual exercises are intended to bring about this consummation; service, prayer and all other spiritual practices are lower in rank than deep meditation. To have one's mind irrevocably fixed in God constitutes the greatest gain. There is no harm even if we entertain a desire to attain this state. Such a desire is preferable even to the desire of liberation. One who is permanently established in such a state can even guide others and suggest devices to attain a similar state of deep meditation.

The state of one whose mind has merged in the all-conscious nature of God cannot be described in words. One cannot know what it is, so long as one does not attain it, just as one who has practised continence throughout his life cannot know what sexual enjoyment is. When it is not possible to describe a particular type of sensual enjoyment, which is only of a momentary nature, how can one explain the Brahmic state through words? One should try to attain that state in order to be able to know what it is like. Whatever is left as the result of a process of elimination should be recognized as the object of one's meditation and meditated upon. One can attain supreme bliss through such meditation.

Most of us are treading the path of Devotion and even here meditation plays a predominant part. In all those places in the *Gītā* where the Lord has extolled *Bhakti*, He has stressed the importance of meditation in no unequivocal terms. All that one should do is to merge one's mind in the Lord, however this may be accomplished.

The Lord says:—

"And among all Yogīs, he who, full of faith, with the inner self abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonized."*

(*VI. 47*)

"They who with mind fixed on Me, ever harmonized, worship Me, with faith supreme endowed, these, in My opinion, are the best Yogīs".† (*XII. 2*)

"Place thy mind in Me, into Me let thy Reason enter; then without doubt thou shalt abide in Me hereafter".‡

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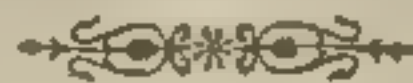
* योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

† मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥

‡ मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

Practices leading to Devotion.

By Hanumanprasad Poddar.

A few rules of conduct are recommended below for [illegible] by those who are treading the path of Devotion. The more [illegible] they are followed the greater benefit will accrue therefrom [illegible] practicant.

1. One should altogether give up lying, thieving, harming others, [illegible] and eating prohibited food.

2. One should never assume false appearances: one should try to [illegible] devotee and should on no account *pose* as one.

3. One should relinquish all sorts of desires: he should seek nothing [illegible] God in return for his devotion.

4. One should give up the eight* forms of sexual enjoyment: one [illegible] copulate with his wedded consort as seldom as possible. The best thing [illegible] to give up copulation altogether. This should, of course, be done with the [illegible] consent of both (husband and wife).

5. One should have absolutely no connection with those of the [illegible] One should take care never to see a person belonging to the opposite sex [illegible] with him or her in seclusion.

6. One should never seek honour, nor should he be afraid of [illegible] indignity. He should practise humility and submissiveness, should never [illegible] harsh or unpleasant words, should bear ill-will to none, should never [illegible] idle gossip or vilification of others, and should hate no one.

7. One should serve those who may be suffering from some dis[illegible] are incapacitated in body or helpless, in all possible ways, with mind, [illegible] money. He should make it a point not to take service from others as [illegible] possible.

8. One should avoid as far as possible societies and other public [illegible] should read newspapers as sparingly as possible; he had better not [illegible] at all.

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* The eight forms of sexual enjoyment are:—mental enjoyment ([illegible] talking of such enjoyment (कीर्तन), amorous sport (केलि), casting amorous [illegible] ([illegible] indulging in amorous talks (गुह्य भाषण), intention to copulate (संकल्प), resolution ([illegible] and the actual process (क्रियानिष्पत्ति).

The Darling.

9. One should respect all, love all and should be ever ready to serve all.

10. One should not reason with others, should not enter into discussion or controversy with others.

11. One should have a firm belief and supreme faith in God and His name, His devotees, and works dealing with His *Bhakti*.

12. One should never denounce others' religion or mode of worship.

13. One should not detect others' faults; let him discover his own faults and expose them.

14. One should serve his parents and other elders, as well as his master.

15. One should meditate on or mentally worship the Lord and recite prayers to Him both in the morning and evening every day.

16. One should repeat the Divine name of His choice at least 25,000 times daily. One can complete this number by completing 16 Mālās (or rosaries of 108 beads each) of the following *Mantra*:—

हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

This is, however meant only for the Hindus. The followers of other faiths can similarly repeat the names of their respective Prophets or other names recommended in their scriptures.

17. One should induce all the members of his family (including ladies, gentlemen, and children) to chant the Divine Name in a chorus and with absorbed attention at least for 15 minutes regularly every day.

18. One should read at least one chapter of *Śrīmad Bhagavadgītā* daily, keeping one's eye on its meaning as well.

19. One should make it a point to have the *Darshan* of an image of the Lord daily. If he has got a temple close to his house and if he is entitled to visit it, he should visit the same, or else he may keep an image or picture of the Lord at his own house and obtain its *Darshan*. This, as well as the following item, is meant for only those who believe in idol-worship. It should, however, be borne in mind here that those who practise idol-worship so-called do not really worship the idol as such but the Lord Himself who is present in the idol.

20. As far as possible, one should practise idol-worship daily. Ladies need not go to a temple: they should keep an image of the Lord at their own house and worship it with due ceremony.

21. One should turn his back upon all worldly things as objects of enjoyment, but should learn to love them all as so many images of the Lord.

22. One should never entertain doubts regarding God and His Incarnations nor as regards saints and godly men.

23. One should read, hear discourses on and ponder over the meaning of books like the *Upaniṣads*, *Śrīmad Bhagavadgītā*, *Śrīmad Bhāgavata* (at least Book XI), *Mahābhārata* (at least *Śāntiparva* and *Anuśāsanaparva*), the *Rāmāyaṇa* of *Vālmīki*, the *Rāmacharitamānasa* of Goswami Tulasidas, *Sundaravilāsa* of *Sundardas*, the *Dāsabodha* of Samartha Ramdas, the *Bhaktamāla* and other lives of saints and devotees, and other such books. People of other faiths can read their own scriptures.

24. Instead of trying to ascertain the dates of incarnation of Śrī Rama, Śrī Kṛṣṇa, Śrī Narasiṃha and other incarnations of the Lord and submitting their lives to a critical test, one should remember them and adore them with devotion. One who partakes of the mango fruit is wiser than one who is engaged in the vain pursuit of counting the trees. Life is too short to be frittered away in trifles.

Sannyasa and Society.

By Swami Hansananda.

"Do you think Buddha would have missed the light, had he taken his wife and child along with him?"—was asked by the first officer on board the ship he was travelling in to an Indian returning home from England. The question had proved too corrosive to the Indian, who passed his verdict against *Sannyāsa* about two years after. We have nothing to do with the writer's personal opinion. He is free to think as he pleases. But is *Sannyāsa* lifeless, perverted, "unnatural"?

Whether Buddha would have missed the light or not, had he taken his wife and child along with him, nobody is in a position to say. But it is a fact that he found them a drag on his life and life's mission and left them behind him to attain Truth. And the highest spiritual personalities, who are known to history, are Sannyasis. All these cases cannot be mere chance occurrences. Though it might be galling to some, there seems to be a necessity for the acceptance of *Sannyāsa* for the realization of the highest spiritual truths and their broadcasting.

Take one crucial instance. A man living with his wife and children wants to realize God, to see Him face to face. What relation will he have with mis dear ones? Will he give part of his love to them, lest he be called partial to his God and cruel to his wife and children? Or will he pour down all his love to Him, keeping nothing for himself and others? The lukewarm will no doubt prefer the former, for he is wise enough not to forego the

tangible love and sweetness for a vague abstraction which might turn out at last to be a mere will-o'-the-wisp. But there is a hopeless class of men to whose mind this division of love does not occur—the very idea is painful to them. We call this latter class, the class with one-pointed devotion, the better type of men. It is they alone who are able to realize God. For this God-realization is not a matter of joke. It requires the concentrated energy of a man for years together, if not for many lives. So during this period of practice or *Sādhana* the man will have little connection with his wife and children, which amounts to *Sannyāsa*, with this little difference that the man who has not formally renounced the world enjoys the advantages of family life without working for it like other members, whereas the man who has formally renounced it has accepted the disadvantages of a life where all material comforts are extremely uncertain. *Sannyāsa*, whether formal or informal, is a necessity for the realization of God. What relation should exist between himself and his family after God-realization, we leave to the man who has realized God to answer. For then his actions are directed, not by any social "ought", but by a divine "ought", about whose dictates neither we nor the England-returned writer has any direct knowledge.

Does *Sannyāsa* make life narrow, dry, and "lifeless"? The writer has no quarrel with those who renounce after, what he seems to say, living a married life for a considerable number of years. So we leave their case out of consideration. Now let us see if the life of the unmarried *Sannyāsi* answers such a description. People do not renounce soon after being born. The age of renunciation at modern times can safely be taken to be somewhere between 20 and 30. What experience, worth having, of the world can escape from a pure youth of that age? Worldly experience surely does not depend on the number of years lived in the world? Certainly a youth of this age misses one thing—the chance to "harmonize the relation of man and woman, surely the most pressing problem of all times." "The meaning of man's existence," says the writer, "can only be discovered through the life of woman and *vice versa*." The writer means to say that womanhood is identical with wifehood, and that motherhood and sisterhood are just superfluous additions. Ultimately it leads to this, that sex with all its attendants is a necessary element in the perfection of humanity, that the divinity of man is hopelessly dependent on carnality. Those who think of man as nothing more than an animal may take this view of him. To us man is the inextinguishable divine spark whose full blaze has no necessary connection with sex; if it has any, it is of the nature of an inverse ratio. How long does sex as such remain in life? And, when it is no more, what is the difference between a wife and a sister or mother or daughter? This life of, say, twenty to thirty years is but a passing cloud in the clear sky, yielding to sunshine again as before. The ultimate relation between man and woman, any unbiassed precise analysis will reveal, is sonship and motherhood. Every woman is the Madonna; every man, the Christ. This

life of twenty to thirty years, when man swerves from this ideal, is but a concession to his weakness. It is the wildest perversity of the age to dress up weakness as real strength.

If this be so, any youth of twenty or thirty has enough experience of woman,—the real nature of woman. In fact, woman has built his body and mind and has made him what he is and what he will be. He is largely a creation of her thinking, feeling and willing, and needs no further schooling by any one else to learn her nature of his relation with her—everything else leads him to unlearn it, the precious lesson that he so joyfully and whole-heartedly learnt with every suck of mother's breast.

Having learnt of the world what is really worth learning, it is but proper that the best part of youth should be devoted to the discovery of the ultimate Truth. The proper time for the search of God is that period of our life when the body and the mind are in the full vigour of youth. To give to the Lord our old age, our weak and worn-out body and mind, to give the dregs to the Lord after having drunk the wine! Gift indeed!

Again, whose life is narrow? His who has experience of worldly life as well as of the life of absolute freedom, roaming fearlessly in hills and jungles and in strange societies without being of them? Or his who knows only of one phase of life, the life of society, and feels suffocation when he has to lead a lonely life with no eyes looking at him and no ears to catch his words? Whose is a 'lifeless' life? Of the free one or the drugging slave? Whose is a "perverted, unnatural" one? Of the man who has broken the fetters of a narrow family and has accepted the whole world as his own? Or of the man who has made the narrow family circle narrower still for him by drawing an inner circle of his wife and children as distinguished from those of his brothers and other members of his family? Who is narrow? He who views this world from innumerable points of view? Or he who cannot view it but from his own single angle of vision? "Nothing like leather" might be a just pride for a leather-merchant, who earns his livelihood from it. But there are other things beside leather. To men living in society throughout their lives it might be the only thing, it might be the only criterion of truth; but to those who have tasted of the fruits of society and have gone beyond it, have g[illegible] inkling of the vaster life behind the screen, this standard of society is but a poor measuring rod—the distance of the remotest stars should be measured in "light-years".

To enable one to realize the transcendental truth in its pristine glory *Sannyāsa* is necessary, and the best time for it is the best part of our life, *i.e.*, youth. The search of the transcendental truth is the most arduous, though the most worthy, task of life, which requires the greatest amount of energy, which youth alone can supply. The institution of *Sannyāsa*, like the institution of marriage, has, no doubt, lost much of its glory. But neither the ideal nor the attempt is wrong. It is the general

impairment of human strength that is responsible for many of the ills of both married and *Sannyāsa* life. It will not do to blame the one and praise the other; neither of them is what they should be.

Then, again, there are two kinds of Sannyāsīs, the anchorets and the cœnobites. The writer of the article concerned has nothing but praise for the ancient ideal, which is undoubtedly anchoretic in character. And what is an anchoret? The man whose all energy and devotion are directed solely to his God and who has nothing to do with society. If the ancient *Āśrama-Dharma*, which the writer supports with a religious zeal, is to be revived, society is to feed not merely 60,00,000 mouths, which he grudges, but will have to maintain at least ten times that number. And this for no tangible results. For, this individual God-realization even in great numbers the writer does not consider to be worth the expenditure. Nay, the ideal, too, he does not seem to favour; or else why should he find it difficult to answer the first official's question? What, then, has prompted him to support the fourth Āśramitic *Sannyāsa*? Is it because it does good to the man who undergoes the *Āśrama* training one after another, no matter whether society gains in the bargain or not? If the peculiar method and ideal of an anchoret are called in question and if it does not pay society, why should it maintain it for the sake of fun? And, if the ideal and the method (of realizing God by shutting oneself in a cell) be approved and ungrudgingly paid for, why should the unnecessary questions of age and loss to society be raised? If God-realization be the end of life and if the anchoret's method be one of the means leading to it, society ought not to grudge it. But that it does grudge shows that it does not care so much for the salvation of its individuals as for the material (one might include the moral, too,) gain it can possibly derive from them. So it seems rather strange that the writer should go to support anchoretism. But anchoretism is fast dying out and perhaps this fact has impelled him to support it. There is a chivalry in upholding a dying cause.

Cœnobitic monks, however, stand on a different ground. Without taking the responsibility of the antiquarian upon ourselves, we might say that Buddha and Śankara made this cœnobitism prominent in the land. And they are the two great preachers of *Māyāvāda* who taught that the world is *Māyā* or *really* non-existent, and at the same time engaged men, their *Sannyāsī* disciples, in doing good to the world for the uplift of others as well as for working out their own salvation through the purification of their heart and mind through such selfless works. Cœnobitic monks, following the true "middle path", combined in themselves the good sides of both the householders and the anchorets. They devoted themselves to the realization of God not only in His transcendental aspect but also as He is immanent in the universe; preserved, improved, and propagated the culture of the land; and brought help, comfort, and solace to the doors of the busy people, with a worshipful heart. It was these *Māyāvādī* cœnobitic monks who inspired arts and

sciences and harnessed them in the service of religion, and, what is all the more curious, gave birth to idolatry so-called. This happy combination of work and worship in a selfless band of youths did immense good to the country for several centuries, after which, no doubt, the ideal was lowered and, in many cases, even lost sight of. And, when it is remembered that it is but one step from the sublime to the ridiculous, we can well imagine the results of the degradation of the sublimest ideals in some quarters. But, then, great and holy personalities have all along been born throughout these centuries, who have added greater and newer forces to this institution of *Sannyāsa* and moulded it in a way to answer best the new modern tendencies and purposes of mankind.

No, its maintenance is not a burden to society, but a veritable blessing. It is not yet fully organized, and, perhaps, not yet fully alive to its own importance and real place in a larger and wider society in future. It will take time, as all organizations on Indian soil do. But what little this institution of cœnobitic *Sannyāsa* does at present in its disorganized condition is quite commensurate with the cost society bears, or has to bear, for its maintenance.

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The above is a direct reply to an article bearing the same caption published in the July number of the "Kalyāṇa-Kalpataru." We do not as a general rule publish articles of a controversial nature in the "Kalyāṇa-Kalpataru"; but, as some of the observations contained in the previous article were rather of a sweeping nature, though made in all sincerity and in good spirit, we felt it obligatory on us to publish a reply to the same and thus allow the other side also to be represented before the readers. We have, however, no intention to prolong the controversy any further and take leave to close it here. We would therefore humbly request that no one should take the trouble of sending any more articles bearing on this controversy.

No one will disagree with Swami Hansananda when he says that *Sannyāsa* is necessary for God-realization. Of course, opinions differ as to what the form of this *Sannyāsa* should be. If one has formally renounced all connection with the world, but his mind still clings to worldly enjoyments, he cannot be said to have truly renounced the world. On the other hand, one who continues to lead the life of a householder, but whose mind is detached from the world like a lotus-leaf remaining in water though unaffected by it, is a real *Sannyāsī*, even though he has not formally renounced the world. Thus it would appear that mental dissociation from the world is what is necessary for attaining love of God. This is the type of *Sannyāsa* preached in the *Gītā*, although the *Gītā* has nowhere opposed formal renunciation, which is helpful to mental dissociation and is therefore commendable.

One-pointed attention and single minded devotion is necessary to enable one to attain the object of his desire. This is as true of worldly things as of transcendental objects. One must withdraw his mind from everything else and

concentrate it on the one object which he seeks to attain. All other considerations have to be subordinated to that supreme ideal, if not set aside altogether. This is specially true in the case of God who represents the sum-total of all such ideals and is much more besides. To attain Him, therefore, requires the concentrated energy of a whole life-time, nay, of a successive number of lives. "In the end of a series of lives one is blessed with s ving knowledge and thereby comes unto Me",* says the Lord in the *Bhagavadgītā*. The extreme difficulty of God-realization is acknowledged by the Lord Himself when He says:—

"Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence."†

Thus it will be clear how much more essential and necessary it is to cultivate single-minded devotion to God in order to attain Him and that is why the necessity of the same has been repeatedly inculcated in the *Gītā*.

It cannot be gainsaid that in household life it is not ordinarily possible to devote such one-pointed attention to practices conducive to God-realization, as a householder has got so many other things to attend to, which constantly distract his mind and do not allow him to fix his attention solely on God. But what is more essential is an insatiable craving for God-realization, a तीव्र मुमुक्षा or passionate desire of liberation as it is called in Vedāntic terminology, without which formal renunciation of the world, which the word *Sannyāsa* in modern usage signifies, will have no meaning. That is why our Śāstras have laid so much stress on *Vairāgya* or dispassion as being the eessential condition or passport for entering the life of *Sannyāsa*. Those who renounce the world without obtaining this passport do not fulfil the essential condition laid down in the Śāstras for entering the order of *Sannyāsa*.

Real and natural *Sannyāsa* is that which follows in the wake of genuine *Vairāgya* or Dispassion,—when one finds the family a real drag on his life and life's mission, to quote the words of Swami Hansananda, and leaves them behind to attain Truth, as did Buddha and Śankara and numerous other Sannyāsīs of the ancient and modern times, and it is such Sannyāsīs of whom it can be said with justification that they were the highest spiritual personalities known to history. For this type of Sannyāsīs there are no hard and fast rules as to when and at what stage of their life they should enter the order of *Sannyāsa*. For them the Śāstras say: 'यदहरेव विरजेत् तदहरेव प्रव्रजेत् ।' (One should take orders the very day one feels the urge in the shape of dispassion or disgust for worldly enjoyments).

In the ordinary case, however, the Śāstras lay down that a householder

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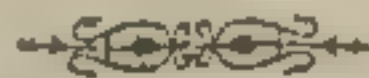
* बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
(*VII. 19*)

Vide also
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ।
(*VI. 45*)

† मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥
(*VII. 3*)

who has completed the full period of married life and begotten and brought up children and has got a grown up son to look after the household affairs should first enter the *Vānaprastha* stage, which is preparatory to *Sannyāsa* and in which one is required to practise austere penance along with his wife and lead a life of stern discipline, bodily as well as mental. It is after completing the *Vānaprastha* stage that one is enjoined to enter the life of a *Sannyāsī*. Unfortunately, at present, the whole system of *Varṇāśrama* has degenerated and nobody cares to follow the injunctions of the Śāstras in regard to the duties and responsibilities attaching to each stage. Our revered Swamiji is therefore right when he says that the *Gṛhastha Āśrama* in its present form is no better than *Sannyāsa* and we have no reason to denounce the institution of *Sannyāsa* alone. We thus appreciate the points of view of both of our respected and revered contributors and humbly advise our readers to study both the cases and judge for themselves which point of view appeals to them better.

—*Editor*.

Unto Bliss.

So long as the craving for worldly enjoyments exists, one cannot be happy. The more we hanker for things, the more unhappy we become; nay, our desires grow as they are fulfilled.

If you are keen to get rid of troubles, give up desire; if you seek to mitigate your sufferings, curtail your desires; and, if you want to curtail your desires, give up the inclination to satisfy them. Do not feed the fire of desire by supplying it with the fuel of gratification; quench it altogether by throwing on it the cold water of contentment.

To despair of sensual pleasures is to advance towards the attainment of real happiness; one cannot think of real happiness without giving up thoughts of sensual enjoyments: they are really fortunate who are devoid of sensual pleasures.

The more worldly objects one possesses, the more remote he is from God. A sensual man creates about himself surroundings that do not allow him to get inclined towards God easily. A longing to attain God arises in one's mind only after one has realized the greatness of God through association with holy men and study of sacred books. Sensually-minded persons neither get an opportunity to enjoy the company of holy men nor do they get time to read really good books.

As an instance in point, take the case of the majority of rulers, officers, well-to-do persons and aristocrats. If you are one of these, look into your inner self and honestly examine your own position. To earn fame, to maintain their influence on others, to indulge in luxuries and sensual pleasures, to be surrounded by flatterers and plagued by those who raise subscriptions, to have

palaces and mansions erected, to enjoy pleasure-trips and joy-rides, to attend theatrical performances and cinema shows, to indulge in merry-making and amusements, to be active in vilifying others, to indulge in idle gossip and listen to the same, to satisfy their carnal desires, to suppress opposition, to outdo rivals,—these and other such seemingly important occupations always keep them busy. From early morning till bedtime the idea of remembering God or studying good books never occurs to their mind. Real saints and holy men never visit the doors of such people, free from avarice as they are. Even if any saint pays a visit to them out of natural compassion, such people do not derive any benefit from his company, suspecting that he might have come with some selfish motive; nay, some even go to the length of insulting him. And it is out of question for them to visit any saint or holy man of their own accord. In the first place, reports of saints and holy men do not reach their ears. Even if they do, they are so much obsessed with a sense of honour, assumed position and status that the fear of losing them does not allow them to approach saints, who look upon the rich and the poor alike and receive everyone kindly.

There have been people who kept their minds occupied with God even though living in affluence, honour and position, and such people are not wanting even at present; but they can be counted on fingers, and it is due to their endeavours made in a previous life that they are able to maintain the level of their spiritual progress and do not lose sight of their goal, even though living in adverse surroundings.

True happiness consists in God-realization or attainment of His undivided love, and this can be done only when one's life is fully occupied with practices leading to this goal. Such practices stand in direct opposition to love of sensual enjoyments. That is why saints and men of spiritual experiences have exhorted us to give up these pleasures as a deadly poison. One who clings to such pleasures and regards their enjoyment as a source of happiness and at the same time declares himself to be a seeker after God-realization is either labouring under some delusion or deliberately practising dissimulation. So long as one does not renounce everything he does not become eligible for God-realization. Such renunciation, to be real, must be mental; but one who cannot even practise outward renunciation on account of attachment is far away from mental renunciation. One should practise both outer and inner renunciation. Those who claim to possess knowledge of God, even though enjoying worldly pleasures and at the same time calling them trivial, are deceiving themselves; while those who have renounced sensual enjoyments outwardly but do not deem it necessary to relinquish them mentally as well, they, too, are labouring under a delusion.

So far as possible, one should not accumulate objects of worldly enjoyment, should not dwell on such enjoyments mentally, should not live in the company of sensually-minded people, should not witness scenes stimulating one's fondness for pleasures, nor hear such

talk, or read such books. He should avoid as far as possible surroundings which create a passion for wealth, honour and beauty. No harm will accrue to a man if he does not earn honour in this world or increase his wealth. The mission of one's life is fulfilled if one is able to direct the course of his life towards God, even though deprived of all sorts of worldly enjoyments or oppressed by worldly afflictions and sufferings. The life, on the other hand, of one who has a superabundance of wealth, honour, and fame, as well as of worldly knowledge and intellectual gifts, but who is devoid of Divine love, is really futile, however high or illustrious it may be in the eyes of worldly-minded people. It is not only futile but also proves to be a source of great tribulations in the future life.

'Siva'

What is Hinduism ?

By Basanta Kumar Chatterji, M. A.

To the casual observer it may appear that many conflicting creeds pass as Hinduism and hence Hinduism cannot be defined. There are the Śaivas, the Śāktas, the Vaiṣṇavas;—among Vaiṣṇavas, again, there are various subdivisions, all calling themselves Hindus. But it should not be ignored that there are some fundamental principles underlying all the different creeds, in which will be found the essential nature of Hinduism. The existence of different sects among Hindus can be explained by the fact that temperaments and capacities of men differ, hence different paths are suitable for different groups of men. But the paths are all true, as they all lead ultimately to the same God.

Hinduism is based on the Vedas. The Vedas exist in an unalterable form through an unending chain of creation and destruction along which the world proceeds. At the time of *Pralaya* or Universal Destruction God alone exists. When He wants to create the universe, He creates Brahmā (the Creator of the universe), and then imparts to Brahmā the knowledge of the Vedas. Brahmā then proceeds to create the universe in accordance with the Vedas. From time to time Brahmā creates the particular Ṛṣis who are fit to receive particular Mantras of the Vedas. The Mantras were thus revealed to various Ṛṣis.

The Vedas can never be untrue. For the world has been created according to the Vedas and there can therefore be no disagreement between the Vedas and the world. The Vedas are thus true as well as everlasting. Hinduism, which is based on the Vedas, is thus true as well as everlasting. This is why Hinduism is called the *Sanātana Dharma*.

It is to the Vedas that the Hindus turn for a description of the nature of

God and the human soul, the means by which the human soul can attain God, and the state of the human soul on attaining God. It is to the Vedas that the Hindu turns for guidance as regards his duty in every possible situation. For the word *Dharma* as used by the Hindus represents the totality of duty,—duty of the individual to the family, to society, to the state, to mankind, to all living beings, to the forefathers, to the gods. It is a mistake to suppose that social customs have nothing to do with religion. Social customs may be conducive to the elevation of the human soul or to its deterioration. The former type is religious (Dharmic), the latter is irreligious (a-dharmic). The Vedas indicate the former path. A social custom which is opposed to the Vedas is of the latter kind. The social customs and habits which are based on the Vedas are conducive to the well-being of all men of all ages, and not merely of the Hindus. This has been expressly stated by the law-giver Manu:—

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

"All men of the world will learn proper conduct from the Brahmans of this country."

After all, human nature is the same throughout the world, and the laws conducive to the benefit of one society would also be beneficial to other societies.

As stated above, the religion, manners, and customs of the Hindus are based on the Vedas. But the Vedas are very difficult to understand. Portions of the Vedas have also been lost,—a contingency which was foreseen by the ancient sages. In order that the true spirit of the Vedas may be known to all Hindus of all times, the sages composed the Purāṇas, the Itihāsas (viz., the *Rāmāyaṇa* and the *Mahābhārata*), and the Dharma-Śāstras. All these books constitute the sacred scriptures of the Hindus and are accepted as authoritative, subject only to the supreme authority of the Vedas.

We can now take a review of the fundamental principles of Hinduism, which are common to all the various sects and creeds which are included in the Hindu fold. The Hindu must accept as authoritative the Vedas, the Purāṇas, the Itihāsas and the Dharma-Śāstras. All these books contain eternal truths as revealed to the sages and must not be challenged by lay arguments. Arguments may be used for the purpose of the interpretation of the true spirit of the Śāstras. But human reason would be transgressing its limits if it proceeded to examine whether the Śāstras are correct or not.

This position is accepted by all the Āchāryas or exponents of different sects of Hinduism. Śankarāchārya, Rāmānuja, Madhwāchārya, Vallabhāchārya, Nimbārkāchārya—all accept this position. It furnishes us with a means of determining the common features of Hinduism. Thus is laid down in the Vedas that God creates the universe out of Himself and absorbs it into Himself; that this periodical creation and destruction has been going on since time without beginning; that the human soul is born again and again as man or a lower being according

to the action done in this world; that particularly meritorious or reprehensible action causes a transition to heaven or hell, where the soul has to live for a limited time according to his previous action; and that after residence in heaven or hell the cycle of birth and death is resumed again; that action consonant with the injunctions of the Śāstras is good and that which is opposed to the injunctions is bad. As stated above, Śankara, Rāmānuja and all other Achāryas accept this position. The difference between these Achāryas lies in their opinion about the nature of God and the human soul. Their opinion in these matters is also based on the Vedas and other Śāstras. But they interpret the Śāstras in different ways. As to the rules of conduct—what is to be eaten or not to be eaten, who can be touched and cannot be touched, the rules of caste and marriage, the duties of a widow,—the rules in the Śāstras are explicit and there is hardly any scope for a difference of opinion. There is thus no difference between the various sects of the Hindus in these social matters.

Of late various reformers have appeared among Hindus, who declare that they accept those portions of the Śāstras which are in accordance with their reason or conscience, but not those which are against their conscience. This means that they place their own reason above the Śāstras. In other words, they consider themselves wiser than the author of the Śāstras. Due to attachment and prejudice, a man's knowledge is often clouded and he cannot see things in their true light. Even a very intelligent or altruistic man is not free from attachment and prejudice. Hence their opinion cannot be accepted against the Śāstras. The author of the Śāstras (who is no other than God) is free from attachment and prejudice. He alone can see things in their true light.

A Hindu who accepts those portions of the Śāstras which appear to him to be good and rejects the rest shows scant regard to Śāstras. Does not a Mahomedan or a Christian do the same? He also accepts those portions of the Hindu Śāstras which appear to him to be good and rejects the rest. It has therefore been well said that a Hindu who does not accept the authority of the entire Śāstras is an *Alīka* Hindu, *i. e.*, a Hindu in name only, but not in reality.

The attitude of an *Alīka* Hindu to the Hindu Śāstras is not far different from his attitude towards the *Bible* or the *Koran*. He will no doubt accept a good deal of what is stated in the *Bible* and the *Koran*. He will reject those portions only which appear to him to be wrong. This is exactly his attitude towards the Hindu Śāstras.

A true Mahomedan accepts as authoritative everything in the *Koran*. A true Christian accepts everything in the *Bible*. In the same way a true Hindu accepts everything contained in the Śāstras. He may not be able to follow in practice everything laid down in the Śāstras. That is because his powers are limited. If he could follow every injunction, he would be a perfect man. Due to his imperfections he may not be able to follow every injunction of the Śāstras. But he must not reject the authority of any injunction of the Śāstras. He cannot

say that a course of conduct laid down in the Śāstras is injurious, or what is prohibited in the Śāstras is good.

If we carefully consider the lives and teachings of Hindu saints like Tulasidas, Chaitanya and Ramakrishna Paramahansa, we shall find that all of them took this view.

It is sometimes said that the rules in a society must change with time. But this is not true. It is not necessary to change with time the rules,—Obey your parents, Be kind to the poor, Speak the truth. It is also not necessary to change with time the duties of a student or a wife or a widow. It is true that some acts which were permitted in the past, e. g. *Niyoga* have been prohibited now, because they are not safe in view of the deterioration of human nature. But for a few additional restrictions of this nature, the code of rules remains the same. There has been no instance in which a restriction which was once in force has now been removed.

To sum up, we find that the Hindu religion is based on the Vedas; that the Purāṇas, Itihāsas and Dharma-Śāstras embody the teachings of the Vedas; that there are some doctrines regarding God and the world which are expressly laid down in the Vedas and are accepted by all different sects of Hindus; that there is difference in some other doctrines because of difference in the method of interpretation of the relevant passages of the Śāstras; that as regards social rules the injunctions of the Śāstras are explicit; and that there is no difference of opinion in this matter between the different sects of the Hindus. The modern tendency to reject some portions of the Śāstras is not consistent with the traditions of Sanātana Dharma and must be ascribed to a desire for imitation of the West.

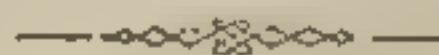
Lord Viṣṇu alone permeates you, me and all other beings. Then why are you so intolerant and why do you get angry in vain ? Behold the one Self in all and get rid of the sense of diversity.

—*Śrī Śankarāchārya.*

One should love God with a guileless heart. What is there to conceal from a husband who has seen every part of your body ?

—*Goswami Tulasidas.*

Do not inflict injury or pain on others; never tell a lie; do not commit a theft; be righteous in body, mind and speech and do not aspire for anything.

—*Lord Mahāvīra.*

Seek, and you shall find it.

By Purushottam Chand.

OF late, your demeanour has changed considerably. You look shattered. Your mental working seems to be impaired. The whole machine, it appears, is deranged. A change is no doubt welcome, but it should be a change for the better. But examine what change you have allowed to creep into your life—physical as well as mental. Your mind is every moment going astray, going into the inner recesses only to commit psychic sin. Awake from these slumbers, rise, go out into the world to fritter away your energies in the baser physical work, if you cannot contemplate in solitude of anything but sin and sinfulness.

Life is for the avoidance of wrong. But who knows what wrong is? True, indeed this is very difficult to know, or at least it seems so. But choose out from your daily happenings, with an impartial, cool mind, which of them have been able to give you cogent pleasure; when during a whole day's doing you realized that ethereal satisfaction called Happiness. As you find this out you will know that these alone of all the acts you did were true to the dictates of your conscience, your intuition or else were based upon sound reasoning. But you shall have to be firm in your self-examination. It is so difficult to bear out one's own humiliations. But think what greater humiliation at a subsequent date you save for yourself. A present self-examination will invariably save you from the future menace of the society around you and within you.

Knowledge—and a convincing, right sort of knowledge it should be of your own faults is the first step of the steep flight that shall reach you to the summit of non-sinfulness—which surely is a State of Bliss. Rise, therefore, you who are wasting your own and the nation's. Make your life intense. Do not lose the opportunities, the chance occasions that life here in this world presents. If an opportunity falls in your way, take it and work it out as you will for your and with yourself whole humanity's good. Do not leave it, for then you forfeit your claim for another. If you handle one well, there shall be reinforced enthusiasm in the inside of you, and more of confidence placed in you by the inscrutable forces of Nature.

There are some people who are always waiting for opportunities to fall in their way. Do not be like one of them. They are idlers; they do not seek and knock; and they shall never come by an opportunity. Great men create opportunities. You also, therefore, be more efficient in your struggles, and more earnest in your longings and the world shall be yours: "For everyone that seeketh, findeth; and to him that knocketh it shall be opened."

The Adwaita and its Critics.

By K. S. Ramaswami Sastri, B. A. B. L.

The Adwaita System is the bright fusion-point of the highest philosophy and the highest religion, and that is why the lovers of concrete ideas and symbols and the sojourners on the lesser peaks of philosophy and religion are puzzled by it and often stand aghast at it and now and then even attack and revile it by means of cheap ridicule. Schopenhauer said, "They (the Upanisads) are products of the highest wisdom. It is destined sooner or later to become the faith of the people." The concrete symbols and ideas and the more easily comprehensible concepts of Godhead therein have become the faith of the people; but the same cannot be said of the Adwaitic strain of thought, which is as integral a portion of the Upaniṣads as they are. But the Adwaita, whether it is properly understood or not, has coloured India's thought through and through and is become a portion of the texture of India's thought, even though the masses seem ostensibly to be Śaivas or Vaiṣṇavas in faith and to revel in a multiplicity of Dharmas which are apparently at variance with the One without a second (एकमेवाद्वितीयम्).

The cheap criticism that the Adwaitic concept of God is but a pale and bloodless abstraction has neither truth nor value in it. How can *Brahma*, who is affirmed as being the material cause (उपादानकारण) and the efficient cause (निमित्त-कारण) and who is hence the core of all reality, be a mere abstraction ? Viewed from the phenomenal or relative standpoint, *Brahma* is *Saguṇa, i. e.,* God as Person—God who is the creator and preserver and destroyer of the universe—God who is the abode of infinite auspicious attributes. How, then, can He be a pale abstraction ? The theory that the *Adwaita* is Acosmism or Illusionism is absurd. Professor Pfleiderer says in a passage full of learned ignorance: "*Brahma* is an indeterminate abstract Being, which is hardly distinguished from nothing—an abyss which swallows up all finite being, not as the positive ground which produces and maintains the finite; it is like the cave of the lion into which all the footsteps lead but none lead out again". The aphorism "जन्माद्यस्य यत." shows that the footsteps are leading out again from the lion's cave. The aphorism "शास्त्रयोनित्वात्" shows *Brahma* as the source of scripture and as revealed by scripture. How, then, can *Brahma* be a mere nothing ? The *Upaniṣad* says: 'स ऐक्षत.' How can *Brahma* have *Īkṣaṇa*, if it is a mere nothing ? The fact is that the word *Nirguṇa* in *Nirguṇa Brahma* has made both attackers and defenders mad as March hares. It means only and exactly what the word *Guṇātītā* in Chapter XIV of the *Bhagavadgītā* means. It means that which transcends the *Guṇa* or *Māyā*, which is the sum-total of the Guṇas. Śrī Śankarāchārya says that *Brahma* is *Sachchidānanda* and *Nitya śuddha-buddha-muktaswabhāva.* How, then, can it be a mere nothing or a

mere pale abstraction? If *Brahma* is *Ānanda*, how can it be a mere abstraction? The *Aṣṭāvakra-Gītā* blossoms into raptures in describing such infinite Bliss? How can such Bliss be a mere nothing? The Infinite is not a mere negation of the Finite. It is the only Reality, and the Finite is but a limitation (*Upādhi*) of it. The *Adwaitī* rose above the intrusion of sex into the concept of Deity and would not talk of He or She—the Father or the Mother of the Universe—and hence described *Brahma* in the neuter gender. How will that make *Brahma* a mere abstraction? The great German Eckhart says: "If I say, God is a Being, it is not true; He is transcendent Being and *Super-essential Nothingness.*" If this does not make God an abstraction, how does the Adwaitī's Supra-personal affirmation of God as *Nirguṇa* make God an abstraction? In some systems of faith there are lingering remnants of geocentricism, and either the pleasures or the diversities of the earth—of course, refined and sublimated—are said to exist in Paradise. In other systems, there are lingering traces of anthropocentricism, and, though the graded diversities and the limited pleasures of life are eliminated, there are yet traces of human qualities in life in Paradise. Because the Adwaita washes out all traces of geocentricism and anthropocentricism, does it negate Divinism as well?

Nor did the *Adwaitī* ever negate the world. His affirmation is that from the relative or phenomenal standpoint the world has only a dependent existence, while from the absolute standpoint there is only one reality and hence what seems the world or the individual soul from the relative point of view is identical with the eternal and infinite Being (तादात्म्य). Śrī Śankara says that *Jñāna* is *Vastu-tantra* and he is hence opposed to mere idealism. It is this Buddhist *Vijñānavāda* that is pure idealism. Śankara says that *Māyā* is *Anirvachaniya* and not *Sat* or *Asat*. According to him the disappearance of the Upādhis is not the disappearance of the substance. The breaking of the jar is no destruction of the ether in it—the ether which appears to be in it but is in reality everywhere. The theory of the evolution (*Pariṇāma*) of *Prakṛti*, the theory of the inscrutable power of *Māyā* in unfolding the universe, the theories of divine *Līlā* and divine *Dayā*, and the theory of appearance—*Vivartavāda* form but a crescendo of interpretations of the world-problem which the Sphinx of the universe presents to the mind of man for ever and for ever. One explanation is that the One became the Many; the other explanation is that the One appears to have become the Many. Śrī Śankarāchārya teaches that the main object of the Vedic passages about creation is to show the identity of *Brahma*—the cause, and universe—the effect. Much sarcasm has been levelled at his doctrine of *Māyā*. Some have called it as an assertion of nothingness: others have asserted that it is an *un-Vedic* importation from within his own mind. The concept of *Māyā* is an integral portion of Upaniṣadic thought. Gough says with truth: "The tenet of *Māyā* is no modern invention; the thought, if not the word, is everywhere present in the Upaniṣads, as an inseparable element of the philosophy,

and the word itself is of no infrequent occurrence;......there has been no addition from without but only a development from within, *no graft but only a growth*......What has been implied has become more explicit...His (Śankara's) philosophy is the philosophy of the Upanisads themselves, only in sharper outlines and in fresher colours. The Vedānta has a just title to be styled, as it is styled, the *Aupaniṣadīya Mīmāṃsā*. What is *Prakṛti* from one angle of vision and *Māyā* from another angle of vision and *Līlā* from a third angle of vision and *Kṛpā* or *Dayā* from a fourth angle of vision and Śakti from yet another angle of vision is but *Brahma* when viewed from the centrality of things. Śrī Śankara calls the power as दैवी शक्तिरव्याकृतनामरूपा नामरूपयोः प्रागवस्था. The *Śwetāśvatara Upaniṣad* says:—

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

Māyā has two aspects or potencies, viz., the *Āvaraṇa-Śakti*, which hides the real nature of *Brahma* and gives rise to the consciousness of the individual souls, and the *Vikṣepa-Śakti*, which projects the relative reality of the universe. From the individual soul's point of view it is called *Avidyā* (Nescience), which means relative or empirical or phenomenal knowledge and not mere blank darkness or ignorance. It is this doctrine of *Avidyā* that has proved so difficult of comprehension to outsiders. It is *Anirvachanīya* (inexpressible). It is not *Sat*, because then it can never be got rid of. It is not *Asat*, because it produces effects. If we reflect over this doctrine for a moment, we can see its validity and acceptability. Professor Ferrier says: "Some great truth lies here; here, if anywhere, is the embryo of the solution of the enigma of the universe. I am convinced that the unity of the contraries is the law of things; all life, all nature, all thought, all reason centres in the oneness or conciliation of Being and not-Being." It seems to me that the doctrine of *Māyā* and *Vidyā* is the centre and meeting-point of all the various radii of world-explanations. As *Avidyā* is *Anādi* (Beginningless), it is bootless to ask how it began. Does it detract from the essential nature of God? No. It can be called *Līlā* or *Kṛpā* or *Śakti* from this or that point of view. God has no selfish pleasure in creation and hence creation is His *Līlā* (sport). Such creation is only evolution (*Pariṇāma*) and not the birth of something out of nothing. He creates to enable the souls to realize the Truth and be free, and hence creation is due to His Mercy (*Kṛpā*). He creates by His own inscrutable power and not by any external aid, and hence creation is due to His *Śakti*. All this is within the plane of relativity. There is no creation or dissolution and there is no bondage or liberation in the plane of the Absolute Eternal Infinite Bliss.

Thus the Adwaita is not a theory of negation or a philosophy of illusion. In fact, affirmation of evanescence can never be regarded as affirmation of non-existence. In any event the thinker who negates (the *Nirākartā*) cannot himself negate himself. As Spinoza says, "the criterion of the illusory cannot itself be illusory." The truth is that Adwaita neither denies the world nor says that the world itself is God. It is

hence not mere illusionism or pantheism. It allows relative or empirical or phenomenal reality to the world and says that the Absolute and noumenal reality is *Brahma*. God is infinite and eternal and hence is both immanent and transcendent (स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम्). The world is not negated by the Adwaita. Nor is it equated to God by it. But that God is the basis of the changing phenomena and is the only absolute reality is its supreme and unique and triumphant affirmation. The key to the mystery is found in two statements which appear to be contradictory, but are only complementary. The *Gītā* says: 'अज्ञानेनावृतं ज्ञानम्' (consciousness is enveloped by nescience). The *Brihadaranyaka Upanisad* says: 'एतदमृतं सत्येनच्छन्नम्' (The Immortal One is veiled by reality). *Ajñāna* (nescience) is one with *Maya* (relative reality). The world is *Sat* (relative existence) but not *Sat* (absolute existence). It is *Asat* (*i. e.*, evanescent) and not *Asat* (non-being). Hence Adwaita says that it is neither *Sat* nor *Asat*, but *Anirvacaniya*. It adopted such a description to avoid confusion of words. It is in such a sense that it called the world *Mithyā* (unreal).

Equally untenable is the cheap gibe that *Adwaita* means annihilation or merger of the individual soul. The Ṛṣis felt that the divine in Nature and the Divine in Man were one. Vāmadeva realized that he was Manu and that he was the Sun. In the *Īśa Upaniṣad* there is a sublime passage wherein the man of meditation prays to the Sun-god to put aside the blinding rays of the solar orb and says: 'The face of Truth is hidden by the golden bowl of the orb of the sun. Remove it so that I may have an unobstructed spiritual vision of Truth.'* Then he beholds the Supreme Reality (कल्याणतमं रूपम्) and realizes that the innermost core of reality in the Sun is identical with his innermost soul (योऽसावसौ पुरुषः सोऽहमस्मि). When the soul which is now realized in combination with the mind and the senses is experienced as it is, it is one with God. The *Ātmā* is identical with the *Brahma*, which is the *matrix* and the *prius* and the substrate of everything. It is no more logically impossible to be identical with God than to be in union with Him. Identity with God is not the annihilation of individuality but the self-sublimation and self-transcendence of individuality into the supreme realization. As Principal Caird says, "it is just in this renunciation of the self that I truly gain myself." Every religion is a trumpet-call towards the annihilation of our present food-ridden and sex-ridden self. Is not such an annihilation a transcendence and an enrichment of the self? The Adwaita only calls for the highest transcendence and enrichment—for the realization of the Divine Bliss within the undivine egoism. Can we say with confidence that we are fit for communion or union with God? Yes. But that refers not to the soul in its physical tenement and tied to the mind full of passions and desires, but to a different state of the soul. Even so we can affirm that the soul is God. But that refers to the soul which has risen not only above the world, but has risen above individuality as well.

* हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

Equally ill-informed is the criticism about Adwaita that it has not given an adequate place to morality. Paul Deussen says rightly that "the Vedanta in its unfalsified form is the strongest support of pure morality." The *Kathopanisad* affirms that one who has not abstained from wrong-doing and who has not attained peace and meditation and self-control cannot attain *Brahma*. No doubt, morality also belongs to the plane of *Avidyā* (relative reality). How can there be duties or injunctions except in relation to the Many? Śankara says: "अविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति'. But the hold of the Relative Reality can never weaken except with the aid of the Relative Morality. Spiritual realization will come only to the man who is refined by moral discipline. It is wrong to say that Adwaita teaches mere quietism. It teaches and requires moral activism. More than any other system of thought it offers the rationale of ethics. If there is only one background of everything and it is pure spirit, then love is the natural state of being and selfishness or egoism is a pathological condition of the soul and the pleasures of the senses are but a lure and a delusion and a snare if they obscure and obstruct the self-expression of our innate spiritual nature. The concept of sacrifice is of the very essence of the Adwaitic system of morals. The *Puruṣa-Sūkta* shows how the Lord has set the example of sacrifice in His own person. Śrī Kṛṣṇa says in the *Gītā*: "तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्". The doctrine of the soul being the only reality naturally leads to the concept of *Asanga* or *Niṣkāma* (non-attachment), which is the heart-point of altruism. Thus it is the Adwaita that gives us the key which unlocks the treasure-chest of Kant's categorical imperative. It shows us the truth and value and naturalness of the injunctions directing the negation of *Ahankāra* (egoism) and *Mamakāra* (possessiveness). A well-known Sanskrit verse says:—

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

The love, altruism, non-possessiveness, self-control, and sacrifice are of the essence of the moral life. Another important element is *Tapas*, which is described in Chapter XVII, verses 5–6 and 14–19 of the *Gītā*. An equally important element is *Dāna* or bestowal of gifts on worthy objects. Śrī Kṛṣṇa says that sacrifice and gift and austerity must be performed and are purifiers of the soul ('यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥'). The concept of *Ṛṇa* shows that a man must fulfil a threefold duty to discharge a threefold debt. Thus worship and scriptural study and fruitful wedded life become fixed principles of human conduct. The five Yajñas introduce us into another realm of moral duties and disciplines. Nor is love of God left out. The Adwaita declares that love of God is the supreme means of the realization of the Blissful Absolute and that such realization comes as the gift of God ('ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।').

Thus the Adwaitic concept of the Blissful Absolute is, in relation to all other systems of philosophy and religion, like the universal sky, which allows room for all luminaries and yet includes and transcends them. It does not negate the manifoldness or reality of the cosmos or the reality or manifoldness of the individual souls, but shows

their innermost reality. The concept of the Absolute does not ignore or negate the individual souls and the universe—which, in the language of the *Gītā*, are its *Parā* and *Aparā* Prakṛtis,—but releases Being from an inseparableness from Becoming. Dr. Calderwood says well in his *Limits of Religious Thought:* "The Absolute is that which is *free from all necessary relations*, that is, which is free from every relation as a condition of *existence, but may exist in relation*, provided that relation be not a necessary condition of its existence". This is one aspect of the Adwaitic concept of the Absolute. Another aspect is expressed thus in Fichte's words: "God alone is and beside Him nothing is......... The Divine life appears broken up in a multiplicity of things as the one light in the prism is broken up into a number of coloured rays...... The form ever conceals from us the essence, our seeing itself hides the object we see; *our eye itself impedes our eye.* Yet this only applies to the empirical point of view.........But only raise thyself to the point of view of religion, and all wrappings disappear, the world passes away for thee with her dead principle and the Deity itself enters thee again in its first, in its primal form, as life, as thine own life, which thou must live and art to live. The multiplicity of phenomena remains, it is true, for the empirical consciousness; but it is now known for what it is, as the unsubstantial reflection of the one Divine Being in mirror of thought.........*As soon as man abolishes himself purely, entirely, to the very root,* God alone remains and is all-in-all; man can produce no God for himself, but he can do away with his lower self *as the great Negation, and then* he passes into God." Thus it is clear that in the Adwaita we have the final and supreme elimination of mere world-ness from the world and mere self-ness from the self. The elimination leaves not nothing but everything. It is seeming loss and complete gain. The loss of untruths and half-truths is not the loss of truth but the gain of Truth. Let the critics of the Adwaita lay to heart the following admonition by Max Muller in his *Six Systems of Indian Philosophy:* "I should even go so far as to say that this warning might be taken to heart by our own philosophers also, for many of our fallacies arise from the same *Avidyā* and are due in the end to the attribution of phenomenal and objective qualities to the subjective realities, which we should recognize in the Divine only and as underlying the Human Self and the phenomenal world".

Just as in a dream you are all alone, but it is your mind that assumes a dual appearance, even so there is without doubt non-duality in waking life as well: it is mind alone that has duality reflected on it. —*Upaniṣad.*

He alone is a worthy son who worships God with a devout heart and is thereby liberated from the coil of mortality and is no longer subject to old age and decay. —*Malukdas.*

Rajavidya and Rajaguhya of the Gita.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥

(*Gītā IX. 2*)

This path of Devotion is "the most superior among all Vidyās and all mysticisms, (*rāja-vidyā* and *rāja-guhya*), excellent, sacred, literally VISIBLE, consistent with Religion, easily observable, and inexhaustible." The two compound words '*rāja-vidyā*' and '*rāja-guhya*' are analysed as: '*vidyānāṃ rājā*' (sovereign of all cults) and '*guhyānāṃ Rājā*' (the sovereign among all mysticisms); and in forming the compound, the word '*rāja*' is placed first according to the rules of Sanskrit grammar. But, instead of this, some people analyse the word '*rāja-vidyā*' as '*rājñāṃ vidyā*' (the cult of kings), and say that, when in ancient times Ṛṣis (ascetics) used to explain the Brahma-vidyā to kings, as stated in the Yoga-Vāsiṣṭha (Vo. 2. 11. 16–18), this Brahma-vidyā or knowledge of the Absolute Self came to acquire the names of '*rāja-vidyā*' and '*rāja-guhya*'; and that therefore, the Gītā must be taken to have used these two words in the same meaning, that is, as meaning not Devotion, but the knowledge of the Absolute Self. As the path mentioned in the Gītā was traditionally followed by kings, such as Manu, Ikṣvāku, etc., (Gītā 4. 1), one cannot definitely say that the words '*rāja-vidyā*' and '*rāja-guhya*' have not been used in the *Gītā* in the meaning of 'the cult of kings' or the 'mysticism of kings', that is to say, the cult or the mysticism which was accepted by kings (*rāja-mānya*). But, if these meanings are accepted, it has still to be borne in mind that they have not been used in the present context with reference to the Path of Knowledge; because this chapter of the Gītā in which the stanza appears is, on the whole, in support of the Path of Devotion (see Gītā 9. 22–31); and although the Brahma to be reached may be the same, yet, inasmuch as it is clearly stated in the Gītā itself (Gītā 12. 5), that the Jñāna-mārga to be followed as a means, in the philosophy of the Absolute Self, is 'accessible only to the Intelligence' (*buddhigamya*), and therefore 'imperceptible' (*avyakta*) and 'difficult' (*Duḥkha-kāraka*), it is not likely that the Blessed Lord can now refer to that same path as '*pratyakṣāvagamaṃ*', that is, 'perceptible', and '*kartum susukhaṃ*' (easy to follow). It, therefore, follows, on the ground of consistency in the subject-matter of the chapter, as also on the ground of the appropriateness of the words '*pratyakṣāvagamaṃ*' and '*kartum susukhaṃ*', which can apply wholly and on all fours to the Path of Devotion, that the word '*rāja-vidyā*' in this context indicates only the Path of Devotion. The word '*vidyā*' does not indicate only 'the Knowledge of the Brahma'; and it has been used in the Upaniṣads to indicate 'the means or paths by which that Knowledge can be acquired', e.g., Śāndilya-Vidyā, Prāṇa-Vidyā, Hārda-Vidyā, etc.; and all such various Vidyās, or paths, which have been mentioned in the Upaniṣads, have

been considered in the third section of the third chapter of the Vedānta-Sūtras. It also appears from the Upaniṣads that these Vidyās were kept secret, and that in ancient times they used to be taught to no one except one's disciples. Therefore, whatever the Vidyā was, it was bound to be mystic (*guhya*). But, although these various mystic Vidyās or paths, which were a means for the Acquisition of the Brahma, were many, yet, among all of these means, the Vidyā in the shape of the Path of Devotion mentioned in the Gītā, was the highest (*rājavidyā rājaguhyam*, i.e., the king of mysticisms and Vidyas—Trans.); because, this path is not '*avyakta*' (imperceptible) like the Vidyā in the Jñāna-mārga, but is actually visible to the eyes, and, on that account, easy to follow. This is how I read that stanza. If the Gītā had supported only the Path of Knowledge, which is accessible only to the intelligence, it is doubtful whether all the sects of the Vedic Religion would have clung to this treatise, as has been done by them during the last hundreds of years. The sweetness, affectionateness, and charm, which permeates the Gītā is due to its having propounded the Path of Devotion. The Blessed Lord Śrī Kṛṣṇa, who was the living incarnation of the Parameśvara, was, in the first place, the person who sung the Gītā; and further, instead of preaching the barren Knowledge of the unknowable *Parabrahma*, the Blessed Lord has given advice in the Gītā to Arjuna in different places like: "everything is invested in ME" (7. 7), "all this is MY Māyā" (7. 14); "there is nothing which is different from ME" ([illegible]); "to ME friends and enemies are alike" (9. 2[illegible]); "I have created this universe" (9, 4); and ultimately, "I am the root of the Brahma and of Release" (14. 27); or "I am the Puruṣottama" (15. 1[illegible]), and therefore, 'give up all other religions and worship only ME; I will redeem you from all sins do not be afraid"(18. [illegible]) which is advice, which refers in the first person to His qualityful and perceptible form. On this account, the hearer gets the feeling that He is actually standing before a living, equal-visioned, extremely affectionate, and most reverential *Puruṣottama*; and his Niṣṭhā becomes fixed on the Knowledge of the Ātman. But this is not all; for instead of dividing the chapters severally between Jñāna on the one hand, and Devotion on the other, Jñāna is amalgamated with Devotion, and Devotion is amalgamated with Jñāna, so that there is no mutual conflict between Knowledge and Devotion, or between Intelligence and Love; and one experiences the sweetness of the Knowledge of the Parameśvara, while at the same time acquiring that knowledge; and the feeling of Self-Identification with all living beings being aroused in the mind, it acquires the most wonderful peace and the bliss of content. The Karma-Yoga is further tacked on to this, like adding sugar to milk, then, what is the wonder that our philosophers have laid down the proposition that the Knowledge expounded in the Gītā is, as is said in the Īśāvāsyopaniṣad, beneficial both in '*Mṛtyu*' and '*Amṛta*', that is, both in this world and the next? *

—*Karmayogin B. G. Tilak.*

* [illegible] Chapter XIII [illegible]

—[illegible]

Thoughts on Life.

By Ganesh Prasad Seth.

1. The complex in man is the outcome of the promiscuous interplay of the senses.

2. God has given man free will to attain Freedom. Lucky indeed is he who uses it to that end.

3. He who attributes motive to another, has himself a motive to serve. Beware of him.

4. He who gives and knows that he gives, never forgives.

5. The laws of individualism are an exact antithesis of the laws of Life.

6. Your highest thoughts and your deepest emotions must prove their worth in the behaviour and conduct of your every-day life.

7. Superficiality spends itself in sensationalism.

8. Compromise upholds individualism but kills life.

9. Do you declare that slavery has been abolished in your civilized world? You lie. Open your eyes and see that the modern world is full of battalions of hangers-on in every port and town of the world. Democracy breeds a subtle kind of slavery much worse than the one it has conquered.

10. Live through the senses and not for the senses.

11. A pure and perfect gift leaves no memory behind.

12. When Love keeps account, it becomes business.

13. He cheats with success who first completes the process within himself.

14. We are born slaves to customs, conventions and traditions. Must we die as such?

15. Create a storm within to establish calm without.

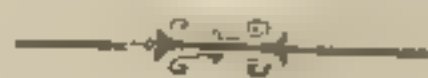
16. The more we antagonise Nature, the greater shall be our agony.

17. Want not and you beg not.

18. The best of us are mere shopkeepers engaged in exchange, barter and keeping Bank-account.

19. If you are anxious to grow into a full man, become your own Teacher—your own disciple.

20. Intelligent revolt against all that binds the waters of the life bubbling within, is a sure panacea for all our ills.

21. Your objective in life should be subjective living.

Victim.

How long am I to grope in darkness wild,
No Ray to keep the languid mist in flight!
The dim showers, lo! canopy the Light,
To me the loveliness of Morn denied!

I walk, I pine, I break on spiky leas,
The dewy grass with icy laughters glance,
And shroud my fainting form with prickly lance,
And reeking sabres hop on cloudy fleece.

O God! The irreconcilable Five
Recrudescent, recriminating wars
Ever rage since antediluvian times,
From sublunary seat to earth doth vie
Its grinning legions in grim galores,
Sweeping its harp of diabolic rhymes.

—*K. Srinivas, B. A.*

A Peep into the Illustrations.

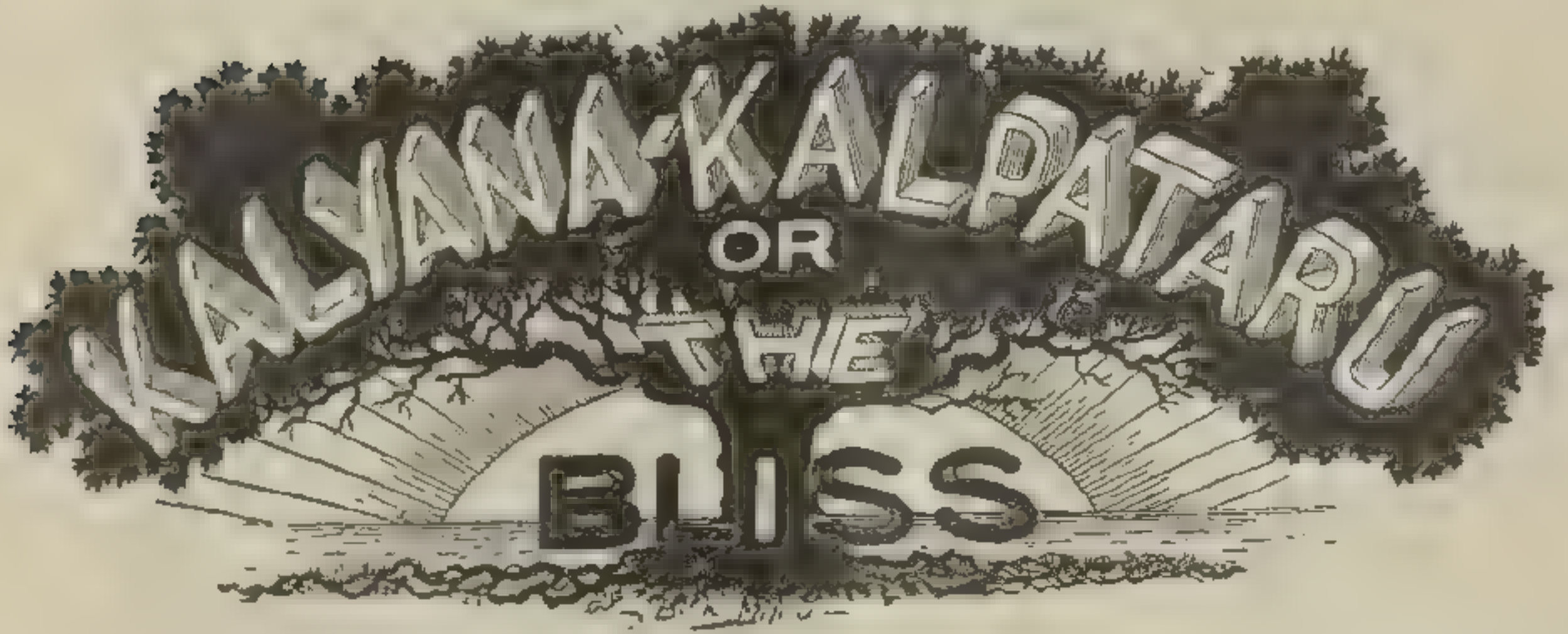
1. The Ideal King.

This picture shows the Ideal King, the Divine Rāmachandra, seated on the Royal throne of Ayodhyā with the Divine Queen Sītā by His side. His three younger brothers are seen waiting on Him in all submissiveness, ready to carry out His behests, Lakṣmaṇa to His right and Bharata and Śatrughna to His left. That prince of devotees, Hanumān, the Monkey-god, is holding one of the feet of his beloved Master in token of service. The Divine King is showering benedictions on all with His right hand which is always distended in protection of His devotees.

2. The Darling.

This picture shows Mother Yaśodā fondling her new-born baby, the Divine Śrī Kṛṣṇa. A number of cow-maids are seen exulting over the auspicious event and have brought their choicest offerings to offer to the Divine child. Their children have also accompanied them to share their jubilation and witness the rare sight.

Goddess Kauśikī and Sugrīva.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

(*Śwetāśwataropaniṣad VI. i. 11*)

"The One God hidden in all creatures, the All-pervading, the Inner Soul of all and Governor of their actions, the Abode of all creation, the Witness, the Perceiver, the Absolute, free from all attributes of Earth."

The Secret of India's Greatness.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(*Continued from the last issue*)

THE INDIAN SOCIAL SYSTEM

The physical, economic, political, intellectual, cultural, spiritual and other aspects of the question having thus been duly considered in full detail, it now remains for us to complete our study of the whole position with succinct and clear reference to the only aspect of Indian life that remains to be considered, namely, the Indian Social system.

ITS BASIS

The Indian Social System, according to Sanātana Dharma, is based upon a *Scientific* conception of Life, which is the admiration of the greatest intellects of the Western Social Reformist world to-day. This, too, is a subject which we shall go into, with the fullest possible wealth of elaborate and convincing details, in the course of our further discourses within the next few days here.

WESTERN SOCIOLOGISTS

But, at this point, we would just mention that the most wonderful thing on the one hand and the most gratifying thing to us, on the other, is that *every recent Scientific Discovery* of modern times which has impinged on these matters has *invariably* been having *the one and only effect* of throwing fresh light on ancient Truth of Sanātana Dharma and driving the Sociologists and other thinkers and Reformers of Europe and America into paths which are utterly new to the Western world, but which are the merest of mere commonplaces to us here in India, under the guidance of Sanatana Dharma. We shall show how and why such eminent and world-renowned Social Reformers as Professor Nisbet and Professor Pearson of England, Dr. C. W. Saleeby of Edinburgh, Dr. Ernest Albert Abrams of Chicago and San Francisco and Dr. Landstriner of New York, Dr. Hersch of Massachusetts and a great many other great Scientists of the topmost rank in America (who are in the forefront of Research-Workers, Scholars, Discoverers, and Inventors in Science and Sociology) are wishing to change the kind of Social system prevailing in Europe and America and even to alter the very fundamental basis thereof. And the kind of Social system which they wish to introduce into Europe and America and are seeking to get Legislative sanction for is—as you will all clearly see—identical with the one which, through the Grace of God and the blessing of the Sages, we in India already possess as our own *Ancestral Heritage !*

THEIR INDIAN BRETHREN

And, alongside of this most gratifying fact, there is also the lamentable one for us to ponder over and deplore, that, at the same time, we find ourselves face to face, here in India, with people

who call themselves Indians and Indian 'Reformers', but who are going about seeking to destroy that very Social system which has not only stood the test of ages in India but which Western Scientists and Sociologists, too, are trying to adopt in the Western world to-day, (as the inevitable result of the intellectual investigations and even scientific experimentations carried on by them for over a century past) ! In fact, we here in India are being called upon to give up, without any reason whatsoever, the ancient Social system of India, not because the Intellectuals of the West are following a different system, but just because those who are *ignorant of Science and Sociology* in the Western world are found to have been following a different system from ages ago ! But even they, under the guidance of the Sociological and Scientific Authorities of Europe and America, have now begun to give up that Western Social system which has been prevailing in the Western world until to-day ! In Germany and America, great legislators are trying to legislate in favour of the abandonment of the injurious Social system hitherto in existence there and in favour of what the greatest Western Scientists and Sociologists speak of as *Social Reform* and what actually corresponds to our Ancient Indian Social System, which continues in vogue in India to the present day ! What a pity and what a tragedy that our fine legislators here in India are trying to legislate in the contrary direction. We here are having such movements and institutions as the Association for Destruction of Caste and so on ! They say that caste is the bane of India, that Sanātana Dharma is the arch-enemy of Hindu interests and of India's National Progress and so forth ! They therefore endeavour to destroy the Varṇāśrama system prevailing in India.

THE HISTORY OF TOPSY-TURVY "SOCIAL REFORM" IN INDIA.

(1) Christian Missionaries in India have been attempting this since more than 1800 years ago; and the Mussalmans have been trying to do the same thing here, for about a thousand years past. But all these opponents of Sanātana Dharma and its teachings came into the country as foreigners by race, by culture and by faith.

(2) Next followed the *interim* time in which the various "Samājas" (literally multitudes) took birth and came and told you that, unless the Indian Varṇāśrama system was destroyed, India was bound to suffer and Hinduism was bound to disappear ! But these "Samājas" were not foreign by blood, by culture, and by faith, but spoke in the name of Hinduism.

(3) And then, during recent times, we have been seeing the Hindu Mahāsabhā working on these lines and the Congress, too, having its similar say on religious, religio-social and socio-religious matters for more than a decade past and carrying on propaganda, not in favour of the indigenous genius, the lofty Spiritual Doctrines and the National Culture of India but of the very system which people who came into our country as foreigners and as avowed enemies of Hindu Dharma had been advocating all the time for about 18 centuries past, and which Western Science, too, has now begun in clear and unequivocal terms to condemn !

(4) And now, at the present moment, the zenith of the movement has been reached when we find, not foreigners nor even non-descript "Hindus" but even some so-called "Sanātanists" coming forward in the name of Sanātana Dharma itself and seeking to destroy the foundations of Sanātana Dharma by sponsoring and broadcasting the very movement which, for more than 18 centuries past, had been propagated under other names and under other guises by the openly declared and inveterate enemies of Sanātana Dharma, but which had failed to produce the desired effect upon the educated and intellectual people of India !

THE RESULT OF IT ALL

But may we ask:—"Although so many centuries of persistent, continuous, converging and concentrated efforts have been spent in this way and on attempts of this kind, yet, what *has* actually been achieved ? Has even a *single* caste or sub-caste been eliminated from India ? No, not at all ! All the castes and the sub-castes (fought against by the "Reformers") continue to exist at the present day exactly as they used to do, not merely in the immediate or recent past, but even when St. Thomas (the first Apostle of Christianity) came to India more than 1800 years ago, when the hordes of Mohammedan invaders came in with Sabaktigin, Mahmud of Ghazni and others, when the Arya Samaj and other such "Samājas" were founded, when the Congress began to dabble in religio-social matters and even after a number of people calling themselves "Sanātanists" joined those forces and began to work in the same direction !

THE ANALOGY FROM SHAKESPEARE'S "TWELFTH NIGHT."

In this connection, we are reminded of a beautiful passage in Shakespeare's "Twelfth Night" or "What you will," where, when a person drowned in the ocean is mourned and wept over by a loving brother, the humorous retort is made that the weeping (consisting, as it did, merely of salted tears) could *only add to the salt water* in the ocean and drown the drowned person all the more therein ! Similarly, we might say, in connnection with the achievements of the caste-destroying "Social-Reformers" of India that they have *not* diminished the number of castes existing in the country, in the least, *i. e.* even by one; for all the castes and sub-castes exist exactly as before, but with this one and only difference, viz., that to the previously existing castes innumerable they have merely *added one new caste which does not believe in caste* at all ! Is it not therefore literally true that, by their "Social Reform" propaganda, they have not *decreased* the number of castes existing already but actually *increased* it by at least one ?

UNAVOIDABLE DIFFERENCES

It is time, therefore, that they realized the impossible character of and ceased from this veritable task of Sisyphus ! For, so long as different minds are there and so long as these minds are differently constituted, there will—nay, must be—differences of religion, of faith, of creed, of caste, of class, of position and so on; and it is impossible to do away with such differences by a stroke of the pen, by a fiat from the lips or even by *coercive and*

penal legislation. These differences are due to inherent, fundamental, radical, and therefore, *inevadi ab'e natural* differences (physical, intellectual, moral and all-round) in respect of individual temperamental taste, capacity and so forth. All these differences—which *are* there as a matter of fact, and which *cannot* be got over—should be put to the best and most world-beneficial use practicable; all the seemingly conflicting interests of the various communities, classes, sects, castes, and other subdivisions in the country should be harmonised by the most *practical* and salutary methods possible; and then each person from his own particular position can reach ultimately *the same Goal* of Peace and Bliss, which alone are the Objectives to be considered by us—in all seriousness—from the positive and constructive standpoint of the Founders of Religion and the Benefactors of the Universe and not from the negative and destructive standpoint of the destroyers and levellers down. Trying to mix all up and bring about mechanical *uniformity* in that way will not achieve our purpose.

UNITY *VERSUS* UNIFORMITY

Unity we do postulate as an absolute necessity and prerequisite of Social Life, but not mechanical *uniformity*. *Unity underlying diversity is, in reality, the secret of the world's existence.* We mean that unity which is found in the tree, whose root, stem, stock, branch, leaf, flower and fruit are all different in position, in shape, in colour, in taste, in properties and in function; and, yet, they all belong to the same tree and work unitedly, each in its own way and according to its own particular purpose, for achieving the same ultimate objective.

THE BODY PHYSICAL

Similarly, with regard to the human body. Working together in sympathy and in loving co-operation with one another, in spite of differences of position, of shape, of colour, of characteristics, of functions and so forth—this is the relationship which we find taught to us by the *Puruṣa-Sūkta* description of the Indian system of caste. We find therein the various castes described as emanating from and constituting different parts of the same *Virāṭ Puruṣa.* Now, in every healthy living body, do we not find complete internal co-operation, not of a *mechanical* type, but of an inherent and instinctive character, which makes for the successful performance of the various functions of that particular body ?

A PRACTICAL INSTANCE

For example, let us take into account and consider the simplest and the most easily intelligible specimen of internal co-operation in our own *body physical.* When, for instance, a man wishes to go to see a beautiful picture (say, of Śrī Rāma, Śrī Kṛṣṇa, Śrī Śankara or any other such incarnation of God or of a National hero or of anyone else, for that matter), a dramatic, theatrical or circus performance or a cinema show and so forth, what is the particular part of his body and of his senses which he tries to satisfy, propitiate and delight thereby ? Is it not his eyes that he wishes to please and feast with the sight of the beautiful form or forms in question ? But the eyes cannot reach there

by themselves. Do not the feet, therefore, co-operate with the eye by taking the man over to the place in question and help the eyes to enjoy the delightful spectacle desired? Similarly, the feet cannot go there by themselves. And are they not guided on the path by the eyes themselves? Well, this is—in reality—the only kind of internal co-operation which the different organs of our body are found to be capable of. There can be no question of one organ *performing* the function of another. All that happens and that can happen is that the various organs work from their respective places and perform their respective functions for the common good of the united *whole*, namely, the individual body physical.

ANOTHER GRAPHIC ILLUSTRATION

To take another instance, let us consider the case of a man who is in deep and sound slumber and who, in the middle thereof, is bitten by mosquitoes in the sole of one of his feet. And let us suppose the pain and the trouble caused by the mosquito-bite is not sufficient to awaken the sleeper. And yet, at the same time, we find that the message of the pain caused to the foot is carried to the sleeper's brain immediately, in spite of his being in a deep sleep. In Anatomy and Physiology, we are told of two sets of Nerves—the afferent nerves and the efferent nerves—one set which carries *messages* of physical comfort and discomfort to the brain by what might be called a system of internal telegraphy, and another set of nerves which, by a similar force but in the contrary direction, carries *orders* from the brain to the various organs. These sets of nerves never go to sleep. And thus the *news of the pain* caused by the mosquito-bite is carried to the sleeper's brain. And, although the sleeper does not awake from his sleep and call a meeting, a Committee meeting, or even a Working Committee meeting, of the various organs and so forth (as we, in our elaborate and artificial organizations find it necessary to do and are accustomed to do), yet, his brain simply and quietly—nay automatically—issues its *orders* to the hand to go forth at once and remove the trouble caused by the mosquitoes to the foot. The hand goes forth, rubs the affected portion of the foot and gives relief to the bitten foot; and, even when the whole process is over, the man does not wake up and is not conscious of all that has passively happened and all that he himself has actively done. When he actually wakes up and finds, on his foot, a drop of coagulated (*i. e.*, clotted) blood, he *infers* therefrom that mosquitoes must have bitten his foot and that he must have rubbed that part of the body with his finger-nails and, in so doing, scratched it and caused the blood to issue forth and clot on the surface. This is how there actually is internal co-operation of the various organs of the body, in the living body *physical*. And this is *the sign of life in us*. Incapacity of the hand to come thus to the rescue of a distressed foot will be a sign of Death or of a Paralytic condition akin to and presaging speedy Death.

THE BODY SOCIAL

Exactly similar is the constitution of the *Body Social*, where the various

units constituting that body have their different position, their different rank, their different capacities and consequently their different functions. It is not by calling for a mechanical *uniformity* of position, of rank and of function amongst them all, but by putting and harmonizing them together into effective co-ordination and loving co-operation, that united purposes of the Body Social have to be and can be achieved. Our Ancient Sages were experts and past-masters in the study and determination of the methods to be adopted and the procedure required for the successful accomplishment and fulfilment of these purposes. This ideal of instinctive and effective internal co-ordination and loving co-operation is the real Basis of the Social system and the lofty Ideal which the Sages have placed before us in the shape of our Varṇāśrama Dharma.

HOW NOT TO DO IT

If we do not understand this and wish to make the various parts of the body *social* fight with one another for *equality* of position and of rank and for the performance of the *same* function, the result is bound to and will, therefore, necessarily be just exactly what it will be if we try this kind of experiment with the various organs of our *physical* body. Utter confusion and chaos—nay, wholesale disintegration—and nothing else can possibly result therefrom, whether it be on the physical plane or on the social side.

THE RIGHT DOCTRINE

This is the actual experience to-day of Europe and of America; and alas, unfortunately, the same process has begun in India, too. So long, let us repeat, as there *is* the performance of several functions and these functions *are* different, there must be—and will be—consequent differences of performers of the functions. In fact, *we will continue to be different from one another so long as there is life. Difference of function is the sign of life: and it is only when death comes that the uniformity which the "Social Reformers" in India are so keenly aspiring for can be realized.* But that oneness, too, is not oneness of *functioning* but merely oneness of simultaneous *non-functioning* for all of them. For, even after Death, the eyes, the ears and other parts of the body will not achieve oneness in the sense that they will all begin to see or hear and so forth, but only the deplorable oneness of *non-functioning, i. e.*, that none of them performs—and none of them will ever again be capable of performing—*any function* whatsoever. We may summarize the whole position and enunciate the right doctrine by stating that (1) Absolute Diversity (with no internal or *underlying unity* in the sense of co-operation) will mean and involve Eternal Conflict and (2) that Absolute Uniformity will, of course, mean the cessation of all such conflicts but only through the negative "Peace" which comes from Death. In other words, *Unity* (of co-operation) *underlying Diversity is the Secret of Positive Peace in Life.* And this is why the English Poet speaks of Death as the great "Leveller."

RECAPITULATION

We of modern times, in general, and those of us who have received Modern

Western Education, in particular, pride ourselves on our practicality; and therefore it is that all such questions have to be considered by us—as *practical* people—from the angles of vision of Theology, Metaphysics, Psychology, Ethics, Logic, Sociology, Economics, and the Positive Sciences and, in fact, from every practicable, practical point of view. In the course of our further discourses we shall take every available opportunity for going into the question before us today, from every one of these aspects. In the meantime, having placed before you to-day what we might call a general bird's-eye view of the whole position from practically almost all the standpoints in question, we feel that it is time for us to recapitulate and bring these disjointed quotations, inferences, comments and so forth to a close. In so doing, we wish to impress upon the minds of all our readers the results of our own study and experience of these matters and the conclusion to which they have driven to us, viz., that the evidence coming from all the various quarters conceivable (including—God be thanked the naturally most hostile quarters conceivable in the world), is unanimously in favour of the various principles, theories, dogmas, *Karmakāṇḍa* (rituals), *Upāsana* (worship), and the final doctrine of *Jñāna* (Divine Illumination) propounded and expounded by the Scriptures of our Sanātana Vaidika Dharma.

WONDERFUL CONVERGING EVIDENCE

In the great generality of cases which come up before judges, magistrates and others presiding over Civil, Criminal and other Courts of Law, the one and only difficulty that makes for doubt and renders a decision difficult is the tantalizing fact that, because the statements of the parties, the evidence of the witnesses and the arguments of the lawyers do not point in one direction but conflict with one another, therefore, a tremendous lot of confusion and perplexity stands in the way of one's determining what is true and what is false, what is right and what is wrong, what is accurate and what is inaccurate and so on, in the material presented before the Court. But the case before you just now—the case which we have been placing before you for some time now—stands on an altogether different, in fact, on a unique footing, inasmuch as all the evidence before the Court (so to speak) is purely, consistently, and emphatically on one side, and even the evidence from all possible enemy quarters, too, is doubtless reluctantly, but all the same incontrovertibly, on the same side. And, therefore, there can be no reason, no justification, and even no extenuation, for doubts and misgivings as regards the actual truth of the matter. This is the real position. In the course of our further discourses we shall go further down into full details of the subject from all these various standpoints; and it will be our purpose and our business to show that this is the real state of affairs, *i. e.*, that, considered from every point of view, Sanātana Dharma is justified, nay, proved, not merely on the basis of texts which *it* declares to be the word of God but even by unrebuttable and clinching evidence from the various Scriptures of all the other Religions of the world, on the one hand, and from the latest

Scientific discoveries of the modern Western world to-day on the other.

JUDGMENT

All these aspects of the matter being duly, carefully and impartially studied and considered, any dispassionate and disinterested student of Comparative Religion, Philosophy and Science *for their own sakes* (absolutely undistorted by any other consideration than a true and loyal spirit of earnest inquiry into and tireless search for the Truth) will be compelled to conclude that when the ancient texts say:—

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ॥
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

"He first created Brahmā, taught him the Vedas, and thereby enabled him to create the world."

यस्य निःश्वसितं वेदाः

"The Vedas are the Breath of God (*i. e.*, emanated from Him at the time of the world's creation itself); and

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः ।

"That which the Vedas enjoin is *Dharma* (*i. e.*, conducive to our welfare, progress and uplift all-round), and what is contrary thereto is *Adharma* (*i. e.*, will lead us to deterioration, degradation and ruin all-round)" and so forth—these and other such texts are not interested self-praise, or even exaggerations but must be *accurate statements of the barest Truth*. In no other way is it possible for the human mind to conceive even of the possibility of such tremendous accuracy of *all* the contents of the *entire* Scriptures of Sanātana Dharma from *every* standpoint and in *all* details as we actually experience it in respect of *every one* of its dictates—by way of injunctions and prohibitions—in *every* aspect, branch, activity and department of life. In other words, we are driven to the conclusion that our Sanātana Vaidiaka Dharma is indeed, and in very Truth, the word of God Himself !

THREE MEANINGS OF THE WORD "VEDA"

At this point, it is most interesting to note that the word "*Veda*" itself has, according to Sanskrit Grammar, three beautiful meanings, according as we derive the word from three different roots having the same form but three different meanings:—

1. In the first place, we derive it from the root "विद्, to know" and say: "विद्यत (ज्ञायते) अनेनेति वेदः, *i. e., Veda is that by which we know*", indicating thereby that *it is by and through the Vedas that all things are known.* In other words, it is Sanātana Dharma which ever was, still is and will always be the real Fountain-head and complete and inexhaustible Store-house of all Knowledge—Knowledge which concerns itself not merely with the future world but also with *all departments of life even in this physical existence of ours*, which caters for our progress and welfare in all directions and which, therefore, we should reverentially stick to, carefully study, correctly understand and faithfully follow.

2. The *knowledge* of things being thus obtainable from the Vedas, what about the *means* for benefiting by such knowledge and getting on to the path which will lead us to our goal ? Here

comes the second meaning of the word *Veda*. The derivation 'विद्यते आप्यते अनेनेति वेदः' [That by which we *obtain*] makes it clear that it is through the *Veda* that we obtain not merely our *knowledge* of the Eternal Verities and Ultimate Realities, but also the *means* for the attainment thereof.

3. That third meaning of the word *Veda* will be clear when we note the Sanskrit derivation 'विद्यते (वर्तते) इति वेदः' [That which *exists*]. This means that the one and only Truth, to wit, Divinity Himself has taken shape as the Vedas. In other words, *the Vedas are Divine*. Our Scriptures speak of *Nādabrahma or Śabda Brahma*, showing the identity of God (the Unmanifested) and His Word (which is His manifestation). Similarly we find St. John the Evangelist (the greatest and favourite disciple of Christ) beginning the very first chapter of his Gospel with the words:—

"In the beginning there was the Word, the Word was with God and the Word was God."

From these three derivations we can see that the Vedas are themselves the manifestations of God (*i. e., God Himself*), teach us all that there is to *know* and also enlighten us on the *path* leading to our goal, namely, the Attainment of Oneness with God Himself.

FINAL ANALYSIS

In the light of all the material that we have placed before you this evening, we may now recapitulate and repeat that all our study of the writings of the modern Orientalists, Research Scholars, eminent Savants and hostile Critics, too, has only had the negative effect of driving us back to the original Orthodox Hindu conviction that the Vedas were (as they still are and will ever continue to be) the real Fountain-head and complete Store-house of all knowledge, not only for the *Aryan* race but for all Humanity, and have been in existence not merely from time immemorial but ever since the creation of the world itself, and that the great Maharsis (Sages, Seers and Saints) of Ancient India *realized and visualized the Vedic Mantras* by dint of their penances and their self-purification and discovered them to the world for the benefit of ignorant, erring, suffering Humanity.

PERORATION

We have thus seen that sincere devotion to and faithful following of Sanātana Vaidika Dharma was the Secret of India's Greatness in the past and is responsible for such greatness as India continues to possess to the present day. It, therefore, stands to reason that the same secret of India's Greatness can alone keep us great in the future. In fact, this is the only path and the only means whereby we (who are so earnest and talk so eloquently about India's speedy uplift and so on) can enable India to rise once more to that high Pinnacle and that lofty Pedestal of glorious and omnilateral supremi-nence which she used to occupy of yore in the scale of Nations and which, with all her splendid and incomparable resources (physical, material, intellectual, moral, psychic, spiritual and so forth) she is—in spite of her present-day all-round degradation—still so well-fitted to occupy. This is the message which we wish you to carry home in your hearts, ponder over and make the daily working principle of your lives from this very moment!

(*Concluded.*)

By the Touch of the Philosopher's Stone.

By a Devotee.

(Continued from the last number)

Act V.

SCENE I.

Vrindavana: the bank of the Jamuna.

SANATANA.

SANATANA—The Lord has played a trick with me. He has gone away to the South and deprived me of the privilege of serving Him. I shall no more return to my cottage; henceforward I shall remain here on the bank of the river. Rūpa is fortunate; I saw with mine own eyes that Rādhā and Srī Kṛṣṇa had actually taken the food offered by him. I have the good fortune to partake the holy leavings through the auspices of that Saint. My thousand salutations to the feet of Rūpa.

Enter VALLABHA.

VALLABHA—Rūpa Goswami sends his salutation to you and wishes that you read the book newly composed by him.

SANATANA—My salutation in return to him. His devotion is wonderful, indeed. It is not delusion, I saw with mine own eyes that Srī Kṛṣṇa had taken the food offered by Rūpa I am unfortunate and not privileged to serve Madanamohana. The Master has sent me to Vṛndāvana. I spend long hours in meditative posture, but I am as unsatisfied as ever. The Master has played a trick with me.

VALLABHA—You need not be impatient, the words of the Master cannot but be fulfilled.

SANATANA—You do not know how much trickery I have been subjected to. Last night I saw in a dream that Madanamohana had come to my cottage; but, on waking, I found the room as empty as ever. Ever since coming to Vṛndāvana, thrice I dreamt that Madanamohana was anxious to come to me. But practically nothing has happened. See if it is a trick or not. What book has been written by Rūpa ?

VALLABHA—I do not know that. But then he asked me to sing a song describing the beauty of Rādhā. That is what I have learnt

SANATANA—Will you kindly sing that to me ?

THE SONG

My Radha's beauty is like that of a lotus with colour resembling pure gold.
And her body spreads forth glittering hues like those of the morning Sun.
Her eyes are bewitching to Madanamohana, though herself mad in love with Him ;
And clothed in attire blue she looks like a cloud with lightning-dance.
Flowers and the moon enjoy her smile, so pleasing is my Radha to all ;
And her hair, as they flow in curly tufts, one takes for serpents black.

SANATANA—Anupama, one thing strikes as a discordant note here. To compare the hair of Rādhā, the veritable image of Joyousness, to poisonous black snakes! That is unseemly; otherwise his writings are excellent beyond compare. Anupama, please convey my salutation to Rūpa and tell him that I am eager to drink in the sweetness of his writtings like a bee thirsting for honey. I shall see him this evening after coming from Mathurā. I understand that there is a wonderful Image of Madanamohana in that place.

VALLABHA—Then let me go.

SANATANA—My humble salutation to the great devotee Rūpa.

[*Exit Vallabha bowing.*

Enter JIVANA.

JIVANA—Fie upon me. The same tree, the same earth, the same waters of the river—nothing special here, excepting that there are some hypocrites in religious garb. Where is money ? It is a fraud—it is all deception. Man or God—everybody is particular about it, none will hesitate to practise *treachery* with respect to money. Fie on Viśweśwara whose promise brought me here! What shall I do with this life, if I am to suffer so much ? Let me drown myself in the Jamuna.

SANATANA—Why do you look so sad, dear Brahmana ?

JIVANA—Cannot you imagine ? I am driven into raptures by seeing a Sadhu like you. So, just go and mind your own business and do not cause me vexation.

SANATANA—This is a land of bliss, why should one be miserable here ?

JIVANA—Cannot you understand ? I love to be miserable. Just hear his silly question—why should one be miserable ?

SANATANA—Here everything is joyful, none can remain miserable.

JIVANA—Will you persist in that even though you see me actually ? Can you disbelieve your own eyes ? I have seen many places like your Vṛndāvana. To an unfortunate person, all are equal. Well, Sadhu, let me ask you: Is there any God in this Kali Age ?

SANATANA—Is there no God ? What do you say ? You have come to Vṛndāvana, and shall see God face to face.

JIVANA—Yes, I saw God equally face to face in Benares. You are mad in love with God! Will you listen to an incident ? I belong to Bengal. I am very poor and some body insulted me. I heard that every prayer to Viśweśwara of Benares is fulfilled; so for long seven days I remained without food at the gate of the temple and prayed. Then I saw in a dream my desire would be satisfied if I came to Vṛndāvana.

SANATANA—Truly it will come to pass, when Siva is so pleased.

JIVANA—I shall be a fool to believe such silly nonsense. I want money, can you give me money ?

SANATANA—Coming to Vṛndāvana, you hanker after a trifling thing like money ?

JIVANA—And I am to believe you came for the sacred dust of Vṛndavāna. Do you now see whether God is false or not ?

SANATANA—God is never untrue.

JIVANA—Still the fellow will persist! If you do not believe me, go your own way.

SANATANA—Do not disbelieve the words of God. Man may tell a lie, but God

will never If you really hanker after riches, now that you have come to Vṛndāvana you will not meet with disappointment. Take, it is there—that philosopher's stone; just take that

JIVANA—A cheat of the first water! You have thrown the piece of stone there and now you tell me it is a philosopher's stone.

SANATANA—Please do not disbelieve me. Yesterday my iron tongs fell on it and they turned to gold!

JIVANA—Had it been in bengal, I would have got you whipped through the Qazi.

SANATANA—You have got some metal with you, I believe. Why do you not examine for yourself?

JIVANA—All right, just turn this key to gold, if you can. I have seen enough of deception.

SANATANA—Just hear me. God is never false. He is true. Vṛndāvana is true. The sacred Jamuna is true. I practise no deception on you. Really this is a philosopher's stone and will turn your key to gold.

JIVANA—This piece of stone?

SANATANA—Yes.

JIVANA—Is it a magic? Who are you, please? Are you a god come in disguise? Are you the Viśweśwara of Benares?

SANATANA -Dear Chakravarty, do you not recognize me? I am that unfortunate fellow—Sanātana.

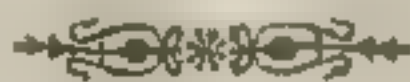
JIVANA—Eh, Sanātana? Indeed, really so! No, perhaps some god in his guise! What treasure did you get that you could throw aside the position of a Wazir? What wealth have you got that you can kick aside a philosopher's stone? Really God is true, Viśweśwara is true, Vṛndāvana is true, Rādhā and Kṛṣṇa are true, the sacred Jamuna is true true—true; they are all true. What treasure have you got that you have no charm for a philosopher's stone? Please let me have that, I do not want philosopher's stone—you take it back.

[*Throws it into the river.*

SANATANA—Dear brother, I am a poor fellow. I have realized in God all my wealth: He is the only treasure with every miserable sufferer. You also take the name of God.

[*Jivana starts taking the name of God in wild joy.*

SANATANA—Wonderful is the way of Viśweśwara! One wants poison, but gets nectar. Glory to Him—glory unto God.

[*Exeunt.*

Lust and anger are very cruel indeed; they have no grain of compassion in them; treat them as death itself. They are like a pair of serpents guarding the treasure of wisdom, like a pair of tigers inhabiting the cave of worldly enjoyments, and like highway robbers infesting the path of devotion. They cause one to sink without water, consume him without contact with fire and kill without recourse to any weapon.

—*Śrī Jñāneśwara.*

Message of Prema.

By Swami Sivananda.

EVERY man in this world is restless and is striving after something—what, he does not know. He feels he is in want of something, the nature of which he does not exactly comprehend. He seeks in the accomplishment of ambitious projects the rest that he feels he is in need of. But he finds that worldly greatness, when secured, is a delusion and snare; he doubtless does not find any happiness or peace in it. He gets degrees, diplomas, titles, honours, power, name, and fame; he marries; he begets children; in short, he gets all that he supposes would give him happiness. But yet he finds no rest. Pious men, saints and sages declare that this restlessness, dissatisfaction and uncomfortableness or being ill at ease with oneself and one's surroundings is solely due to the loss of the Companionship of the Partner of his Soul.

I want to remind you that the Goal of Life is Self-Realization, that the *summum bonum* of existence is the attainment of Immortality by *Ātma-Darśana* or *Brahma-Sākṣātkāra*.

For all beings a human birth is difficult to obtain, more so a male body. There are three things which are rare indeed and are due to the Grace of God, viz., a human birth, the longing for liberation and the protecting care of a perfected sage. The man who, having by virtuous actions in previous births obtained a human birth with a male body, and good intellect to boot, is foolish enough not to exert for Self-Realization, verily commits a suicide, for he kills himself by clinging to things unreal.

There is no hope of immortality by means of riches. Such indeed is the emphatic declaration of the Śrutis: 'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' "neither by rituals nor by progeny nor by riches, but by renunciation alone one attains Immortality." Mere giving up of objects will not constitute real renunciation. Dear friends! remember, remember this point well. True *Tyāga* consists in renouncing egoism, mineness, selfishness, *Moha*, *Deha-Abhimāna*, desires and cravings.

Even the greatest of persons will, in course of time, become the lowest of the low. Countless barons, earls, kings and emperors have come and gone. Where are those distinguished poets, intellectual giants, reputed scientists with boasted intellects.—Shakespeare, Kālidāsa, Byron, Newton, Kant, Faraday?

In youth you are enveloped with complete ignorance, in adult age you are entangled in the meshes of women, in old age you groan under the burden of *Saṃsāra* and debility. You eventually die and pass away from the scene. Being thus always occupied, when will you, my dear friends, find time to devote yourself to the commission of virtuous deeds,

Nishkama Karma, Bhajan, Satsang, Kirtan and Meditation ?

Why should you try to realize *Ātmā*? Because Self-Realization gives you freedom from the Samsāric wheel of birth and death with its concomitant evils. Hear the emphatic declaration of the Śrutis: "This *Ātmā* (Self), which is free from sin, undecaying, undying, free from sorrow, hunger and thirst, with true desires and true resolves, that is what is to be sought after, and which one must wish to understand. One who has sought after this Self and understands It obtains all worlds and all desires," said Prajāpati to Indra (*Chhānd. Up.*)

Hear the forcible utterance of *Chhāndogya Upanisad*:—

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति
भूमैव सुखं भूमा त्वेव विजिज्ञासितव्यः ।

"The Infinite (the Great) is Bliss. There is no bliss in what is small. The Infinite alone is Bliss. One should wish to understand the Infinite alone."

Where is God ? God is in your heart. He is in you. You are in Him. If you do not find Him there, you will not find Him anywhere else. God is Truth. God is Love. Speak the Truth—'सत्यं वद'. Love every one. See God everywhere, in every face, in everything. You will realize Him quickly.

Religion must educate and develop the whole man,—his heart, head (intellect) and hand. Then only he will have perfection (*Siddhi*). There must be integral development. One-sided development is not commendable. You must have the head of Śankara, the heart of Buddha and the hand of Janaka. Vedānta without devotion is quite dry. *Bhakti* without *Jñāna* is not perfect. How can one who has realized his oneness with *Ātmā* remain without serving the world, which is only *Ātmā* ? Devotion is not divorced from *Jñāna*, but is rather exceedingly helpful to its perfect attainment.

Pure Love is Divine *Prema*. It is the spontaneous outpouring of affection and devotion, from the bottom of the heart of a sincere devotee, towards the Lord. The only *Sāra-Vastu* in the world is love or *Prema*. It is eternal, infinite and undecaying. Physical love is passion or *Moha* or infatuation for the body. Universal love is only Divine Love. Cosmic Love, *Viswaprema* and universal love are synonymous terms. God is Love. Love is God. Selfishness, greed, egoism, vanity, pride and hatred, contract the heart and stand in the way of developing universal love.

We have to develop gradually universal love through selfless service, Satsang with Mahātmās, prayer, recitation of *Guru-mantra*, etc. When the heart is contracted through selfishness, man loves his wife, children, a few friends and relatives only in the beginning. As he evolves, he loves the people of his own district, and then the people of his own province. Later on he develops love for men of his own country. Eventually he begins to love all. He develops universal love and all the barriers are broken now. His heart is expanded *ad infinitum*.

It is easy to talk of universal love, but it becomes extremely difficult when

you want to put it into actual practice. Petty-mindedness of all sorts comes in the way. Old, wrong Saṃskāras which you have created by your wrong thinking in the past act as stumbling-blocks. Through iron determination, strong will, patience, perseverence and *Vichāra* (right enquiry) you can conquer all obstacles quite easily. The Grace of the Lord will descend upon you, if you are sincere, my dear friends!

Universal love terminates in Advaitic Unity or Oneness or Upaniṣadic Consciousness of Seers and Sages. Pure love is a great leveller. It brings equality and equal vision. Mira, Lord Gauranga, Tukaram, Ramdas, Tulasidas, Hafiz, Kabir, have all tasted this universal love. In the one embrace of universal love, all differences and petty, illusory distinctions melt away. Love alone reigns supreme.

Who of us are really anxious and eager to know the Truth about God or Divine Love? We are more ready to ask ourselves "How much money have I got in the Imperial Bank? Who has said that against me? How are my wife and sons doing?" than questions like "Who am I? What is this *Saṃsāra*? What is bondage? What is freedom? Whence have I come? Who is God? What are the attributes of God? What is our relationship to God? How to attain *Mokṣa*? What is the *Swarūpa* of *Mokṣa*?" How many of you, dear brothers, ask questions of this nature?

Satsanga or association with Sādhus and Bhaktas helps a long way in developing universal love. In the company of saints conversations on God take place. These are very pleasing to the heart and ears. The deliverance of Jagai and Madhai and dacoit Ratnākara (the future Vālmīki) from a most sinful life they were leading afford striking examples of what the company of Sādhus can do.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

"Hearing and singing praises to the Lord, remembering and serving the Feet of the Lord, worshipping, bowing to Him and attending on Him, loving Him as a friend and surrendering the Self to Him—these are nine kinds of *Bhakti*.

श्रीविष्णोः श्रवणे परीक्षिदभवद्वैयासकिः कीर्तने
प्रह्लादः स्मरणे तदङ्घ्रिभजने लक्ष्मीः पृथुः पूजने ।
अक्रूरस्त्वभिवन्दने कपिपतिर्दास्ये तु सख्येऽर्जुनः
सर्वस्वात्मनिवेदने बलिरभूत्कृष्णाप्तिरेवं परा ॥

"In *Śravaṇa* (Hearing) was Parikṣit; in *Kīrtana* there was Śukadeva, the son of Vyāsa; in *Smaraṇa* was Prahlāda; in serving the Feet of the Lord was Lakṣmī; in worshipping, Pṛthu; in prostrating, Akrūra; in serving, the Lord of the monkeys (Hanumān), in loving as a friend was Arjuna and in surrendering completely to God was Bali. Thus the highest attainment of Lord Kṛṣṇa is to be had."

Stand up, dear friends. Struggle hard. Plod on. Annihilate egoism, selfishness, pride and hatred. Serve. Love. Give. Remember the triplet "DATTA—DHYĀYA—DĀMYA" (GIVE—HAVE MERCY—CONTROL THE INDRIYAS). Practise all these three. Do not expect even gratitude, approbation, admiration for the services that you

render. Consecrate everything at the Lotus-Feet of the Lord. Have the motto: "Love for love's sake. Work for work's sake."

In conclusion, become a true Vaiṣṇava, humbler than the grass that is trodden by your feet, more enduring than the tree, not caring for honour, yet honouring all, sing always the Name of Hari and serve humanity—Lord in manifestation. You will soon develop universal love. You will have Darshan of Hari. I assure you. This alone will give you immortality and eternal peace.

May the Divine Flame grow brighter in you all. May the Divine Light lighten your spiritual path. May the Divine Splendour shine in your faces. May the inner, spiritual harmony fill your heart and mind—the cells of your physical, mental, vital and spiritual being.

Exclusive Surrender.

By Jayadayal Goyandka.

'तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥'
'सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥'

(*Gītā XVIII. 62, 66*)

Bhagavān Śrī Kṛṣṇa says:—

"Surrender thyself exclusively and with all thy being to that Lord (of whom mention has been made in the preceding verse), O descendant of Bharata; by His grace alone thou shalt obtain supreme peace and the eternal abode."

"(Since the Lord referred to above is none else than Myself, therefore,) abandoning all duties, *i. e.,* dependence on all actions, come unto Me alone for shelter; sorrow not, I shall absolve thee from all sins."

In response to the above summons of the Lord let us all take refuge in Him. Exclusive surrender to the Lord briefly consists in shaking off bashfulness and fear, turning one's back on honour and praise, and renouncing attachment and the feeling of I-ness and My-ness in respect of one's body and the world outside; recognizing God alone as one's supreme shelter and final goal, nay, one's all-in-all, and constantly dwelling, with undivided attention, on His Name, virtues, power and nature with supreme devotion, reverence and love; discharging one's legitimate duties in a perfectly disinterested way as a behest from the Lord and for the sake of the Lord, and with one's mind always fixed on Him, and keeping one's mind well-balanced in pleasure and pain, taking both as a blessing from God.

Dwelling on the real nature of God in one's mind; comprehending with one's intellect the supreme truth that all that exists is nothing but God; repeating the Divine name with one's breath (*Prāṇa*); hearing with reverence the glorification of the virtues powers and characteristics of the Lord with one's ears; beholding the images of the Lord and the sacred

persons of his loving devotees with one's eyes; recounting His glories and virtues and chanting His holy name with one's tongue; and performing disinterested service of the Lord Himself and His devotees with one's body—all these are included in the act of surrender. It is by thus devoting oneself to His service that one is blessed with Divine love.

Everything in this world that we call our own really belongs to God. One foolishly arrogates their ownership to himself and thereby feels happy or miserable. All that is God's should be made to serve His purpose. One should rejoice in both cases—even if all worldly objects are reduced to dust so as to be able to serve His purpose or if they remain intact for lending themselves to His use. No one should commit the mistake of looking upon worldly things as one's own property nor should anyone regard them as something to be enjoyed by himself. For, as we have said before, everything in reality belongs to God; hence one should always conduct himself in the world with this feeling that he is dedicating to God what, in fact, belongs to Him. Such a behaviour will ultimately enable him to attain what is known as surrender to God and which is only another name for Divine love.

In this way, whatever we do should be done as an act of offering to God. This is what they call 'अर्पण' or consecration. Whatever is happening is happening under His dispensation; it is the will of the sportive Lord that is responsible for all this sport. One should not fall a victim to vain rationalization in this connection. Let us merge our will into His and dedicate our life to Him with all our being. When we have thus consecrated our very life to Him and when each of our actions will be turned into an offering to the Lord, then alone we should think that we have secured an iota of Divine love, that we are on the way to self-surrender.

Once we have fully surrendered ourselves to the Lord, nothing remains but the Lord Himself who is all-truth, all-intelligence and all-bliss. That supreme Being, who is limitless, unthinkable, perfect and all-pervading, fills all space as a compact and endless mass of bliss. This bliss should never be lost sight of. Merging oneself in the All-blissful Lord, one should become all-blissful himself. Whatever meets the eye, wherever it appears and to whomsoever it appears, all is God and God alone As a matter of fact, the All-blissful Lord lends Himself to the knowledge of no one else but Himself. This in reality constitutes what they call Exclusive Surrender.

That which was attained through meditation on the Lord in the Satyayuga (the Golden Age), through the performance of rituals in the Tretā Yuga (or the Silver Age), and through service in the Dwāpara Yuga (or the Copper Age), can be secured through mere chanting of the sacred names of Śri Hari in the Kali Age Hence they are blessed who discharge all their household duties while repeating the Divine Name ceaselessly all along. *Śrīmad Bhāgavata.*

God Exists.

By J. T. Sunderland.

THE atheist says there is no God. The materialist says the same. So do some humanists.* May not these persons be right? How do we know that all our ideas about God and our belief in His existence are not mere creations of our hopes, longings and desires? To these questions the theist makes various replies, among them the following.

The thinking mind of man demands an explanation of the universe in which he finds himself and the meaning of his own existence. The theist believes that only by postulating an Intelligence higher than man, is it possible to explain either.

Reason and all man's experience on the earth teach that only in one of two ways can the creation of anything be brought about. One is by intelligence and the other is by chance or accident. No sane person believes that chance can create even so simple a thing as a spade, or a wheel-barrow, or a fountain pen, much less a complicated structure like a Brooklyn bridge, or a New York sky-scraper, or a great ocean liner. How, then, without lunacy can anyone believe that chance can create a universe, a billion times more vast and intricate and wonderful than any possible structure of man?

Everybody knows that the thing absolutely necessary, first of all, in every construction is intelligence; and the intelligence must continue right on all the way through. That is to say, the first thing must be thought, the thought of what the construction is to be; then must follow further thought of how it is to be effected, with plans, blueprints, and the like, drawn by intelligent engineers and architects, and finally the actual work of construction carried out by intelligent workmen. There must be intelligence everywhere; nothing can be left to chance, to accident, to unintelligence; else everything will be ruined. If this is all true, how can any sane mind conceive of a world, a human race, or even a blade of grass being created by chance without intelligence?

CONCEPTION OF GOD

Joyce Kilmer, the brilliant young poet whose death was one of the tragedies of the Great War, gave to the world a poem of great beauty containing these lines:—

Poems are made by fools like me,
But only God can make a tree.

Here we have the theistic case in a nut-shell. Of course, what Kilmer declared about one tree is equally true of all trees, of all objects in nature, of the universe itself.

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* In May, 1934, some thirty leading American Humanists published what they designated "A Humanist Manifesto," which contained the following statement: *"We are convinced that the time has passed for theism."*

Botanists can write learned and elaborate treatises about flowers, their structure, their endless varieties, their habits, their chemical compositions and the rest; but none else than Infinite Intelligence can make a single flower, much less, all flowers.

Astronomers can map the skies, count the stars, measure their distance from us, estimate the number of light-years that it takes their beams to reach the earth, and write wonderful astronomical books; but every astronomer of them well understands that what he can do, compared with what lies beyond, is infinitesimal. The greatest and most learned of them may well say: Astronomies are made by fools like us, but only God can make the starry heavens.

EXISTENCE OF GOD

Theists believe that knowledge of God, of His existence and of many of His manifestations is the most certain of all knowledge possessed by men except that of their own existence. The reasons for so believing are plain.

In the very nature of things my most certain knowledge is of myself, of my own existence, that *I am.* My next certain knowledge is of the existence of something else, that *something else is*—a great external world, an environment, something which was before I came on the scene, which confronts me wherever I go, on which I am every moment dependent, which I can know much about because there is intelligence in it which answers to my intelligence. If there were no intelligence in nature answering to my own, if there were nothing in nature but emptiness and chaos, I could know nothing of it; in other words, I could know now nothing at all. The great Everywhere-Present Intelligence which transforms what would otherwise be unknowable Chaos into an intelligible world, contact with which calls forth the sleeping possibility of intelligence in men, is what intelligent theists mean by God. Is it not undeniable, therefore, that the most certain of all my knowledge, after that of my own existence, is my knowledge of God's existence and of very much that He does ?

HIS MANIFESTATIONS

No one doubts that I know of a certainty the existence of human beings, of my family, my neighbours and my friends, and of much that they do. But, as a matter of fact, I am much more sure of God's existence than I can be of that of my closest friend. True, I cannot see God with my physical eyes. But I cannot see my friend with my eyes—my *real* friend that thinks and knows and loves and has intelligent intercourse with me. *Him* I know only by what he *does.* He does things all the while which cannot possibly be explained except by postulating a doer—that he, my friend, exists.

But Nature does ten thousand times more things than my friend does, not one of which can be explained except by postulating a doer. This is why I say I have more evidence that the Power at the heart of nature (God) exists than that my friend exists.

Every intelligent person in the civilized world concedes that gravitation and electricity exist and that our

knowledge of their existence is certain. Yet nobody ever saw gravitation or electricity. We know that they exist only because of what they do—only because of the effect which they produce. But what Nature (God) does—the effects which Nature (God) produces—are incomparably greater than the things and effects of either gravitation or electricity; for both electricity and gravitation belong to God—are only parts of His manifestations.

HUMAN LIMITATIONS

Probably one of the greatest causes of atheism and agnosticism to-day is our definitions and our names of God.

The reason why so many of our definitions are evil is their narrowness, and the dogmatic way in which they are used.

From the beginning of man's existence he has recognized a great and mysterious Power over and around him everywhere, manifest in all nature, and on which his very life was dependent. Inevitably he has always been trying to find out more about it, and to describe it. The recognition of the existence of something great and wonderful above him, his incessant desire to get increased knowledge of it, and his efforts to define it, have been perhaps the greatest of all causes of his rising from the mere animal and becoming man. Not only have all his searchings been good, but all his efforts at description have also been good. They all have tended to enlarge his thought and to develop his spiritual and ethical nature. His mistake has been his willingness to stop, his easy conclusion that he had reached the end, that he had found out all, that his descriptions and definitions were complete and final, and especially his conclusion, too often drawn, that what other people had found out and their descriptions and definitions were wrong and wicked.

All this has been to a large degree inevitable, because men have had to grope their way to knowledge of God, as well as to all other knowledge. Nevertheless, the consequence of their stopping in their thought of God, their forming definitions of God not to be changed, and their refusing to allow others to think differently or to form different definitions, has been very serious. The consequence has been a world filled with religious ignorances and superstitions which ought to be outgrown and left behind, fixed creeds which make religions stagnant pools instead of flowing streams, religious divisions where there should be unities and harmonies, sects fighting and trying to destroy one another where there ought to be co-operation and peace.

QUALITIES OF GOD

Men have taken their little and often foolish ideas and definitions of God, and run with them, shouting: We have got the truth, the whole truth. God has revealed it to us. If you don't believe as we do, you are heretics, infidels, atheists, and we will persecute you, torture you, kill you, send you to an eternal hell.

To-day four things about God need to be recognized and emphasized above all others; namely, first, that all or nearly all our definitions and

descriptions of Him contain truth and valuable truth; second, that all are imperfect and far too small, while many unquestionably contain serious errors; third, that the duty of religious thinkers, above every thing else, is with open minds to seek for ever larger, truer and better ideas and definitions; and then, after this preparation, to recognize and appreciate all the truth and good they are able to discover in the definitions and ideas of God held by others than themselves.

There are persons who wonder at the many different definitions, ideas and names of God, are troubled by them, and even claim that they throw doubt upon the reality of the divine existence. But why should there be wonder or doubt? The explanation of why there are many is plain. God is infinity; we are finite. The finite cannot know the infinite completely; it can only get glimpses of it. But we have overwhelming reasons for believing that many of the glimpses are true, and that as man advances in intelligence and knowledge, more and more of them are becoming true. Everything great must have many different descriptions, by reason of its very greatness. But no sane person dreams that the number of these throw doubt on its existence. There are hundreds of different definitions of home, of government, of life, of love. These many definitions are all evidence of great reality, and give us increased insight into the greatness and value of the realities. It is lunacy to believe that all the generations of men from the beginning of human history have been trying to define and describe something that does not exist.

Men's different descriptions, definitions and names of God, instead of meaning that there is no God, mean the exact opposite; they mean that the Great Reality which they are trying to portray is so vast and so many-sided that, of course, the glimpses, the bits of knowledge, obtained by different persons have to be different. Each glimpse, each bit of knowledge, is infinitesimal compared with the whole; but each as a part of the whole, each as a glimpse of the infinite Reality, is infinitely precious.

RELIGIOUS CONCEPTION OF GOD

In the Zoroastrian religion, I find many names given to God. The *Zend Avesta* represents Zoroaster (Zarathustra) as saying to Ahura Mazda, the great God of Light: "O Ahura Mazda, most beneficent Spirit, reveal unto me that name of thine which is the greatest and best." Ahura Mazda replies by giving him twenty names, all of which are represented as true and proper to be employed by his followers and worshippers. Among the number are the Creator, the Understanding One, the All-Seeing One, the Healing One, the Strong One, the Holy One, the Herd-Giver, He who gives Welfare. There is no implication that these twenty names are fully descriptive of the Great Ahura Mazda. They are true descriptions, so far as they go, and therefore they may be reverentially and confidently used. But there is more Beyond. There are heights that these names do not scale; there are deeps that they do not fathom.

Among the Mohammedans I find essentially the same thought. Allah is their great central name for God, used

constantly and everywhere. Yet other names are freely employed. Indeed I find in the Mohammedan literature frequent references to "the Ninety-nine Beautiful Names of God". The most used and dearest seems to be Allah the Merciful and Allah the Compassionate, but others are freely used.

From India we get important names of God. In the old Sanskrit tongue we find Sky-Father, the earliest form of our Heavenly Father. India also makes very wide, almost universal, use of the name Mother as well as Father in connection with God.

I need hardly say the Bible contains many names and descriptions of God. Some of them are crude, outgrown and must be laid aside. But others are great, illuminating, true beyond possible denial and precious beyond words. Saviour, Redeemer, Comforter, Good Shepherd are Bible names greatly loved by all Christians. The Trinity, with its three names for God—Father, Son and Holy Ghost—has truth in it, but also evil. The evil lies in its hardening into a lifeless formula, a theological dogma, a relentless thumb-print, by which to measure Christianity, and to detect, persecute and cast out so-called heresy from the Church—thus tending to transform into a stagnant pool a great religious movement which ought to have been a flowing, widening and ever-deepening river. Probably three Bible names (or descriptions) may be mentioned as the most important of all, namely, "Our Father", "God is Love", and "in Him (God) we live and move and have our being." Beyond all question these are stars of the first magnitude in the sky of the world's profoundest religious things and deepest spiritual life.

In studying the Great Historical Religions of mankind it is interesting to notice that while each has many differing thoughts and conceptions of God, and in most cases many names, yet each religion has a central and supreme conception and generally a supreme name. Says Zoroastrianism: God is Light, Illumination, Truth. Says Hinduism: God is Essence, Reality (the only Reality), Spirit. Says Confucianism: God is Permanence, Order, Law. Says Buddhism: God is Peace, Rest—Eternal Peace and Rest. Says Mohammedanism (Islam): God is One, God is Might, God is Omnipotent and just Will. Says Judaism: God is Righteousness. Says Christianity: God is Love.

Are not all these conceptions of God true? Are they not all messages from the Eternal? Are they not all needed for the world's full-orbit and complete religious life?

GOD DEFINED

I venture to offer the following definitions and descriptions of God, which seem to be particularly in line with much present-day thinking, and which, therefore, may possibly be helpful to some minds to-day.

God is the Life of the universe, without which there would be no life. God is the Energy of the universe, without which there would be no energy, but only blind static.

God is the Mind Side of the universe.

God is the Intelligence of the universe, without which it would not be

intelligible to man, and man himself would have no intelligence.

God is the Law and Order side of the universe, without which there would be only chaos.

God is the Correlating Something in the universe, which holds its parts together, makes them friendly, reciprocal, co-operative, and thus constitutes them a whole.

What the human heart is to the man, and much more, God is to the universe, what the human brain is to the man, and much more, God is to the universe.

God is that without which the universe has no meaning or purpose. God is that without which man's existence has no meaning or purpose.

God is the Something without which Science could not be, because there would be nothing in Nature or in man to find out—except that there was nothing to find out.

God is the Progress-Creating Something in the universe—the Onward and Upward Urge at the heart of the universe, without which there could be no advance, but only standstill.

GOD—THE GREAT AFFIRMATION

This means that God is the Evolution-Creating Something in the universe—that without which Evolution could not be. Evolution in its very nature means steady, continuous, dependable progress. For this there must be Intelligence. If there were no Intelligence higher than man, if there were only chance, there could be no progress, and therefore no Evolution; or if there were any progress at all, it could be only fickle, transitory; there could be nothing permanent; it would be liable at any moment, at the next turn of the wheel of chance, to stop or go backward. Hence there would be no possibility of Evolution.

God is the Harmonizing Something in the universe, without which there could be no Unity. It follows that He is the Beauty-Creator, for there could be no beauty in chaos. It follows also that He is the Love-Creator; for love is the supreme spiritual harmony, and the supreme spiritual beauty. God is the Creator of the Spiritual Universe; in a sense He is the Spiritual Universe. It follows that, if God did not exist, man would have no spiritual nature; for something cannot be created from nothing. A vacuum has no creative power. But given God, the Infinite Spirit, what so natural, what so inevitable, as man, the finite spirit? In the language of religion, the "Father" "begets" the "child."

God is man's better self. God is man's deeper, higher, truer self. God is the divine in man.

God is to man what the sun is to the earth, and more; what the air is to the birds, and more; what the sea is to the fish, and more; what the fountains in the hills are to the streams, and more; what the mother is to her unborn babe, and more.

God is the "Great Affirmation," the greatest of conceivable affirmations, as denial of God is the greatest of conceivable negatives. God is the "Infinite Yea," as denial of God is the infinite 'Nay.'

Enamoured of the Golden Deer.

What is the value of all these names and descriptions and definitions and affirmations of God? As has been said, the theist believes they are glimpses, true glimpses, of the Eternal Reality. They help us to see at least a little of God's greatness. Most important of all, they help us to understand in how many ways He comes near to us and meets our deepest human needs. We do not have too many names, definitions and descriptions of God. We need more; and we shall have more, and ever more, unless men cease to grow intellectually and spiritually, and begin to gravitate downward.

Unto Bliss.

REAL health consists in a healthy mind. One whose mind is possessed by evil passions, unclean thoughts, lust, anger, greed, hatred, ill-will, animosity, vindictiveness, pride, duplicity, jealousy, selfishness and other such vices and evil propensities, can never be called healthy, even though he may have a strong and stout body. He is sure to lose even his bodily health very shortly.

* * * *

It is extremely difficult to make the mind altogether free from desires, although one should keep this ideal before his view. Hence our efforts should first of all be directed towards curbing our evil propensities and cherishing noble desires. The more such desires one cherishes, the happier he becomes.

* * * *

He alone is handsome who is blessed with a handsome heart. On the other hand, he whose heart is full of vices and evil propensities is always unsightly, even though he may be endowed with a comely appearance and his complexion and features may be very prepossessing. He has only to betray his feelings in order to incur the odium of all.

* * * *

Cleanse your heart. Pick up every single vice and eradicate it. Store up the different virtues one by one in your heart and you will find that it is transformed into a veritable paradise. He alone is a god whose heart is an abode of divine virtues, otherwise he is a devil in the garb of a god.

* * * *

One Divine Principle fills the whole universe. He is present alike in a Brahman and a pariah, an elephant, a cow and a cur. There is great disparity in all these in respect of the use we make of them, and these external differences can never cease. But there is real unity underlying this great diversity. This perception of unity underlying diversity has been termed as 'ब्रह्मदर्शन' (vision of God) in *Śrīmad Bhagavadgītā*. He alone who sees God everywhere in this way is a great lover of God.

* * * *

It behoves us all to become such devotees of the Lord. Perceiving the Divinity everywhere, we should salute all mentally and treat them lovingly. As soon as we discover the presence of God in every being we shall be divested of

all vices, even though the differences in our outward dealings will persist.

* * * *

A devotee beholds his beloved Deity everywhere and in every object at every time. Everything appears to him as a manifestation of his beloved Lord, nay, as the Lord Himself. Recognizing the Lord of his heart in various and ever-new garbs, he is transported with joy at every moment, begins to laugh in great merriment and acclaims the playful activities of the Sportive Lord.

* * * *

The Lord has a supreme seat reserved in the heart of His devotee, just as a husband occupies the foremost place in the heart of his devoted wife. A devoted and faithful wife never allows any one else to encroach even partially upon the place she has allotted in her heart to her husband. Similarly a devotee does not allow any one else than his only beloved Lord to occupy his heart. As a matter of fact, the Lord has acquired undisputed sovereignty over his heart. The supremacy of any one else is something inconceivable in his case.

* * * *

The Lord is All-powerful, the substratum of all virtues, the Creator of this universe, the undisputed Master of all, an unfathomable ocean of power, love, compassion and affection and our greatest friend. As soon as you begin to believe this, your heart will be automatically drawn towards Him. We should therefore believe the words of scriptures and enlightened souls and recognize God as such. When everything will pale into insignificance before God, He will be enthroned in our heart to the exclusion of everything else and our mind will be merged in His thoughts.

* * * *

Their life alone is a fruitful life to whom the Lord has revealed His unique greatness and who have acquired His divine love. This is true success in life and has nothing to do with worldly power, renown and honour etc. Even those who have achieved the highest success in point of all these worldly objects are, really speaking, unfortunate beings and have wasted their life if their mind is devoid of divine love.

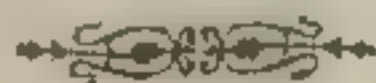
* * * *

The world may look upon us as successful and lucky; but, if our mind is full of vices, if the flame of covetousness is burning in our heart and if the nectarean stream of divine love is not flowing therein, surely our life is a sheer waste.

On the other hand, we may find really successful men among those who are little known to the outside world or who are looked down upon and detested as unsuccessful beings.

* * * *

Cleanse your heart without the least intention of displaying your virtues before the world. Banish all vices and evil propensities from your heart and fill it with divine virtues and love of God. Just exert yourself, and you will find that nothing is difficult to achieve with the help of Divine energy. Have faith and you are sure to succeed.

"Siva"

You must find time.

By Hanumanprasad Poddar.

Cleanse your mind first

It is a cold wintry day. The tailor is busy with his work, basking in the sun in front of his house. His young boy approached him from inside the house and said, "Papa, it is very cold to-day; pray, make me a jacket." "The sun has just risen, my darling," replied the tailor. "Bask yourself a little; I shall prepare one for you to-day, if I get time." The boy waited there a while, and presently got up, saying "Please do get the jacket ready to-day, papa." The tailor, who was busy conversing with two new customers, gave no reply, and the boy went inside the house and thought no more of the jacket. Early next morning, the mother of the child renewed the request, saying that the boy had been shivering with cold for the past so many days and crying for a jacket. "It is rather strange," she added, "that you could not find time to make a small jacket for the boy. Pray get me a piece of cloth and I shall do it presently." The tailor said, "What you say is perfectly right; but tell me when am I to take up this work. Cold weather has just set in and the customers plague me with their reminders day and night. I do not get time even to prepare their clothes; I am so hard pressed for time. Don't you see, I go without clothes myself? Am I proof against climatic changes? I must get time even to fetch cloth from the bazzar." "You might as well get the cloth through any one," retorted the tailoress. "You have so many customers waiting at your door every time; why don't you ask any of them to get the cloth for you?"

"What will it avail, even if some one fetches the cloth for me?" replied the tailor. "I have so many clothes of my customers to prepare that both you and I shall have to work at them for a number of days continually in order to be able to dispose of them. And, if I get more work in the meantime, we shall not be able to do so even then." "There will be no end to your work," said the tailoress. "The whole winter will have passed before you are able to dispose of your customer's clothes and in the meantime, God forbid, if you or the boy catches cold and fever, what will happen to me?" "What am I to do?" replied the tailor rather coldly, "I have no time to spare just at the present moment."

Similar is the case with the so-called teachers of mankind; they get no respite from the work of teaching others. (A tailor at least fits others with clothes and thus protects them against heat and cold, but these so-called teachers or preachers practically waste the whole of their time). But a day will come when they will get complete rest from their work, a rest which will know no hindrance. To say nothing of these

poor people, even those who have boards bearing the words "No time" hanging at their doors and who are always found murmuring that they have no breathing time, will automatically get full leisure to roll in the ashes of the cremation-ground.

Hence it will be wise of you if you spare time beforehand. Leisure is not something to be imported from outside: it has to be found out at any rate. You will greatly repent if you find your life a great void in the end. You should therefore set apart some time at least from the work of redeeming others and serving your motherland, and utilize it in redeeming and serving your own self. It is only when you have washed off your own sins that you will find yourself equal to the task of serving your motherland and, later on, the entire universe.

The saint-poet Narayana says:—

"Let the world do whatever it takes into its head to do, no matter whether it is good or bad; what you should do is to put your own house in order."*

"You have spent decades in trying to purge the world of its sins! You should therefore clean your own mind first; or else it will continue to remain dirty, (however you may try to clean others)."†

Tuka's Prayer.

Lord, forbid it that I should cast my eyes on things
that bring evil thoughts. Far better that I were blind.

Lord, forbid it that I should foul my lips with any
words stained with filth. Far better that they were sealed.

Lord, forbid it that I should hear any word of injury
to another, or listen to a word of contempt.
Far better that I were deaf.

Lord, forbid it that I should look with lust
upon those who should be sisters to me
Far better that I were dead.

Lord, let Tuka flee from all this world of sense
To find eternal peace in Thee.

(Adapted from an *Abhang* of Saint Tukaram)

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* तेरे भावें जो करौ भलौ बुरौ संसार। नारायन तू बैठकै अपनो भवन बुहार॥

† जग अघ धोवत जुग गए, धुप्यौ न मनकौ मैल। मन मल पहलैं धोयलै, नतरु मैलकौ मैल॥

Judge Not.

By Dr. F. Homer Curtiss.

"Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged, and with what measure ye meet, it shall be measured to you again." *St. Matthew*, viii, 1-2.

"Hear, O earth: behold, I will bring evil upon this people, *even the fruit of their thoughts*, because they have not harkened unto my words, nor to my law, but have rejected it." *Jeremiah*, vi, 19.

"O divine, fructifying power of Love Immortal, manifest in and through us. Enter into each heart and bring forth the sheaves of increase. Carry back to the heavens the golden fruits of Love Immortal that are gathered from the Tree that is planted beside the waters of tribulation."—*Harriette Augusta Curtiss.*

"APPEARANCES are deceitful" is a common household phrase which expresses the judgment of mankind built up by the experiences of the Race throughout all time. Appearances are deceitful because from the very nature of things they cannot possibly express more than a limited aspect of a thing. For nothing that we see in the world around us is the thing itself. The thing we see is only the vehicle for the manifestation of a limited and imperfect aspect of the thing itself as it exists in the super-dimensional worlds before it is materialized on earth. The rough, seemingly lifeless bulb by its appearance can give us no possible conception of the lily or the tulip. The beautiful red leaves of the poison oak give no intimation of the caustic, volatile acid that so violently inflames our skin. Also all of our five senses are so faulty and inaccurate in their reports to our consciousness that our hearing has to be checked by our sight, our sight by our touch and taste and so forth, if we are to gain even what approximates an accurate concept of the thing our senses report.

If this deceptiveness of appearances is so well-known that we have to be constantly on our guard as to the things in the physical world, how much more do we have to be on guard in our mental world as to what ideas we accept and act upon! Someone may tell us that a certain view is not worth going to see; but, when we arrive, it may thrill us with its beauty, because we were able to see God in manifestation in the scene wherein our informant saw only imperfection. One may tell us that a certain person is vain, flippant and insincere, and yet we may find him or her but seemingly superficial, because at the time seen by our informant he or she was merely expressing the playful enjoyment of a healthy body and a carefree mind and his expression concealed a deeply spiritual nature.

Someone may be represented as self-centred, selfish and miserly, whereas we may find that person a beautiful soul who is bearing silently and uncomplainingly burdens of responsibility and financial lack that would have driven the critic to despair.

Our inability to judge the whole truth about others is dramatically illustrated by the cases of the many persons who are convicted and condemned to death through circumstantial evidence, only a few of whom are saved by the truth's coming to light at the last minute. The appearances seemed sufficient 'proof' to convince the "twelve good men and true" of the jury who had heard all the so-called "facts" presented, and yet they turned out to be *not* the truth. Prominent persons are often designedly placed in circumstances by would-be blackmailers, which circumstances taken alone would seem to "prove" moral delinquency, and yet they are entirely innocent in spite of the appearances to the contrary. Therefore, no one should ever be judged and condemned on circumstantial evidence alone in the face of his denial of guilt.

If it is necessary for the man in the street to "judge not", how much more important is it for a student of Truth who realizes that on the inner planes it is the *motive* that counts ? Only God can know all. Only He can really search our hearts and so judge righteously. Ordinarily we do not know even the outer physical circumstances which influence another, still less do we know the mental and psychic influences which are focussed upon him. There are also Karmic conditions resulting from many past incarnations, the working out of which may be the deciding factor in an otherwise inexplicable result. And, being unable to judge justly, we must decide to "judge not" at all.

Try the following test. Ask yourself: "Have I no hidden faults; no deficiencies of character that are difficult to overcome ? Have I never faltered in my allegience to Truth and right ? Have I always lived up to the guidance of my Higher Self ? Have I never failed in my duty or in time of trial and testing ? Who am I to expect the Lord of Life to forgive me more than others ? And yet, in spite of all these many failures, the loving Christ forgives me and I am progressing and living a better life now than ever before. Therefore, will I not forgive others their mistakes as they have forgiven mine ?"

As we apply this law of forgiveness, we must realize that we must not only forgive, but we must *forget* as well. To say "I'll forgive it, but I will not forget it" is not enough. For, until we have resolutely shut out from our consciousness the memory of a fault, a wrong or a mistake of another, we have not truly forgiven that one, since every memory of it gives it added force and tends to perpetuate it. To forgive another is not merely to free that one from our condemnation, but is to *free ourselves* as well; for every time we allow our minds to remember it we bind ourselves to the same old emotional reactions. Therefore, if we ourselves are to be free from the old emotional result we must resolutely refuse to allow our minds to con-

template and go over the old condition. Instead, we must send the person involved a conscious current of forgiveness and blessing that he may no longer be tied to the old condition by our thoughts, but may be free to go on to ever higher manifestations.

Those who persistently hold on to thoughts of resentment, anger, envy, jealousy, antagonism and revenge will find the forces thus perverted reacting upon and working out destructively in their lives and their affairs. And, if this is persisted in, they may work out as bankruptcy, cancer, insanity or suicide. The Great Law judges such persons as they judge others, negatively, and they reap the reactions to the forces they themselves have generated.

As practical mystics, we must look upon our fellow-men not as erring mortals, not even as human beings, but as glorious spiritual beings, the mighty I Am Presence or the Christ within, striving to find expression through their bodies of flesh. If someone is expressing less than the perfection of his Real Self, instead of criticizing and condemning him and holding his imperfection over him in our minds and reacting to it ourselves, we must qualify him with the perfection of his Real Self and react to that idea, refusing to admit that his present expression represents his Real Self. Instead of condemning, consciously send him a wave of blessing and encouragement and say: "May the Christ in you take full charge of your life and manifest His perfection through you in all you do."

Whatever is done is past and gone, and if it has not been good, constructive and helpful, it should not be held on to. It is like water that has passed over the mill wheel. It has ground its grist of results and gone on. This grist will be taken care of by the Great Law as *Karma*. Our only concern now is to learn the lesson from it and *free ourselves* and the other person from it by deliberately forgiving *and forgetting*. For, as long as we refuse to forget as well as forgive, as said before, *we tie ourselves* to the condition we hold in mind and to the person involved and to his *Karma*.

Inharmony and evil have no self-sustaining power. They must be fed to be sustained. Only that which is good, true, harmonious and constructive is self-sustained and can endure, fed by the constructive currents of the Cosmos. Let us determine, therefore, that we will not feed and thereby perpetuate that which is negative or imperfect by allowing our memory to dwell upon it and revivify it and react to it.

The *Bible* tells us: "That every idle word that men shall speak, they shall give an account thereof in the day of judgment."* This should be kept in mind by the Truth student, for it is possible for such idle words to produce great havoc. One philosophy goes so far as to say that: "He who criticizes, judges and condemns another who is of innocent intent—who is ignorant or who means no harm—is guilty of worse than murder." Why? Because the evil force thus set into action against that person may result in his loss of reputation, position and even his reason, in other words, a living death. Characters

* *St. Matthew* xii, 36.

have been tarnished, reputations ruined, homes disrupted, hearts broken, health undermined and suicides caused by idle words of gossip, even if not words of deliberate maliciousness and slander. One of the terrible features about idle words (gossip) is that each time it is repeated, it grows. Each repeater adds his or her speculation to it until whatever grain of truth may have been present is swamped in a flood of mere conjecture and speculation. This we can stop if we will take a determined stand against it and boldly proclaim something good of the one accused.

As students of Truth, we know that words are vehicles of definite forces which we project upon the ether by uttering them, and some day these forces must come back to be reaped. Hence, we must deliberately choose to speak only that which is constructive, joyous, encouraging and uplifting. Thereby we become a blessing to all we contact, and our company is always welcomed with joy. If someone tries to pour criticism or even gossip into our ears, we should tell him that life is so short and time so precious for good that we have no time to waste listening to anything else. Tell the informer: "If what you have to say is critical, uncomplimentary or derogatory, then *do not tell it to me*, as I have no time to listen to it. I am so happy in expressing Truth that I have no time to fill my mind with anything else." In this way we will soon get a reputation as a Truth Demonstrator as readily as we could get a reputation as a gossip. Therefore, let us have it known that we refuse to listen to, quote or repeat scandal, criticism or even gossip and have our minds polluted by it. We can always find something good to say of others or at least can make an excuse for their shortcomings, and ignore their imperfections instead of advertising them.

It is only the personal self that is critical. And, if we analyse our motives when inclined to speak critically of others, we will usually find an element of pride, envy, jealousy, fear or a desire to triumph or feel superior to the one criticized. The Real Self of us is never critical, is never envious of the possessions of others; for we have incarnated with possessions of our own. The things in our environment are just those needed for our training and unfoldment. And, if we have failed to recognize this and have not used them for their highest ends, how much greater would be our failure were we responsible for the greater possessions we see others responsible for? Our Real Self is never jealous of the attainments of others; for we incarnated to manifest our own attainments, faculties and qualities which we gained in the past. Hence, instead of resenting the success of others, we rejoice in it, as they should in ours. We also welcome it when our shortcomings are pointed out, as that calls them to our attention and gives us a chance to perfect them. In other words, we are so busy making our human personality a more nearly perfect expression of our Real Self within that we have no time to belittle the attainments of others.

All such things belong to the vanity, the selfishness and desire for aggrandizement of the unenlightened personality and are unworthy of us who have

realized the true nature of our Real Self within. Therefore, let us concentrate on the realization of that Presence within, the heavenly part of us, the Christ-consciousness. Its essence is Divine Love, and Love judges not. Love is so dynamic and expanding that it only wants to pour out its perfection and sweetness and blessing upon all it contacts. Whenever we have a warm, happy feeling in our hearts, we are loving something whether we realize it or not, and the more we express that Love the more it grows and spreads.

The more we recognize and visualize the Divine Love within our hearts, the more its spiritual fire fills us to overflowing, bringing health to our bodies peace to our minds, harmony and success in our affairs and illumination to our understanding. Then we will realize that there is only one cause, God, and God is Love; only one power, God power; only one life, God life; all eternally self-sustained by Him. Therefore, all life and love are God in action. And, since all things were created by Him in Love and perfection except those perversions of His life-force created by man's ignorance, mistakes and impurities—we should visualize God-Love in action as it manifests through all created things, and especially through our fellow-men. If we thus visualize Him striving for expression in every heart, we will overlook the defects and imperfections of the personality, be tolerant of its mistakes, excuse its weaknesses and judge not its negative expressions, knowing that they are all but passing clouds which temporarily obscure the radiance of the Sun of Righteousness which we know is shining within the humblest Soul. And, as we judge our fellow-men by the radiance of the Christ-light within, with that same judgment shall we be judged withal. And with what tolerance and understanding sympathy we measure the shortcomings of others, so shall ours be measured unto us again.

The Devotee cometh unto Me.

But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment, without hatred of any being, he cometh unto Me, O Pāṇḍava.

(*Gītā XI. 54-55*)

Some German Works on the Gita.

By J. C. Tavadia, B. A., Ph. D.

THE *Bhagavadgītā* is a philosophical poem, and as such it is quite unique in the world of letters. For it is really philosophical and at the same time a genuine poem of rare merit and high imagination. It was no other than that great German, Wilhelm von Humboldt, who observed this unusual double character of the work and who declared: "Thank God that He has spared me so long that I am able to read this poem." Another great German, August Wilhelm von Schlegel, the first professor of Sanskrit in Germany, then edited the text with a masterly Latin translation, more than 100 years ago, in 1823. We shall not here recount all the German works that have appeared about this immortal piece of Sanskrit literature, but restrain our remarks to some noteworthy discussions on same.

It is by no means enough to name our text a philosophical poem: it is rather philosophy and religion, poetry and ethics—all combined into one supreme product. It was, therefore, quite natural if critical scholars found therein several notions crossing one another and sometimes even diametrically opposed to one another. It was already that first-named personage, W. von Humboldt, perceived this phenomenon and also explained it in the following words: "It is a sage who speaks out of the fulness and enthusiasm of his feelings, and not a disciplined philosopher who arranges his materials according to a specified method and comes to the last sentences of his teaching on the thread of an artistic wreath of ideas. In short, the poem must be a poem and, therefore, its author a poet. No doubt, he is a man of deep religious feelings and ethical inclination, well-versed in all sorts of philosophical and theosophical, that is, theological writings, and so expresses himself in different moods guided by his inward force."

But later scholars, bent upon applying their critical faculty, wanted to dissect the poem and ascertain its different parts just as a scientist does with animals, plants and minerals. They found clear indications of Sankhya-Yoga Philosophy—we pass over the details—and, at the same time, of Vedānta theory also. Now Vedānta and Sānkhya stand quite apart. The former is strictly monistic and idealistic; the latter no less dualistic, realistic, and rationalistic. The question, therefore, arose: how can this atheistic doctrine find place in a poem which glorifies the great God Kṛṣṇa-Viṣṇu? The problem was then tackled and solved in more than one way.

First came Joseph Dahlmann in 1895 with his hypothesis of an earlier stage of what we to-day know as Sankhya philosophy, a stage which he found not only in the *Bhagavadgītā* but also in other parts of the *Mahābhārata*. Hence our poem does not contain what ap-

peared as a syncretism of Sānkhya-yoga and Vedānta philosophies but, on the contrary, something original and earlier from which was developed, after centuries, the rational and atheistic doctrine of Sānkhya.

Adolf Holzmann, Junior, put forward another theory. Originally, he said, the *Gītā* bore absolute pantheistic character; but then it was turned theistic by way of a special glorification of Kṛṣṇa-Viṣṇu, a deified hero of the great epic.

Quite contrary is the conclusion arrived at by that well-known authority on Indian philosophy, Richard Garbe. He opined that the character of the poem, both according to plan and execution, is in the main theistic. The personal God Kṛṣṇa is first glorified; and then the glorification is based philosophically with the help of Sānkhya-Yoga system in the original part of the poem; and lastly, through a Vedāntic revision and adaptation, the personal God is promoted to the position of All-God. All this was done to suit the spirit of the respective ages.

Soon after appeared on the scene another equally great, if not greater, authority, Paul Deussen, (whose name is sanskritized by his Indian admirers into 'Devasena' according to the fashion of those old days). His explanation is more in the line of Dahlmann than in that of the other two. He is inclined to see in the *Gītā* not a product of philosophical syncretism, not a mixed philosophy, but, so to say, an intermediate philosophy forming a bridge between the old system of Upaniṣads and the later ones of Sānkhya and Yoga. Moreover, the latter terms are not taken in their usual sense when used in the *Gītā*; he translates them by 'reflection, well-calculated consideration' and 'devotion, meditation' respectively. With great acumen and with full justification does he point out that the language, that is, the style and the metre of the great epic form an intermediate stage between the Vedic period and the classical period; and hence it is quite natural that therein and therein alone can we expect an intermediate stage of ideas, too. Of course, we are not to consider the *Gītā* and other philosophical chapters of the *Mahābhārata* as the original documents representing that epoch. The latter have been lost and the former are mere poetical reflex thereof, made in the light of the *Mahābhārata* poets, who were not systematic thinkers and hence were likely to mix up the different ideas. This mixture, however, is not that of Upaniṣadic philosophy and Sānkhya-Yoga systems. The latter terms are simply the names of two methods for obtaining the goal taught by the former, namely, reaching or knowing the *Ātmā*; the outer or world-Ātmā by reflection (*Sānkhya*; *Saṃ* and *Khyā*—to consider, to reflect), the inner or individual *Ātmā* by concentration (*Yoga*).

The late Prof. Leopold von Schroeder is convinced that Deussen's view is, on the whole, correct. For, a theistic religion can be much better connected with the end of the Vedic epoch (with its monotheistic tendency) and with the *Ātmā-Brahma* doctrine of the Upaniṣads than with the expressed atheistic teaching of Sānkhya. So far we have followed

the last-named author. But now we shall turn to a recent work wherein an attempt is made to ascertain the original text to which are added various philosophical teachings. Its German title runs:

Die Urgestalt der Bhagvadgītā von Rudolf Otto. Tubingen 1934 (Verlag von J. C. B. Mohr) 46 P.

The author is well-known by means of his works on Indian religion and mysticism; thus he is, so to say, a specialist in the line. The composition of the *Gītā* is like that of the *Mokṣa-dharma* in the same epic. In the latter piece the portion relating to the story is the reconciling end between the fighting parties. To this central idea are then added a number of tracts as coming from the sage. It is true that the doctrinal part in the *Gītā* shows greater uniformity than that in the *Mokṣa-dharma;* and yet the former, too, must be considered later additions to some more or less suitable situation in the epic story. The situation we know: Arjuna's refusal to fight against his own kith and kin, friends and teachers, and his disgust at the horrible idea of their destruction at his own hands. That famous Indianist, Hermann Jacobi, pointed out, some years ago, that those verses of Chapter II that speak of the indestructibility of the spirit and that contain a really human appeal to Arjuna's chivalry, suit the situation quite perfectly. Prof. Otto in his turn says that such is the case with verses 32-34 of Chapter XI, which declares God alone as the destroyer, Arjuna being His instrument only, who should, therefore, fight without any kind of fear. Thus arises the natural occasion for the great theophany in Chapter XI,—especially for the *Ghora-rūpa* of Īṣvara,—but by no means for *Sānkhya* or *Yoga* or *Bhakti.* With this theophany is directly connected X. 1-8, which in its turn originally followed II. 37. Both these points become evident from Arjuna's words in XI. 1-3, wherein he, so to say, recapitulates the three facts taught by Kṛṣṇa, and which three facts are inculcated just in those verses. The said theophany portion is continued up to XI. 51, which must be followed by XVIII, 58ff.—how and why, is shown in detail by the author. His conclusion about the original or central form of the *Gītā* is thus: I; II. 1-13, 20, 22, 29-37; X. 1-8; XI. 1-51; XVIII. 58-61, 66, 72, 73. The rest is made up by no less than eight different doctrinal tracts. Out of these, that on the *Bhakti* teaching is here specially treated of. Similarly, the *Gītā* X. 1-8 is commented upon; and further remarks are added on the theophany chapter with special reference to Garbe's views on same.

* * * *

[We are thankful to our learned and respected friend for his having presented to us a brief survey of standard works written on *Śrīmad Bhagavadgītā* by eminent German scholars during the last century and more. These writers had a great hand in popularizing the *Gītā* in the West and deserve our compliments on that score. They were really fortunate in having had access to the priceless treasures contained in this immortal work, no matter from whatever angle of vision they might have studied it. The *Gītā* has been rightly styled a veritable *Kāmadhenu* (a celestial cow supposed to yield one's desires) inasmuch as it can be made to yield any

interpretation that one may be inclined to put on it. That is why different scholars have put different interpretations on it and such a huge mass of commentary has been heaped on it that one stands bewildered and finds it impossible to make out the real meaning which was intended to be conveyed by Bhagavān Śrī Kṛṣṇa Himself. Every *Āchārya* or founder of a particular religious sect has tried to build his theory on the teachings of *Bhagavadgītā*. Even Lokamānya Tilak, Sri Aurobindo and Mahātma Gandhi of modern fame could not do without applying their brains to the task of untying this Gordian knot. Every one has tried to fathom the vast depths of this fathomless ocean and has added some valuable links to the long chain of interpretations that has been woven round this baffling book since the time of Śankara down to the present day. The *Gītā* contains such an inexhaustible store of charm in it that it will ever continue to attract the notice of successive generations and open new vistas of thought to those who attempt to unravel its unending mysteries. Our German scholars, too, have been no exception to this rule, and it is but natural that they should have looked at the *Gītā* from diverse points of view and tried to interpret its teachings in their own way. Such is the universal appeal made by the *Gītā* and such is the all-embracing nature of its truths.

Western lovers of the *Gītā*, however, differ from Indian commentators in one important detail. Indian commentators start with the assumption that Bhagavān Śrī Kṛṣṇa, who delivered the message of *Śrīmad Bhagavadgītā*, was God Himself—'कृष्णस्तु भगवान् स्वयम्'. He Himself proclaims and reveals His divinity at so many places in the *Gītā* and elsewhere and at the end of His discourse calls upon Arjuna to abandon all faiths and creeds and come unto Himself, and, in the event of his doing so, undertakes the responsibility of absolving him from all sins. No one else but God can go to the length of evoking undivided homage and attachment to his own person even at the expense of the worshipper's faith or creed, unless he is an impostor, and one who looks upon Śrī Kṛṣṇa as an impostor can have little regard for the *Gītā*; for the latter embodies nothing but His teachings. In order, therefore, to understand the *Gītā* correctly, it is necessary first of all to understand Śrī Kṛṣṇa, who is the very soul of the *Gītā* and whose heart stands revealed in the *Gītā*—'गीता मे हृदयं पार्थ'. Those who view the *Gītā* apart from Śrī Kṛṣṇa and try to understand it without reference to its source, its fountain-head, have to grope in darkness and can never hope to enter into the spirit of the book. The best way, therefore, to understand the *Gītā* is to shake off all pride of learning and wisdom and to surrender oneself at His lotus-feet. He will then unfold His secrets to us and give us the right understanding to interpret the *Gītā*. Unless one does so, one cannot claim to have understood the *Gītā* and his interpretations will ever be regarded as merely hypothetical and open to correction and revision and cannot be held to be free from error. Even those who thus seek His favour and are able to win it succeed in securing but a glimpse of the truth and cannot be said to have mastered the whole truth of the *Gītā*, which is something beyond the grasp of human reason, and which is the very स्वरूप of the Lord.]

Editor.

Holy Men.

By J. N. Chaudhari, B. A., B. L.

Characteristics of Holy Men.

WHO may be called holy men ? What are their characteristics ? Those who are equanimous and equable both in prosperity and adversity, free from desire or lust, patient in enduring privations arising from the practice of religious austerities, of a quiet disposition, devoted to God, not overcome with delight in the hour of joy, nor plunged in a sea of grief in the hour of sorrow, are always meditating on the Supreme Being in a secluded place with a mind destitute of desire, are endowed with such qualities as abstinence, humanity, kindness, etc. and are wholly contented with what comes of itself, may be characterized as holy men (*Vide Adhyātma Rāmāyaṇa*, *Āraṇya Kāṇḍa*, III. 36-38). They are even united to the Supreme Being. Their knowledge, love and will are ever united to those of the latter. They are called *Yukta* Yogīs, that is, devotees united to the Supreme Being. They are liberated in this very life (जीवन्मुक्त). Their organs of action are completely under their control.

Sri Ramakrishna Paramahamsa has characterized holy men thus:—

A holy man never makes any distinction between a friend and a foe. Once a holy man, while passing through a crowded street, accidentally trod upon the toe of a wicked person. The latter, furious with rage, beat the former mercilessly till he swooned. His disciples took great pains and adopted various means to bring him back to consciousness; and, when he was found to have regained his consciousness, one of them asked him, "Sir, do you recognize who is nursing you ?" The Holy man replied, "He who beat me."

A holy man lives in the world but does not mix with it, just as the wind carries the smell of the sandal wood as well as that of dung, but does not mix with either.

Just as a lotus-leaf in the water or a mud-fish in the mud is not polluted by the element in which it lives, so a holy man never allows himself to be affected by people coming in contact with him. He lives in the world but the world does not touch him, just as an aquatic bird, e. g. a pelican, dives into water but the water does not wet its plumage.

A truly holy man is emancipated, retaining only the form of his egoism but not the idea, just as a burnt rope retains its former shape intact, although nothing can be bound with it.

A holy man reflects the image of God as on a pane of glass on one side of

which quicksilver is laid out, one can see his face reflected.

A holy man is dead even though living, that is, his passions and desires have been completely destroyed as in a dead body.

According to Nārada, there is no difference between God and a godly or holy man.*

In the New Testament of the *Bible* we read: "For to whom God hath sent, speaketh the words of God."[1]

SOCIETY OF HOLY MEN

"The companionship of holy man is one of the main elements of man's spiritual progress, and is the principal means of acquiring *Bhakti*."[2] Bhagavān Kṛṣṇa says to Akrūra: "It cannot be denied that the holy waters are shrines and that images of gods made of earth or stone are gods; but they purify only when they are worshipped for a long period of time, whereas holy men purify by mere sight."[3]

As said by Nārada, the society of the great or holy ones (for, it is the holy ones who are really great) is difficult of attainment, incomprehensible and unfailing in its effect.[4] Without good luck and a favourable or kind look from him, no great holy man can be recognized. If he happens to appear before one, he cannot be recognized to be such, owing to the uncleanly state of the latter's mind. For this reason the society of a holy man is difficult of attainment. And even if he be recognized, it is difficult to enter into his devotional feelings, and for this reason, the society of a holy man is incomprehensible. It bears fruit according to one's capacity. By the grace of God, however, the society of great holy men can be attained, says Nārada.* He alone can enjoy the society of a holy man to whom God sends a holy man, who opens the door of his heart and dyes his whole being with godliness. Says Muchukunda to Bhagavān Śrī Kṛṣṇa: "Lord, while wandering in this worldly life, one gets his worldliness dispelled (by virtue of Thy grace); then he is favoured with the society of holy men and gets Thee—the refuge of the saintly and the Lord of all."†

Without the favour of the spiritually great, no action can breed *Bhakti* in God; not to speak of one's attaining *Bhakti*, even his worldliness undergoes no decay, that is, he is not liberated from the trammels of this world.[1] Sage Bharata says to King Rahūgaṇa: "Without bathing in the dust of the feet of the spiritually great (that is, without their favour) *Bhakti* or faith in God cannot be had by the mere practice of religious

* तस्मिंस्तज्जने भेदाभावात् ।

([illegible])

1. St. John III, 34.

2 [illegible] Rahugana)

3 न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥

(*Srimad Bhagavata* X. 84. 11)

4 महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च ।

(Narada: *Bhakti-Sutras*, 39)

* 'लभ्यतेऽपि तत्कृपयैव ।'

(Narada: *Bhakti-Sutras*, 41)

† *Vide Srimad Bhagavata.*

1 *Vide* Sri Chaitanya's words to Sanatana in *Chaitanya-charitamrita* [illegible] Chapter XXI

austerities and Vedic rites, by the performing of the duties of a householder, by the study of the Vedas or by the worshipping of the gods of water, fire and the sun."[1] Prahlāda says to the sons of Śukrācharya: "No man's heart can ever touch the lotus-feet of God—the dispeller of all evil—unless he is bathed in the dust of the feet of great devotees totally detached from worldly affairs."[2] In fact, there seems to be no better way of attaining the Godhead or salvation than the companionship of holy men. Goura Siromani, the renowned Vaiṣṇava saint of Brindaban said: "The thing (that is, the way of attaining the Godhead) lies in the hands of holy men. What, then, would it avail me to retire to the forest ?"

All Scriptures speak highly of the society of holy men. Even a moment's companionship of such men leads to an all-round success or attainment of all (as said by Śrī Chaitanya)*, and Sage Sūta says to Śaunaka and other Ṛsis: "Infinite good is derivable from the society of a holy devotee. It bears not the least comparison with going to heaven or attaining salvation."†

As a result of the companionship of holy men all evil passions and attraction for the society of the wicked disappear and pure love for the Lord makes its appearance.

In the *Adhyātma Rāmāyaṇa*, Śrī Rāmachandra says to Tārā, the widow of Bāli:—"If by an accumulation of pious deeds a man is fortunate enough to associate with a holy man, devout and of a tranquil nature, he acquires *Bhakti* and a rare reverence for hearing about God, and thereupon by the grace of his *Guru* acquires the knowledge of divine truths, and, as a result, instantaneously regards the soul as distinct from the body, senses, mind and ego, and as the Supreme Spirit and Truth, and at once wins salvation."[1]

Associating with holy men has been held to be the chief means of crossing over the ocean of life, that is, attaining salvation. Thus Bhagavān Śrī Kṛṣṇa says to Uddhava: "Ordinarily there is no way of crossing over the ocean of life without *Bhakti* born of the companionship with holy men. I am the mainstay of holy men."[2] And seeing holy men has been held to bring on divine recollection.[3]

The best way of attaining the Godhead is, as said by Sri Rama Krishna Paramahansa, by associating with holy men; who have taken refuge in the feet of Śrī Hari, just as the best way of leading a strong cow home is by catching hold of its calf and proceeding homeward, by taking it in one's arm. The cow will invariably follow.

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[1] रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा ।
न च्छन्दसा नैव जलाग्निसूर्यैर्विना महत्पादरजोऽभिषेकम्
(*Srimad Bhagavata* V. XII. 12)

[2] नैषां मतिस्तावदुरुक्रमाङ्घ्रिं स्पृशत्यनर्थापगमो यदर्थः ।
महीयसां पादरजोऽभिषेकं निष्किञ्चनानां न वृणीत यावत् ॥
(*Srimad Bhagavata* VII. V. 32)

* 'लवमात्र साधुसंगे सर्वसिद्धि हय ।'
(*Chaitanya-charitamrita*, [illegible])

cf. also संसारेऽस्मिन् क्षणार्द्धोऽपि सत्सङ्गः शेवधिर्नृणाम् ।
(*Srimad Bhagavata* XI. ii. 30.)

† तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥
(*Srimad Bhagavata* I. xviii 13)

[1] Vide *Adhyatma Ramayana*, [illegible]

[2] प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव ।
नोपायो विद्यते सध्र्यङ् प्रायणं हि सतामहम् ॥
(*Srimad Bhagavata* XI [illegible])

[3] 'मत्स्मृतिः साधुसेवया' ।
(*Srimad Bhagavata* XI xi 47)

Thoughts on Life.

By Ganesh Prasad Seth.

1. We live to die; we die to live.
2. Pain gives birth to Pleasure.
3. Pain is the reincarnation of Pleasure.
4. The vicious of the world are our Teachers.
5. The vices of men are the ornaments of the virtuous.
6. You regard Pleasure as a friend,
   But Pain as a foe.
   Then why fuss; because friends forget,
   But never the foe ?
7. Paradoxical as it is, our friends are our greatest destroyers and our foes our best teachers.
8. You must live a slave to become a master.
9. Those whom the world calls fools, fool the world.
10. It is the exploited that create the exploiter.
11. The King is also a slave, because he is the King of slaves.
12. The hypocrite is a great miser, he neither lives nor lets live.
13. As individuals we die; as men we live.
14. The more we intellectualize, the more hypocritical we become.
15. If you want Nature to give you a fair deal, stop cheating, flouting and outwitting her.
16. It is the truly liberated who are always at home to all.
17. For the liberation of man, the God in man has the devil of a work to do.
18. To resuscitate the Past is to flog a dead horse.
19. To reach the oasis of Life, we must wade through the desert of individualism.

God: the Eternal Energy—the Supreme Force.

By Makhan Prasad Dowera, B. A.

To the matter-of-fact man—who believes in nothing but what his sense-perception accepts, who does not see beyond what logic and reason can fathom—finds nothing more absurd to believe in than the existence of God, whose sight with naked eye nobody has been able to assure to this day nor about whose form and stature has any mortal been able to give a definite description to this day. Yet even the most sceptic man finds himself in difficulty in his cold logical process of proving the non-existence of God. In course of his reasoning he comes to a point when further progress becomes impossible. Behind everything—the Pacific Ocean, the home and burial-place of so many sailors, the sublime snow-capped Himalayas standing for ages, the blinding sheet of lightning, the deafening roar of the thunderbolt—he feels something extraordinary something superhuman, far far higher than puny human knowledge and wisdom can reach. This supreme force is God. May be the atheist calls it Nature. Even then, as Lord Avebury says, Nature is nothing but another name of God.

To-day's man of science has scanned the firmament, has harnessed the air and the lightning to serve him as any faithful servant; yet, behind everything there is something which human power fails to create. Man has almost challenged his creator in the creation of his likeness. The mechanical man, more commonly known as the Robot, has in certain respects (for instance, in the matter of accurate calculation) even excelled his creator. Yet, in spite of all his accomplishments, he is incomplete; he lacks the life—the life which none but the Lord breathes into the nostrils of man. What is man? He is but a worm. With all his advancements he cannot even create a blade of grass. All things—the forest, the river, the wind, sing in one voice glory unto the Lord Who created them, murmuring to humanity: "Man may come and man may go, but we go on as the Lord commandeth."

It is here that almost all the religions of the world meet and blend. The humble Christian looks up for his Lord, the devoted Muslim looks up for his Allah, the meek Hindu looks up for his Bhagavān—all in the same way and with the same devotion. The various religions agree in point of this eternal energy, if not in any other point.

This all-pervading energy has been looked upon from a very great height, the highest standpoint perhaps in Hinduism. *Brahma* has been described in the abstract form as "सत्यं शिवं सुन्दरम्", the most true or the everlasting, the most acceptable, the most beautiful. It will be interesting to note what was the main principle of Śankara Deva, the great reformer of Vaisṇavism in Assam. In his *Nāmaghoṣa* he starts: 'मुक्तित निस्पृह यितो

तेहि सकाम नमो रसमय मागोंहों भकति'—"Of salvation who is not covetous, to that devotee I bow down and beg for that devotion (*Bhakti*) which is full of *Rasa* (Ecstatic Bliss)". From this we can imagine what sort of devotion he merited;—his was the devotion which was not for salvation, neither for any personal well-being. His *Bhakti* is innate in him—*Bhakti* for *Bhakti's* sake. Perhaps there cannot be a higher and nobler stand-point of judgment.

Thus God is a thing not to be dissected and rectified by logic and arguments. Belief in His existence must be preceded by faith in Him. What is it then, if not belief in the *Unseen*,—the force of whose existence you feel at every minute of your life! The wittiest retort to the atheist will be that there can be no question of existence or non-existence of a really non-existing phenomenon. The argument arises simply because there *is* GOD.

At Kalindi.

By Samananda.

The dimness of dawn envelopes the moon-bereft scenery. The music of Kālindī mingles with the wind in an unsurpassable harmony. The silvery sands of her banks are radiant in the dusky splendour of twilight. The cooing of cuckoos floods the ether with melody. The cool, green trees are ranged on the banks with a tumultuous confusion of their ever-rustling leaves. The scene is a scene of voluptuous Nature.

There, the eighth tree is the abode of the Mystic! The tree is towering into the thunder-laden clouds and waves its formidable branches in the airy space. Its roots are entombed in a pile of 'Sphaṭika Śilā'. The coolness is abundant.

The loving arms of Rādhā entwine Her Lord in an unspeakable ecstasy. Kṛṣṇa, the Mystic, loses His soul in the music of His eternal flute. The kine gather round the Spirit of Divine Love and stand mute as statues, their soul ascending with ascent of the music.

A cuckoo flies over the bosom of Kālindī, drawn by the electrical music of the *Muralī*. But lo! it falls charred to a morsel of feather and flesh!

The Divine Child gazes and finds the dragon in the pool...the Kāliya of terrorsome venom! His spirit breaks up the bonds of mortal fears. A jump—and a thump of water! Lo! Śrī Kṛṣṇa, the magical Cherub, stands mounted on the hood of the monster of horror! A wailing and voices of prayer for mercy stream forth from the bottom of the waters. Kṛṣṇa, dancing gaily on the body of the serpent, looks at the Naga Damsels, Mistresses of the mammoth serpent. His Love and Kindness overwhelm His spirit of indignation in the end. He sends away the serpent and his train and showers of divine flowers are shed from the hidden heavens! PEACE!!!

Non-attachment and Reactions on the Lives of Attachment.

By Rajendranath Barooah, B. A., B. T.

It is rather difficult to probe into the deeper significance of the term 'अनासक्त' used in the *Gitā*, and its English rendering—Non-attachment—does not fully connote it.

Our scriptures assert that a man is born again and again till he has reaped the fruits of his own actions committed in previous births. Our short space of life is but an insignificant link of the great chain of Life Eternal. Hence no prophet, no seer, no enlightened and highly civilized government can do away with all these invidious distinctions between man and man. As they were in the past, as they are in the present, so will they be in the future as well. Differences must exist. To allow you the modern comforts and luxuries of civilized life, millions and millions of workers must toil day and night, in the dark mines, in the ill-ventilated factories, in the sunny fields, in the steam or oil engines, in the post and telegraph offices, in the hospitals and in the workshops. To make you rich, somebody must be poor; to make you a master, somebody must be a servant.

The doctrine of Predestination reigns supreme in every sphere of life and heredity, environment and education play but an insignificant part. Hence we say: "Man proposes and God disposes."

Sometimes we are dubbed as Fatalists and people devoid of Free-will. But in the teachings of the *Gitā* there is no room for Fatalists and Free-willists. Even the smallest particle of dust does not move without divine motivation. Everything in His Creation—from the largest planets to the smallest atom—has a divine purpose.

"Soul never dies. Simply body changes according to the Saṃskāras (past actions) of one's previous births."

(*Gitā in Assamese by Govinda Miśra, Chapter II.*)

"Complete resignation to the will of God in all your actions will free you from the cycle of Birth and Rebirth."

(*Gitā in Assamese by Govinda Miśra, Chapter III.*)

The esoteric teachings of the scriptures enjoin us to dedicate all our actions in our every-day life to Him and Him alone. Such an advanced soul lives in Him, moves in Him and does everything for Him and Him alone. He forgets his own body and considers it as a temple within which His Beloved resides and directs him to work. He is God-mad. His Pantheism is not a doctrine but a part of his being. Two examples of such God-mad men may be cited here.

His Holiness the Auniati Goswami of Assam had a disciple at Golaghat, Azola Bhakat by name. He was a pure

Vaiṣṇava—a worshipper of Śrī Kṛṣṇa. Once there was a *Pūjā* of the Goddess Durgā in the town. Azola Bhakat happened to go to the Durgā-Pūjā. At the sight of the Goddess, he began to dance and sing the songs of Śrī Kṛṣṇa. The *Prasāda* of the Goddess was offered to him there, but without hesitation he ate everything. After a few days, when his preceptor came to know of this, he was taken to task by the latter for his sacrilegious behaviour. Being a Vaiṣṇava, he ought not to have gone to see the Durgā-Pūjā and eat the *Prasāda* forbidden by the Vaiṣṇava Scriptures. Then Azola Bhakat replied thus, "I have never seen any Image of Goddess Durgā nor have I eaten anything which was not offered to my Beloved Śrī Kṛṣṇa. I see my beloved Śrī Kṛṣṇa everywhere and I eat anything offered to Him." Thus he saw his 'Iṣṭa' everywhere.

Another Bhakta at Sibsagar lost his wife, children and everything. Nevertheless, he was cheerful and active. He ploughed his land, toiled day and night in the field, planted sugar-canes and even repaired without any remuneration the bamboo bridges of the local Boards. He was as happy as a child. Like Job, he said, "The Lord hath given and the Lord hath taken away. Blessed be the name of the Lord. I work day and night for Him and His Creatures. His widows, His orphans, His cowherds find everything in His poor cottage here. As He directeth me to work, I work for His creatures."

Thus, even now we may find many Karmayogīs among our so-called illiterate masses. They are the real successors to the heritage of Sanātana Dharma of hoary India.

Even in an ordinary colloquial question we ask, "How is your body? Is your body alright?" Only in the Indian languages and only among the Indians such a question is possible. It is instinct with the meaning of our ancient scriptures.

REACTIONS ON THE LIVES OF ATTACHMENT

At the end of the Mahābhārata War Gāndhārī the mother of the Kauravas, visited the corpses of her sons on the battle-field of Kurukṣetra along with her husband and, mad with grief, addressed Śrī Kṛṣṇa, who was also present there, thus: "Oh Kṛṣṇa! why have you destroyed all my sons?"

Śrī Kṛṣṇa replied, "Mother, your sons were very wicked and sinful. So they deserved destruction." Gāndhāri replied, "Kṛṣṇa, you are the root-cause of all this mischief. Had you wished so, you could have averted this terrible carnage and brought about reconciliation between the two contending parties. You did not let even one of my hundred sons live. As you have been instrumental in bringing about the extinction of all the Kauravas without a single exception, so shall the whole Yādava race perish by internecine war."

Śrī Kṛṣṇa accepted the curse with a smile. From these examples we find that even Incarnations of God Himself cannot evade the laws of Reaction, although they are not bound by such laws.

A little introspection into our everyday life would reveal many mysterious effects of the laws of Reactions. If we have ever lost our wife, son or daughter,

it is sure that we have shed tears for those who have similar bereavements. We have challenged God and His laws and hence the reactions. If the whole world is created, sustained and destroyed by Him, what am I to weep for ?

You take pride in your own deeds. You have passed examinations, you have started flourishing business, you have educated your children, you have erected grand buildings and you have given away thousands in charity. You are a self-made man.

But God kills your wife and children! God ruins your business! God makes you a physical wreck! Good deeds are being done by you and in return therefor you are being visited with evil by God!

Here also we challenge His laws and reap the fruits thereof!

One particle of grain offered to Śrī Kṛṣṇa by Vipra Sudāmā made him an owner of untold wealth! So a gift offered to a saintly person and sincerely accepted by him enriches the donor both materially and spiritually.

Even till now thousands of poor Viduras and Vipra Sudāmās have been offering their small particles of grain and vegetables to their beloved Śrī Kṛṣṇa and their gifts have multiplied a million times.

Advertised charity to hospitals, leper or lunatic asylums, orphanages, etc. cannot be compared to a particle of grain of Sudāmā, or a crumb of boiled rice of Draupadī!

Ill-got, millions and millions are spent in great wars. Money is spent on killing men, women and children and on destroying temples, churches and mosques. Such are the destructive uses of ill-got money!

God has made me rich. My wealth is God's wealth and I am simply a custodian of the same. I shall spend it according as He directs me to do and give it in charity to deserving persons. What is true of my individual self is true of a nation as well.

Earthquakes, great floods, terrible epidemics and great wars give us timely warning that we have lost sight of our true Ideal of life.

Vyāsa and Vālmīki, the great sages, would show you the scenes of the Great Epics just like a bioscope film. They remained non-attached. Why? Because they knew the causes and effects of each event described therein.

But Shakespeare could not explain why such a kind-hearted lady as Cordelia in "King Lear" should have suffered so much and why Heaven so punished the honest and innocent!

Here lies the difference between the Oriental and Occidental angles of vision regarding non-attachment and reactions on the lives of those attached to mundane things of the world.

'Perfection'.

By Li Hong Chong.

ONE day I asked Grandpa, "Grandpa! you daily harangue us to clear our mind. Is your mind clear? You advise us to perfect our lives and become perfect. Are you perfect, and has your life become perfect in the true sense of the word?"

And he laughed at my simple question. For some time he was silent, which showed that he was thinking upon my questionings, and then he opened his lips: "Child, neither I presume to have a clear mind, and clear conscience, nor do I boast of perfection. Both the conditions exist in me in a dormant state, and they are on the way to outburst, as it were, and manifesting themselves in me and within me. I have acquired the conception, and am about to realize them. This answers one of your queries.

The second answer is, I am a dust-brush, which sweeps off and removes the dirt, and is satisfied in lying in a corner of the house. It may or may not be dust-proof; nevertheless, the dirt-cleaner is a dirt-cleaner all the while. That is its duty, and you may infer anything you like from these simple words.

As to my answer to the third question, I feel that I am not a tiny creature, as you think me to be. I was never satisfied with the little I had had, shall never feel so, unless I am all, and I shall have all. That is inherent in me. I cannot shake it off from me, neither I wish to do so. The thing in me is growing day by day. I am growing in mentality and am extending myself in various ways. Do not see the bulk but look at the mind, if you can. Quantity is not to be given importance. Quality is to be estimated and valued. Mind is proceeding towards the highest goal of perfect-ability, and unless it is so widened as to become whole, All and Perfect, it shall not think of rest. It is natural with it, and no one can prevent it from being so. My living is simple, but my thoughts are high. And it is in thoughts that I am advancing further and further. I am conscious of it, and know it as a matter of fact. 'Be thou as perfect as thy Father in Heaven.' And I am aiming at it. I have answered your questions, which are as naughty as yourself, and to you my advice is, 'Awake, arise, tread the path till the goal is reached; do never think of rest.'

Bear in mind, there is more rest in standing than in walking, more rest in sitting than in standing, still more rest in lying down than in sitting, and you shall know that there is more rest in sleeping than in lying down. In sleep you dream. It is pleasant, and pleasanter it is when you are sunk in a dreamless slumber. The most pleasant of all is dying. In death there is more pleasure than in any other condition. Death is not annihilation. It directs one towards eternal life. No man is ever perfectly

conscious of life, unless he has died; and this dying is nothing but progressing through a slow process for entering the realm of True Life, True Light and True Love, which are perfection, eternity, self-absorption and immerging into Divinity. You are a child, only by and by you will understand me.

Work and do not be idle.

Dream of better conditions, building castles in the air. Seek self-annihilation, self-immolaion, self-crucifixion. It is Love. Annihilate the idea of limited self, so that the unlimited self might shine within you in perfect effulgence of glory. It is what it is, the conditionless condition, the stateless state, living in the fourth Dimension of Life, *Nirvāṇa* as the Saints call it."

The Grandpa became silent. My summer vacation was at an end, and, leaving the solitary Monastery of the Radha Swami Dharma Temple, I went to college to prosecute and continue my studies.

A Peep into the Illustrations.

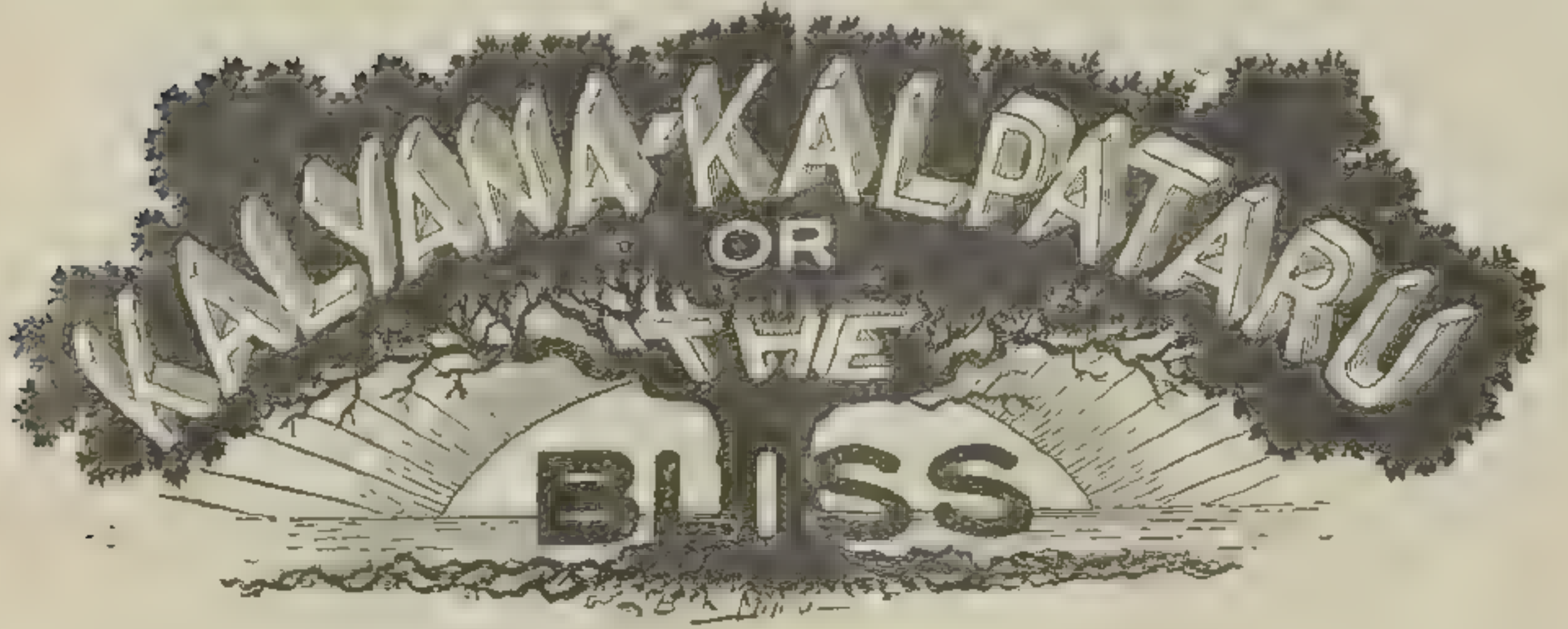
1. The Audacious Overture.

This beautiful picture illustrates an incident taken from *Śrī Devī-Saptaśatī* (a collection of 700 verses bearing on Goddess Durgā, a female representation of Divinity, forming part of *Mārkaṇḍeya Purāṇa*). The Goddess, a secondary or partial incarnation of Bhagawatī Durgā, is seen seated on a rock and Sugriva, a messenger of Śambha, the great Demon chief, is delivering to her the message of his master containing his overtures of love. Undaunted by the description of the extraordinary prowess and valour of the Demon chief, the goddess is telling the messenger with a unique presence of mind that any one who dares to court her hand should win it by overpowering her in battle. The virgin innocence and unperturbed serenity on the charming countenance of the divine lady are particularly remarkable.

2. Enamoured of the Golden Deer.

This illustrates a well-known incident from the story of Sri Rāma. Māricha, a great adept in the black art, and a maternal uncle of the great Rāvaṇa, the Demon chief of Lankā, has been prevailed upon by his fierce nephew on pain of death to assume the guise of a golden deer in order to entice away Śrī Rāma and thus afford Rāvaṇa a splendid opportunity to steal into His cottage and abduct His Divine consort, Sītā. Māricha has accordingly made his appearance in the vicinity of Pañchavatī, the sylvan abode of Śrī Rāma, and Śrī Sīta is seen persuading Her Lord to kill the deer and fetch its golden skin.

Goddess Umā appearing before Indra.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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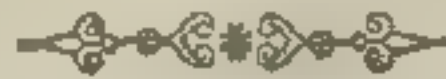
एको वशी निष्क्रियाणां बहूना-
मेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥

(*Śwetāśvataropaniṣad VI. 12*)

"THE One controller of many things which have, apart from Him, no power to act—Him, the multiplier of the one seed of life—to those wise men who behold Him dwelling within themselves belongs eternal happiness; not to others."

Vedanta and Yoga.

By Mahendranath Sircar, M. A., Ph. D.

In India Life and Philosophy have gone together. Philosophy is not only "the thinking view of things". It is essentially illumination. It has been, therefore, the attempt of Indian philosopher to prescribe a discipline which can help the opening up of the layers of consciousness finally revealing truth. Vedânta approaches the problem from the reflective and intuitive standpoint. It is simultaneously a system and an inspiration.

As a method of reflection it draws a distinction between the relative and the Absolute and establishes the illusoriness of the relative order and its super-imposition upon the Absolute. This is indeed the ultimate conclusion of the Adwaita Vedânta and the seeker of truth on the basis of this discipline can never rest satisfied unless he has realized the truth of "Tattvamasi". The best way of realizing this truth has been to develop a clear philosophic sense which can feel the distinction of truth and error, *i. e.*, the truth of permanence and the illusion of change. Vedantic discipline essentially has been metaphysical, which in the long run evolves a kind of consciousness which can see things under the aspect of eternity. The central discipline of Vedânta is "Dṛśyamârjana", *i. e.*, distillation of the things and appearances. By a process of elimination we can gradually rise to the height of realizing the oneness of being—the *sat*—the one existent underlying the whole.

The intellectual discipline of the Vedânta promotes a kind of thought and a habit of mentality which in the long run can spontaneously discern truth from error and can realize the widest commonality of being in its utmost expansion. As a philosophical theory the Vedânta could not synthesize strictly appearances with Reality; for it holds that appearance is thought located in Reality but which does not really obtain there. Vedânta does not accept in the metaphysical sense the reality of the effect in the cause, though the cause has an appearance in the form of the effect.

To the exoteric consciousness this appearance is real, and, therefore, it has explained the world-process in the terms of *Māyā* and Īśvara—*Māyā* being the principle of individuation of the ultimate Reality. But this individuation is not true in the sense in which the ultimate reality is true. The Vedânta thinks that, in so far as our intellect is dominated by the philosophic instinct of finding out the cause of appearance, it naturally finds satisfaction in referring them to a background which is the basic existence, but which does not in the least change to produce a world of orders and events. The individuating principle has been conceived in *Māyā*.

Māyā is the limiting and the screening principle—the principle of self-limitation in the ultimate reality which restricts itself in its process of concentration and creation. But this is only seeming, and not true.

With this philosophic background it has been natural to maintain an attitude of denial or transcendence of the appearance in our attitude of *Sādhana*. Vedānta realizes Life in its becoming and life in its silence, and, though it has denied the former, it has accepted its pragmatic value. And in this sense it has opened up new vistas in life and spiritual consciousness, though in the ultimate realization their importance pales into insignificance. The fact is that Vedānta really seeks the release of consciousness from ignorance; but, before complete release can be effected, life grows into fineness and subtlety and this surely is an advance upon the normal experience in life. Vedānta can well distinguish spiritual life into spiritual pragmatism and spiritual transcendence; the former embraces the emergence of finer consciousness, which is, no doubt, an advance upon animal faith and instinctive life. It is divine life inasmuch as the finer movements, which are stranded by Ignorance, are gradually released and life enjoys its transparence, clarity; still the system of reference remains the same, though the evolution proceeds unerringly. It can, no doubt, give us finer evolution in the sense of emergence of finer divine instincts and as such indicates a great ascent in the evolutionary scale; but still the thread of life remains continuous through the different planes of existence and life suffers under the pressure of a divided consciousness

The Vedānta recognizes two paths of realization: (1) the direct, and (2) the indirect. The direct path lies in stressing the philosophic discrimination, to make it a habit, so that even in ordinary life the mind may not deflect from this discriminative attitude and may trace the changeless *Sat* in every mode of existence.

But this attitude of reading the *Sat* in everything can dissolve the reality of the external things and objects and reveal the unmodifiable consciousness underlying everything.

If this process of *Driśyamārjana* can help us in removing the external obstruction in the form of an existence of an alien Nature as an independent reality, the process of vigilant watch upon the *inner psychism* can reveal to us its transience and its cinematographic character. It removes the usual common fallacy that our conscious nature is naturally dynamic.

Vedānta draws a distinction between our psychic nature and our conscious self. The *Psyche* in man reflects the conscious self and appears luminous; but this psychic self is a shadow of the spirit upon the mental stuff.

The Vedānta, here again, by a discriminative process recovers the lost self from the mazes of psychism by attending upon the focal point of consciousness, the timeless present which is always fixed and immediate in the unceasing continuity of the psychic dynamism. This stress upon witnessing the inner psychic mutations widens our vision and gradually discovers the inner scient, which is calm percipience of the play of

the conscious, the super-conscious and the sub-conscious forces of our being. This percipience is the subject, though not the logical subject, but the subject as freedom—the subject which is free from the time-sense and the mutation of psychic life in time.

The subject is not operative or functioning, for that means the concentration of its perspective and determination of its activity in a psychical zone. The subject as freedom is, therefore, to be distinguished from the subject as reflecting, radiating or interpreting or active in any way. Kant could not discern the subject as freedom. Śaṅkara did.

The subject as freedom is the final spiritual and metaphysical realization; for in this realization the common distinction of *Jīva* and Īśvara, the psychic and the cosmic selves, are for ever removed. For, strictly speaking, "Tattvamasi" in the Vedānta is not synthesis, but a transcendence in which the question of a distinction or a synthesis cannot arise. And hence the real Vedantic discipline will be essentially to rise to this height of consciousness, wherefrom is dropped the limitation of these ordinary normal states of consciousness.

The Vedantic discipline rests on philosophic understanding of the illusoriness of the manifold, and the illusoriness of the concentrated functioning of consciousness either in *Jīva* or in Īśvara and the uniqueness of the transcendent consciousness. This sense of distinction of the relative and the Absolute and the non-permanence and the illusoriness of the relative is the beginning of wisdom. But this negative attitude should go with the seeking of the transcendent background. It then opens up a consciousness which is neither static nor dynamic in nature and eludes all efforts at conceptual description.

This kind of discipline and realization is possible for only advanced souls, souls who have reared up intensive detachment and opened up the fourth dimension of consciousness.

This opening may presuppose a logical understanding but is essentially a psychological process, for the final conviction comes with immediate awareness. This presupposes sustained reflection upon the Vedantic truth, for this rears up a psychological attitude (*Brahmākāra Vṛtti*) which helps us to surpass the labryrinths of the subconscious and conscious life and opens a new dimension of conscious life, a dimension beyond the reach of space and time. Herein comes the importance of Yoga in the Vedānta.

The word 'Yoga' has many meanings and forms; but in the usually accepted sense it implies the method of opening of the different layers of consciousness. And generally the Yoga is directed towards the redemption of the super-conscient ranges of being, to develop the psychic responsiveness and the radiant vibrations of cosmic life. The soul becomes aspirant after the stretches of the super-conscient life revealing through the graded universes. Yoga catches the thread of the cosmic life and aspires to realize the dynamic identification with the divine.

This path is indirect; for it does not deny at once the foothold of the finite consciousness, but gradually seeks the infusion of the infinite life in the finite, and the saturation of the finite being with infinite force, power and wisdom. In fact, this dynamic identification remains the promised goal to those that follow the path of *Upāsanā* and concentration upon the *Apara* (Inferior) *Brahma*.

This Yoga lies essentially in concentrating upon the Absolute in its dynamic aspect and in seeking an identification. This identification takes place in our psychic being, and with this the adept reveals peace and power. But the secret of this lies in our control of the gross physical and the gross vital and the assimilation of the finer vital and the fine psychic being.

When the grossness of our nature is eliminated, the finer currents of the dynamic divine is felt. But the consummation of this path lies in the clear sense of the dynamic identity which is not only occasionally felt, but is a matter of continuous experience. Such souls acquire great powers, wide knowledge; for they are so finely attuned with the dynamic divine that the movements of the divine life are clearly indicated to them and they move in harmony with the cosmic movements.

The dynamical Yoga makes us intensively active for divine ends, and prepares us for the greater consummation, for final liberation.

This Yoga in the Vedānta implies not an identification between the human and the divine in their transcendent oneness, which is indeed the consummation,—but a dynamical identification between the human and the divine; and this becomes possible because the Vedānta accepts from the standpoint of practical reason the distinction of the human and the divine. And this distinction is not philosophical distinction of the subject and the supersubject. It implies the distinction of the human and the divine Will, and in this respect the Vedānta prescribes union (Yoga) of the human and the divine Will. This aspect in Vedantic discipline is not generally emphasized; the emphasis upon freedom has shadowed this aspect.

The identification of Will really implies the complete surrender of the human will to the divine will; but this surrender is not a sort of passive acquiescence, but it is essentially re-orientation of Will and the movement of Will in cosmic ways. The human will breaks the sense of personal agency and limitation and ultimately feels its divine character. It then transcends the law of *Karma* and the world of fellowship of wills which overcomes the sense of personal freedom and its limitation. The Vedānta accepts the possibility of the human will attaining an impersonal movement and character. This is true freedom of Will, for it reveals its free cosmic and supra-ethical and impersonal character.

This is indeed freedom of Will, for it releases the will from all personal limitation. But this freedom is not to be identified with the Transcendent freedom. The one is the freedom of will, the other is the freedom of being, and the Vedānta accepts the latter as

higher as indicating complete breaking of all concentration.

This dynamic identification supposes a complete change in our being and the removal of concentration from our finitude. Though previous Samskāras and tendencies seek the ego-centric equilibrium, still the dynamic identification gradually releases us from the finite concentration, and infuses the psychic centres with infinite spirit. And with this complete change in our psychic being, there is effected a change in the feeling element of our consciousness. It no longer enjoys its personal or individual character, but comes to feel its impersonal touch.

And it is a false philosophy that associates feeling with complete subjectivity and individuality. This release of feeling from its normal individual character is also a contribution of the Vedānta.

Without this release of feeling there can be no release of Will for the two are associated very intimately. And the two go together. And, therefore, in the freedom from the personal will, the seeker enjoys the cosmic feeling on the realization of the cosmic being and the cosmic will.

But this education of will and feeling can only stimulate the further venture, inasmuch as it gives the taste of freedom, but cannot fully make us free from the dynamic urges. The sense of effort, however, spontaneous implies a limitation and cannot be the true character of being. Hence Vedānta finally aims at transcending these dynamic possibilities and this can be done when gradually we rise through the cosmic nature of feeling to its transcendent nature where it is isolated from Will and reveals a phase unique in itself its identification with Being—for it is no longer the delight of fruition or movement, but a delight associated with the plenum of Being.

The one gives us the culture of Will, the other gives us the culture of Transcendent sense; and Will, cannot be completely independent of the texture of space and time, for it requires a medium to express its activities. And hence it cannot reveal the Absolute. Hence Yoga in the true sense in the Vedānta will be ultimately an effort at an opening in the dimension of consciousness quite independent of the space-time-energy universe. And this essentially is the release of the consciousness from its habitual expression through space and time for this indeed is its limitation. The Pure Reason of Kant could indicate the synthetic unity of apperception in transcendence of space and time; but this synthetic unity of apperception adjusts itself in reference to the space-time texture of our experience.

The Vedānta could really discover consciousness in complete transcendence of space-time, and in this really finds out the unique experience of consciousness-in-itself apart from all dynamic functionings and reference to space-time order. Yoga is really an art to penetrate the psychic layers of our being—and the unique discipline of the Vedānta requires the release of consciousness from space-time sense—and this is greatly helped by realizing the self not in its synthetic activity, which implies time-reference, but in its transcendent percipience which implies no time-reference. This freedom of consciousness from time-sense is the secret to the Release. And this forms the corner-stone of the Vedantic Yoga—or *Jñāna-Yoga*.

By the Touch of the Philosopher's Stone.

By a Devotee.

(*Continued from the last number*)

Act V.

SCENE II. *Mathura—in front of a priest's house.*

A Priest's *child.*

PRIEST. CH.—Madanamohana, why do not you come, brother? We shall go to the forest and play.

(WITHIN)—No brother, I would not play with you; you have not given me my queen.

PRIEST. CH.—Just give up your naughtiness, brother, what will you do with a queen?

(WITHIN)—No, I cannot live without my queen.

PRIEST. CH.—Thou tell me where to get her.

(WITHIN) -How am I to know that? You get the information from somewhere.

PRIEST. CH.—Ah, you are too much stubborn, dear Kanhaiya.

Enter SUBUDDHI *and* SANATANA.

SUBUDDHI—Dear sir, I went out on a holy round in the forest and have plucked these fruits. I shall feel blessed if you accept them. I am just going on a visit to Rupa Goswami.

[*Exit Subuddhi.*

SANATANA—Alas, Madanamohana has not come to my cottage; whom shall I give these fruits? I hear there is an image of Him in a priest's house here.

PRIEST. Ch.—What are these—forest fruits?

Why do not you give them to me?

SANATANA—Have some and eat them.

PRIEST. CH.—For me to eat? Madanamohana greatly likes forest fruits, but I cannot go far into the forest for fear of mother.

SANATANA—Who is Madanamohana?

PRIEST. CH.—You do not know? My Madanamohana plays with me Sorry, I have forgotten—Madanamohana asked me not to disclose this fact. Please do not tell mother about it.

SANATANA—What are you saying? I feel so uneasy.

PRIEST. CH.—Why? No fear. I shall give these fruits to Madanamohana, and after he has taken them I shall give you *Prasada*. You will feel glad. How much does Madanamohana enjoy the forest fruits?

SANATANA—Madanamohana, where are You?

PRIEST. CH.—He is in this room. Will you like to see him? You see, if you could bring me a queen for him, you would find how joyously he would dance. It would make you glad to see that. There is Queen Kubjā in the room, but he does not like her. Oh, how nicely Madanamohana dances!

SANATANA—What, are you a being of heaven?

PRIEST. CH.—No, I belong to Mathura. This is our house. Will you eat in

our house ? Mother will be so glad at that.

SANATANA—Yes, I shall take your *Prasada*.

[*Begins to weep*

PRIEST. CH.—Do not weep, please. I shall give you Madanamohana's *Prasada*. [*Calling its mother*] Mamma, mamma, look here,—a guest has come.

Enter Priest's wife

PRIEST. CH.—[*To Sanatana*] Mamma, mamma.

PRIEST WIFE—You are my Nārāyana. Come in, please

PR. CHILD—[*To Sanatana*] I am going, brother. I shall feed him with the fruits and bring you *Prasada*.

[*Exit Priest's child.*

PR. WIFE—Come in, sir.

SANATANA—You are blessed indeed, dear mother, and I am fortunate to have been able to see you.

PR. WIFE—Please say not that; you are a guest—a veritable Nārāyana to us.

SANATANA—Dear mother, I am greatly hungry. Please give me if there is any *Prasada* of your boy. Mother, your son is a companion of Srī Kṛṣṇa; I shall take his *Prasada*.

Enter Priest's *child.*

PR. CHILD—Just see, Madanamohana heartily ate them.

SANATANA—You just take a little and give me the leavings.

PR. CHILD—If that pleases you, here I eat some. Now, you can take.

PR. WIFE—Cunning boy of Yaśodā, so naughty and hard-hearted ! You want to depart from me ? Yes, just so is Your nature. You cared not for Yaśodā, nor for Nanda or your boy friends—nay, not even for your beloved Rādhā; and it is no wonder you will part from me.

SANATANA What is the matter, dear mother ?

PR. WIFE—For three nights past Madanamohana has been telling me in dreams that He will go to him who takes the *Prasada* of my boy. I am weeping so much at that, but He is deaf to that. He will leave me. I shall no longer be able to keep Him.

PR. CHILD—Well, mother, why do you weep ? Let him take Madanamohana. I shall every day bring him to play with me. I shall never let him go. And if he at all leaves us, why do you fear ? I shall jump into the Jamuna, uttering His name, that will certainly move Him, however hard-hearted He may be.

PR. WIFE—Alas, Madanamohana !

PR. CHILD—Stop crying, dear Mother, do just as you have seen in dreams. You keep Queen Kubjā with you. I shall every night bring Madanamohana to play with me.

SANATANA—Mother, please give me your Madanamohana, if He has so asked you. Virtually He will belong to you. I want simply the privilege of serving Him.

PR. WIFE—I shall request you to take due care of my Madanamohana.

[*Begins to weep*

SANATANA—I am sorry I do not know how to take proper care. You will just teach me that.

PR. CHILD—You are also cunning; otherwise why should you be in love with a cunning fellow ? If you really do not know how to take care, why shall Madanamohana be so eager to go with you ?

PR. WIFE—Queen Kubjā will belong to me. I shall not let her go. You

please tarry a little. I am just coming. Alas, how to console Kubjā.

[*Exit Priest's wife.*

PR. CHILD—You see, give him his queen; else he will not remain with you. Mother will scold him, so I go to pacify him. He greatly fears mother.

[*Exit Priest's child.*

SANATANA—The boy asked me to give him Queen Rādhā. But where shall I get her ? Yes, this is a real difficulty; Madanamohana will not remain alone. Dear Rādhā, Thou Personified Love and Queen of Vṛndāvana, will Your Madanamohana remain alone ? If not, how am I to keep Him ?

Enter RUPA *and* VALLABHA.

RUPA—Dear sir, please excuse me. I shall no longer write anything. Wretched writings of mine have wounded your feelings. You know, dear sir, how unfit am I for the task ! Alas, why did I compare curly hair to a black snake, causing thereby the sorrow of a devotee. I do not know how much my dear Rādhā and Kṛṣṇa also have been hurt inasmuch as a devotee's feelings have been wounded.

SANATANA—No. No. You are a great devotee, your writings are nice. While listening to your song, I had as if a direct vision of Rādhā. You write again and, through the grace of the Queen of Vṛndāvana, your writings will be perfect.

Enter Priest's *wife.*

PR. WIFE—Please come inside, dear sir.

SANATANA—Come, dear sirs, to see Madanamohana.

[*Exeunt all.*

SCENE III. *A bower.*

Priest's wife, Priest's child SANATANA, RUPA, VALLABHA, *etc., etc., etc.*

PR. WIFE—[*Addressing Sanatana*] Here you take; my Madanamohana now belongs to you. [*Turning to Madanamohana*] Such is your deceitfulness ! You will never belong to one person. All right, let that be, if it gives You joy. I am born to weep, I shall pass my days in tears.

PR. CHILD—Mother, do not be too harsh; Madanamohana will look pale. Just see, he is afraid. [*Addressing Madanamohana*] Do not fear, I shall protect you.

PR. WIFE—No, I am not blaming Him; I simply blame my own fate.

PR. CHILD—Pray, mother, do not weep; that will be painful to Madanamohana [*Turning to Sanatana*] Well, sir, you must give him his beloved Rādhā.

2

SANATANA—Where am I to get her ? Thou, Queen of Vṛndāvana, where shall I find You ? Without Your grace, I shall surely not be able to keep Madanamohana.

RUPA AND VALLABHA—Dear Rādhā, Thou Personification of Love, where art Thou ?

Descends RADHA *from above with Her* Companions *singing.*

THE SONG.

Look, look at the flowing beauty of Radha's hair,
looking like a serpent black.
The snake frightens, but hair trickles nectar sweet.
And that great Flute-player with care affectionate softly dresses the hair fragrant.

SANATANA—Rupa, wonderful is your writing. Just see there, how the tuft of her hair is flowing like a snake.

MADANAMOHANA—Dear brother, I have got my Beloved.

[*Madanamohana stands beside Radha and the rest repeat the above song.*

Enter some Devotees, *singing together.*

THE SONG.

The Love stands beside the Beloved and
Their face is lit up with joyous smile;
We want to drink in the sweetness of this
Loving Union, we like Its beauty.
Their crowns on the head mingle with
curly hair, and, while casting repeated
glance at each other's face, both swim in
the Sea of Love.
One enjoys the beauty of the Other and
bind themselves in a tie of Love.
Let us sing glory to Them; let us sing
glory to Them.

[*Exeunt.*

(*Concluded*)

Analysis of Bhakti—Raganuga and Vaidhi.

By Prabhat Chandra Chakravarti, M. A., P. R. S., Ph. D.

BEFORE proceeding to bring out the difference between emotional and formal aspects of *Bhakti*, we propose to preface the present article with a short analysis of *Bhakti*. First of all, the cult of *Bhakti* seems to be of great antiquity in the proverbial land of religions. An instinct of reverence and devotion to the Highest and Greatest or, more properly, faith in the goodness of gods, is supposed to have inspired the performance of sacrifice and rituals among the primitive people. All forms of religious worship and sacred communion with God are prompted by a devotional impulse. *Bhakti* occupies a unique place in the sacred path of *Sādhana;* it is required to be cultivated by all seekers after God, by all mystics and devotees. Without *Bhakti* one cannot aspire to rise to the lofty level of *Brahmavidyā* and thus attain the illuminating knowledge of the Supreme Being.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

(*Śwetāśvataropaniṣad VI. 23*)

Bhakti, Jñāna and *Karma* are the three distinct paths of spiritual discipline practised in India from time beyond recollection. *Bhakti*, as we generally know, has its germs embedded in a human heart. It is a sacred impulse that rises from within, nourished by closer and closer association with God and which terminates finally into total self-resignation.

What, then, is *Bhakti*? Let us start with those treatises which deal absolutely with *Bhakti*. *Bhakti* has been defined in the *Bhaktimīmāṁsā* as a kind of "extreme devotion to God":—

सा परानुरक्तिरीश्वरे ।

(*Śāṇḍilya-Sūtras.*)

The word "devotion" (*Anurāga*) is here used with the implication of selfless attachment to the Highest or to one's loving object of adoration. Devotion carried to its extreme form is often attended with total absorption and self-annihilation. *Bhakti* is, therefore, strictly divine and brings with it eternal

flow of joy. We are said to be devoted to our wives and children; but this devotion is so grossly selfish and secular that it does not exhibit any ennobling features of *Bhakti, i. e.*, worldly attachment is embittered by selfish considerations and is shorn of all sweetness that makes *Bhakti* so agreeable. Affection or devotion may develop into *Bhakti* only if it is fortunately turned to God, the be-all and end-all of life. The aphoirsm quoted above makes it perfectly clear that *Bhakti* by its very nature comprehends God as the supreme object of love and regard.

Nārada defines *Bhakti* as "intense love towards God":—

सा तस्मिन् परमप्रेमरूपा ।

(*Nārada-Bhakti-Sūtra*, 2)

As is quite clear, the two definitions speak in the same strain by laying emphasis upon intensity of devotion as the salient feature of *Bhakti*. By using the word *Prema* instead of *Anurāga*, Nārada has indirectly shown the climax to which devotion may ultimately develop. This is quite in accord with the course of development pointed out in the *Bhaktirasāmṛtasindhu*. Rupa Goswami, in his analysis of *Bhakti*, has beautifully shown the gradual stages through which faith passes and finally manifests itself in the shape of *Prema* (love). Unshaking faith in God is the first and foremost condition of *Bhakti*. No faith, no devotion. This is also true of Knowledge. Aspirants after Knowledge cannot also do without faith:—

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

(*Gitā IV. 39*)

That *Śraddhā* has to be cultivated prior to the development of *Bhakti* or as an indispensable accompaniment of *Bhakti*, has been repeatedly stated in the *Gītā*:—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥

(*Gītā XII. 2*)

The definition of *Bhakti* suggested by Rupa Goswami is also worthy of our notice, though it is more or less sectarian on the very face of it. By the highest form of *Bhakti* he understands only devotion to Kṛṣṇa and makes it entirely detached from knowledge and action.

अन्याभिलषिताशून्यं ज्ञानकर्माद्यनावृतम् ।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥

The author of the *Bhakti rasāyana* has dealt with the problem of *Bhakti* from a purely philosophical point of view. He is, however, the same as the author of the *Adwaitasiddhi*, a celebrated work on the Adwaita school of *Vedānta*. It is curious enough that an ardent advocate of Adwaitism like Madhusūdana could have come forward with his intellectual equipment to defend *Bhakti* as the highest desideratum of life and to bring home the supremacy of *Bhakti* over knowledge. To this dialectician *Bhakti* is a kind of mental state (*vṛtti*) in which the mind, moved by ecstasy of passion, assumes the shape of God:

द्रवीभावपूर्विका हि मनसो भगवदाकारता सविकल्पकवृत्तिरूपा भक्तिः ।

His definition of *Bhakti* runs as follows:

द्रुतस्य भगवद्धर्माद्धारावाहिकतां गता ।
सर्वेशे मनसो वृत्तिर्भक्तिरित्यभिधीयते ॥

It is said that *Bhakti* arises when the mind is so trained as to be constantly fixed upon the Lord. *Bhakti* is thus a continuous and undisturbed flow of the mind—a sacred current always running to the "Ocean of Joy." The *Bhāgavata* has compared the never-failing flow of *Bhakti* with the currents of the Ganges:

मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ।
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ॥

Constancy of meditation is the seed out of which grows *Bhakti*.

Madhusūdana has also shown how the mind of a devotee is softened or melted under the influence of *Bhakti*. Intensity of devotion serves to soften and expand the heart. *Bhakti* acts like a magician's wand which by its mysterious touch removes all hardness, moves the heart in divine joy and transforms cruelty into melting tenderness.

The most authoritative works on the subject of *Bhakti* are the *Gītā* and the *Bhāgavata*. All later treatises dealing with *Bhakti* have largely drawn upon them. The *Gītā* has not only one chapter under the name *Bhaktiyoga* but is permeated all throughout by the great ideal of *Bhakti*. "Devotion and self-surrender to the Lord" is the keynote of the *Gītā*. It has particularly shown that four classes of people are found to adore God. And among the votaries of *Bhakti* they constitute the best type who dedicate everything to God.

The *Bhāgavata* gives us an elaborate interpretation of *Bhakti*. *Bhakti* is here spoken of as a natural or spontaneous attitude of the mind that does not result from any cause or pre-conceived motive. "Devotion to Kṛṣṇa without any motive whatsoever" is here held up to be the best form of religion:—

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥

The *Bhāgavata* has all along attempted to bring home the superiority of devotional attachment specially as was exhibited by the milkmaids of Vṛndāvana. Their love was so pure and intense that the Lord had to belittle Himself before it:—

न पारयेऽहं निरवद्यसंयुजां
स्वसाधुकृत्यं विबुधायुषापि वः ।
या माभजन् दुर्जरगेहशृंखलाः
संवृश्च्य तद्वः प्रतियातु साधुना ॥

It was in all vividness the triumph of Love. It transcends the bounds of human knowledge.

Rāmānuja, as he has revealed himself in the *Śrībhāṣya*, seems to have been a devotee of the *Vaidhī* path. Though a *Vedāntī* of great reputation, he was an ardent follower of *Bhakti*. To him *Bhakti* is the best part of knowledge.

Love and devotion are found to have the same connotation in *Bhakti* literature. Things to which we are devoted are really worthy of love. In the following verse of the *Viṣṇupurāṇa* the word *Prīti* is substituted for *Bhakti*.

या प्रीतिरविवेकानां विषयेष्वनपायिनी ।
त्वामनुस्मरतः सा मे हृदयान्मापसर्पतु ॥

It is held that there can be no *Bhakti* without devotion and no spiritual enjoyment without love. Devotion ultimately manifests itself in the shape of Divine love (*Prema*), which is the highest

desideratum of one that cultivates *Bhakti* in preference to *Jñāna* and *Karma*. Neither the knowledge of God nor the performance of pious acts can bestow this blessing upon a devotee. Easier is the path of *Bhakti*; it brings a devotee into closer relationship with God.

We are often confronted with the puzzling question: Are knowledge and devotion conflicting with each other? Our answer will be in the negative. There is, to speak the truth, interrelation between the two, one supplementing the other. Though Knowledge has been emphatically proclaimed to be the direct cause of liberation from the coil of mortality, *Bhakti*, as we presume, is not antagonistic to Knowledge. There are some who maintain their mutual dependence (अन्योन्याश्रयत्वमित्येके). Both lead to the same destination. A state of perpetual joy is attainable by following either of the two paths. The *Bhakti-Sūtras* and the *Vedānta-Sūtras* are in agreement so far as the ultimate object of devotion and knowledge is concerned (cf. "तन्निष्ठस्य मोक्षोपदेशात्" and "तत्संस्थस्यामृतत्वोपदेशात्").

Now we turn to the classification of *Bhakti*. The *Bhāgavata* has spoken of nine different forms of *Bhakti*:—

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।

All these, on minute analysis, are reducible to one, viz., Self-surrender (*Ātmanivedana*). Intensive devotion demands that a devotee should leave himself completely at the mercy of God. A true devotee loses himself entirely in the intensity of his love. To love God without any earthly motive is the highest form of devotion. Selfless devotion to Viṣṇu is said to be so powerful a thing as to render a devotee competent to attain *Nirvāṇa*.

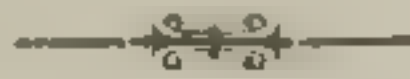
प्राप्नोत्याराधिते विष्णौ निर्वाणमपि चोत्तमम् ।
(*Viṣṇupurāṇa.*)

In the later phase of Vaiṣṇavism we come across two modes of *Bhakti*, namely, emotional or erotic and ritualistic or formular (*Vaidhī*). *Vaidhī* is characterized by strict observance of prescribed rites and pursues a path sanctioned by popular usages, while *Rāgānugā* does not at all depend upon religious formulas, but consists of intense love that knows no laws and barriers. Devotion in its emotional form is a genuine outburst of inner self which does not allow itself to be fettered by the shackles of rigid rules and customs. This intense form of love found its expression in the simple-hearted cowherd-maidens of Vṛndavana. One who has dedicated all his actions and thoughts to God does not necessarily stand in the need of observing any rules of human society. The celebrated devotee prince Dhruva and others are said to have been the followers of *Vaidhī* path of devotion. The practice of *Rāgamārga* is beset with many difficulties. Very few of the devotees are allowed to pursue this exceedingly delicate path. One cannot take to this path without having a good deal of religious merits either in this or previous states of existence. We can hardly conceive of the intensity of love that prompted Jayadeva and Chaṇḍidāsa to follow this type of devotion for the purpose of satisfying their burning passion for God

It is, however, often alleged that Gopīs, who cultivated *Rāgānugā Bhakti* to its highest pitch, were absolutely devoid of Knowledge, that is to say, their love for Śrī Kṛṣṇa was not accompanied by true knowledge of the Divinity to whom they were passionately attached. Their attachment was pure and simple, unstinted by any speculations, moral or religious. Some even have gone so far as to bring a more defamatory charge against them.

All these allegations and charges are absolutely futile. They cannot stand. Want of knowledge could not minimize Gopīs' ardour of love but helped to intensify it infinitely. What counts much in the supreme region of Love is the warmth of passion and not intellectualism. It is the nature of love that it always subordinates intellect to devotion. By the aphorism "अत एव तद्भावाद वल्लवीनाम्" Śāṇḍilya has explicitly stated that the milkmaids of Vṛndāvana have all their objects fulfilled even though they were destitute of knowledge. They knew the Lord to be their consort—the source of all joy and happiness—and had no idea of the Supreme *Brahma*.

कृष्णं विदुः परं कान्तं न च ब्रह्मतया मुने ।

(*Bhāgavata*)

Yoga in the Upanishads.

By Umesh Chandra Bhattacharjee, M. A.

IT is needless now to consider the etymological meaning of the word 'Yoga'. It has acquired a meaning which is well-known and well-defined and needs no reference to the root or stem from which it was derived. An extensive literature, with ramifications in different directions, has grown up on the subject. And thinkers of India in all ages have bestowed considerable attention on the elucidation of its meaning and importance. There is a system of Philosophy which has been devoted exclusively to its study, and hosts of other writers have contributed in different ways to the proper understanding of the practices and the theories underlying the practices of 'Yoga'. Anyone reviewing in his mind this extensive and many-sided literature will be struck with the two main aspects of what is usually described as 'Yoga'. On the one hand, there are the psycho-metaphysical theories of 'Yoga', and on the other there are the disciplines—mental as well as physical—intended as aids to the realization of the truths of this philosophy. On the one side, we have an enunciation of what is conceived as the highest truth—the truth about Soul and World and God;—in one word, a conception of reality; and on the other hand, we have means suggested to obtain a direct and more or less continuing vision of this truth. These means, again, include both a mental discipline as well as a physical training.

We may illustrate our meaning by reference to the *Yoga-Sūtras* of Patañjali. In this famous book we have, on the one hand, a theory about the nature of the soul and its function, the nature and place of God (Iśvara) and also of man's

place in the world, his birth and rebirth, and so on; there is a fine psychology and also a metaphysics not unworthy of study; on the other hand, we have a long discussion of the many physical and mental practices which are considered necessary to escape the evils of existence. We have a knowledge of truth, coupled with a knowledge of practices which will help the realization of this truth. The other discussions are only incidental and come by the way.

What is true of the *Yoga-Sūtras* is true of the Yoga-literature as a whole. Nay, we might go still further and say, it is true practically of the whole of Indian philosophy. Indian philosophy is not merely a "thinking consideration of things";—it is not simply a satisfaction of the desire to know: it is not knowledge for the sake of itself; but it is knowledge for the sake of something else;—it is knowledge which is a means to an end. Hence it is the peculiar character of Indian thought that it not only gives us knowledge of truth but also discusses means for its attainment. Outside the 'Yoga' system, we might take the instance of the Vedānta. In Vedānta, too, we have a similar framework: we have, on the one hand, an elaborate discussion of the nature of *Brahma*, who is the ultimate reality—the alpha and omega of the Universe; we have attempts to understand the origin of the world and its relation to *Brahma;* we also try to understand the place of the finite soul in the world-system and its ultimate destiny. All this is *theoria* or vision of the truth. But our endeavour is not expected to stop with this knowledge. The knowledge must be used and used for the attainment of a purpose,—viz., the realization of the ultimate destiny of the soul. This attempt to realize the soul's ultimate purpose with the help of the knowledge that Vedānta gives, we may describe as the *practice* of Vedānta. Thus, taking the theory and the practice of Vedānta together, we meet with the typical framework of Hindu thought, viz., to discover the right sort of knowledge—the knowledge that is worth knowing; and then, with the help of that knowledge, to enable the soul to attain its ultimate goal.

If the analysis given above is correct, all philosophies of India will appear to be 'Yoga' of some kind or other. The sort of knowledge advocated as the highest is not the same in all cases. And the practices and discipline indicated as helpful for its attainment are also not the same. The knowledge that Sāṃkhya—Yoga regards as the highest is not considered such by the Vedānta: and the knowledge of the Nyāya-Vaiśeṣika is materially different from these systems. The *theories* are different; reality is differently understood and differently explained in the different cases. And the discipline—the practice through which this ultimate destiny (or निःश्रेयस, as it is generally called) is to be realized, is also different in the case of the different systems. These differences frequently lead to interminable wranglings. But still the general framework is curiously enough the same almost in *all* cases. All are 'Yoga'—of some kind or other. In all there is a theory and a practice: in all there is a knowledge to be employed for the realization of a purpose.

So far as the 'Yoga' philosophy of Patañjali—the 'Yoga' exclusively so called—is concerned, the theory or the metaphysics is mainly that of the Sāmkhya of Kapila. But its distinctive character lies in the fact that it devotes very much more attention than any other system of thought to the elaboration of the means to be used for the attainment of the ultimate goal. These means are twofold: the control of the body and discipline of the mind. The mind is, of course; the more important thing; but it is affected by physical conditions and hence control of the mind is bound to fail unless the body also is controlled. Thus the control of the body also is necessary. Just as the mind has to be controlled in order that the highest spiritual purpose may be realized, so the body also has to be controlled in order that control of the mind may be a success. This is not all. The control of the body requires a control over the conditions of physical life—including the regulation of diet and sleep and so on. The 'Yoga' philosophy of Patañjali does not go into all these details of mere physical life. But in the wider 'Yoga' literature, we have profuse discussions on all these points. And it is an exceedingly interesting study even for those who do not believe in 'Yoga' as a whole.

Taking 'Yoga' in the wider sense, we have within it different forms and grades; and there is also an interesting nomenclature. There is *Rājayoga* and *Jñānayoga* and *Haṭhayoga* and so on. And as part of the discipline of the body and the mind, we have extensive description of the various kinds of postures (आसन) and of the many ways in which diet, etc. can be regulated and of diverse physical exercises, including sometimes obscene rites (cf. Gheraṇḍa-Saṃhitā, Śiva-Saṃhitā, etc.). And we have also description of the various kinds of meditation which are believed to be useful for the proper discipline of the mind.

The 'Yoga' of Patañjali and books of similar kind lay more stress on the mental discipline. They consider in detail and describe minutely the various steps of spiritual discipline—the different grades of consciousness—through which the soul can rise to its highest existence. The authors of these books do not lay much stress on the details of dietetic discipline or physical exercises or postures. They admit the general principle that such regulation of the physical life is necessary but leave the working out of details to the individual. Thus the *Gītā*, Ch. VI. gives a general indication as to how 'Yoga' is to be attained. The *Yogī* should prefer solitude; he should sit in a steady seat in a clean place; the seat should not be too high nor too low; he should sit steady and must not be looking about in all directions...; he should not eat too much, nor too little...; he should not sleep too much nor too little, etc., etc. (*Gītā*, ch. vi. 10—20)

Here in the *Gītā* we have a general indication of the external discipline, so to say, and nothing more. But take a book like *Gheraṇḍa-Saṃhitā* or *Śiva-Saṃhitā*, admittedly books on *Yoga*. In these books, we have hardly anything that could be called philosophical or spiritual,—little that could by any stretch of

imagination be described as even mental discipline. On the contrary, all that we have here is a description of the various means that a *Yogī* should employ to clean his body and strengthen it and improve it so that it may become a fit instrument for spiritual purposes. These means include brushing the teeth and tongue, washing the stomach and the intestines with air-current or with water, and artificially cleaning the alimentary canal through the mouth, etc., etc. We have descriptions of more than thirty kinds of *Āsanas* or postures, a dozen and a half of *Mudrās* or bodily movements or twists and turns of the body, etc., etc. Then we have also details of diet: which of the many vegetables used as food should be avoided and which should be eaten by a *Yogī*: whether date-fruit and palm-fruit should be taken: the temperature of the food to be taken, etc.

In these books great emphasis is placed on physical *Yoga*—rather than on mental and spiritual *Yoga*. But, however the emphasis may be shifted, the broad fact remains that *Yoga* as generally understood has these two sides—the physical as well as the mental. It was a bilateral discipline. And the principal metaphysical pre-supposition involved in this was that the mind and body are so intimately interconnected that improvement of the one implied that of the other.

In the Upaniṣads, in which the beginnings of all systems may eventually be traced, we find traces of the beginning of *Yoga* also. But, as might be expected, the Upaniṣads do not emphasize the physical aspect half as much as books like *Gheraṇḍa-Saṃhitā* or *Śiva-Saṃhitā* do. But both aspects of *Yoga* are recognized. This establishes our conclusion that all *Yoga* was based on the metaphysical assumption that mind and body are intimately related—so much so that no improvement of the mind could be hoped for without a previous discipline of the body.

So far as the physical side is concerned, in the *Śwetāśvatara Upaniṣad*, ii, we have (i) direction about posture, (ii. 8) about breathing, (ii. 9) as to the place to be selected for meditation, and (ii. 10) also as to external objects which help meditation. About extraneous conditions of *Yoga* or meditation, this is about all that the Upaniṣads give. They do not consider it necessary to go beyond this. That that was the general attitude of the Upaniṣads will be further confirmed by the discussions under *Vedānta-Sūtras* IV. i. 7. The question is considered permissible there whether meditation might not be practised while walking or lying. And the answer given is that deep meditation is not really possible unless one sits down quietly. Hence while practising meditation one should be seated.

Besides, steadiness of the body is a *sine qua non* for profound thinking. That also is a reason why one should be seated during meditation. This conclusion, we are told, is corroborated by the *Smṛtis* also and a reference is made in this connection to the *Gītā* (*loc. cit.*). But the *Vedānta-Sūtras* do not consider it necessary to go into any further details as to the posture to be assumed while sitting or even as to the time and place. These are left to individual discretion—the only consideration being the possibility of undivided

attention. That secured, the details of posture, time and place may take care of themselves (*Vedānta-Sūtras* IV. i. 11).

Though the details of physical conditions are not of much moment to the Vedānta, the kind and mode of meditation is the very soul of it. In fact, the whole philosophy of Vedānta is devoted to an elucidation of that. This spirit, it is needless to say, has been breathed into it by the Upaniṣads. Thus in *Taittirīya* III, *Chhāndogya* ii, iii, etc., etc. we have directions given about the nature and method of the meditation to be practised. This is the *Yoga* that we find in the Upaniṣads.

The above brief survey of *Yoga* in the Upaniṣads enables us to notice one important thing. Both the Upaniṣads as well as the *Vedānta-Sūtras* regard the physical condition of *Yoga* as of lesser importance. No definite instructions about them are considered necessary. There is little, if any, reference to the regulation of diet. The duties of *Varṇa* and *Āśrama* are no doubt emphasized in the Vedānta; and, in that way, the regulations of the *Dharma-Śāstras* are also indicated to be obligatory. Besides, in the Upaniṣads, frequent references to *Smṛti* indicate that the regulations contained therein were considered binding. That certainly implied *some* regulation of food, as also regulation of other things; but it was very much less than the kind of regulation which books like *Śiva-Saṃhitā* intended. And as to *Āsana* and *Mudrā* and similar things, the Vedānta shows supreme indifference. These things are to be decided by the individual himself; the only condition imposed being that one must be assured of complete attention and undisturbed meditation.

On the contrary, the Vedānta lays very great emphasis on the nature and method of meditation, which is *Yoga* proper. About this whatever latitude may have been allowed by the original Vedānta texts, viz., the Upaniṣads, the *Vedānta-Sūtras* make it somewhat stringent and restricted. Not any kind of subject is food for *Yogic* meditation and not any kind of meditation is good enough for the purpose for which it is practised.

Some may airily remark here that this is due to the simple fact that the *Vedānta* is a philosophy. True; but so is the *Yoga*. Yet there is the difference between the two systems in the matter of importance attached to physical conditions. How can we account for it ?

The difference, it seems, is best explained if we remember the fact that even now in Hinduism there are two kinds of Sādhakas or Seekers after spiritual benefit. In the first place, there are those who in the name of *Yoga* take to all kinds of physical torture and consider it a high attainment if they can perform interesting physical feats. Thus there are those who lie down on beds of sharp spikes, or stand on one leg, with one arm uplifted, and so on, or swallow nitric acid or walk upon burning charcoal, etc., and pretend to be great *Yogīs*. On the contrary, as distinguished from them, there are the real *Yogīs*—who practise profound meditation and attempt to realize the highest truth in their soul, and consider the details of physical life and physical practices as

unessential. Not that they allow unbridled license in matters pertaining to physical life: some rules there always are. But they are mainly auxiliaries—and, what is more important, matters to be decided by the individual. The Vedanta is *Yoga* of this second kind; and the *Gheraṇḍa-Saṃhitā* is a typical example of the first kind of *Yoga*.

What are we to think of the value of these physical feats and practices? Higher Hindu thought has never attached any extraordinary value to them. The fact that the Vedânta is indifferent to them, proves their unimportance. But nevertheless it must be said to their credit that they are not altogether valueless. Physical feats are not philosophy and gymnastic is not salvation of the soul. Yet even Plato attached considerable value to the right sort of gymnastic. And the physical practices of *Yoga* are also of much aid in building up the right sort of body—a healthy body in which a healthy mind may reside. Properly guided and correctly pursued, some of these exercises, such as the breathing exercises involved in *Prāṇāyāma*, are known to have the power of improving the body and even to have cured many obstinate diseases. It is not right for us—right for men with modern education—to turn up our noses and sneer at them. In a general way, therefore, we are inclined to think that the *Yoga* practices described in some of the later books like *Śiva-Saṃhitā*, may be turned to a good account. But that does not mean that we can find justification for each one of these manifold exercises or that we are in a position to believe in the efficacy of each one of them. To take an example at random, the *Śiva-Saṃhitā* IV. 69 speaks of a *Mudrā* which is nothing but standing on one's head. This is an interesting bit of gymnastic, no doubt, but it is difficult to believe that it confers any extra spiritual benefit on one who practises it. And some of the *Mudrās* described in the *Śiva-Saṃhitā* are frightfully disgusting and cannot even be discussed with anything like decency. They belong to the dark practices of a degenerate age and cannot by any stretch of imagination be linked with spiritual elevation. They must be brushed aside.

The real *Yoga* is *Yoga* of meditation. But the physical practices associated with it are not without value altogether. Our age needs thorough investigation into the utility or otherwise of each one of them. But who can undertake such an investigation?

One essential condition of such an investigation is that the practices should be pursued in the open. The mystery surrounding them and the secrecy that is studiedly observed by those who pretend to practise them has been responsible for a good deal of mischief. There is no mystery about Sandow's system of exercise or any other form of gymnastic or even military drill. No one can deny that they are highly useful. Yet their efficacy is unimpaired by their publicity. And it is also recognized that they require proper guidance,—a sort of *Guru* to give the necessary training. But no such trainer would ever suggest that their efficiency would become less if the instructions were

given in public. In fact, such instructions are given in public. Why, then, should *Yoga* exercises, which, after all, are intended to improve the body, lose their efficacy, if instructions were given openly and without the veil of secrecy ? *Yoga* admittedly requires a *Guru* or guide. But that is no reason why the shroud of mystery covering it should not be lifted. In that case, we might know which of the practices are really good and for what. But will this scientific spirit be allowed to invade the realm of *Yoga* ?

Karmayoga in the Gita.

By Firoze Cowasji Davar, M. A., LL.B.

It is remarkable that the *Gītā*, though a religious and philosophical work, does not err on the side of unattainable and impractical idealism. It comes nearest our businesses and bosoms when it attaches the greatest importance to duty. The world would practically be a scene of utter confusion if only people renounced their proper duties and did what they chose. Duty is so indispensable in the world that it is often invested with a divine halo, and the poet did not exaggerate when he called her "stern daughter of the voice of God". The *Gītā* says in VI. 1: "He that performeth such action as is duty, independently of the fruit of action, he is an ascetic; he is a *Yogī*, not he that is without fire and without rites." Duty knows no difference of superiority or inferiority; all work is sacred from that of the king down to that of the coolie, and "all service ranks the same with God." Among the numerous interesting anecdotes in the *Māhābhārata* we have the *Vyādha-Gītā*, in which we come across a youthful *Yogī* who thought a bit too highly of the powers he had attained. He moves from place to place and is finally humiliated to find himself surpassed not by another and a greater *Yogī* but by a woman whose main work in life was to nurse her ailing husband, and later on by a butcher (*Vyādha*) who, in spite of his filthy and cruel profession which he followed as a duty with perfect non-attachment, had reached a high spiritual stage by looking to the comforts of his parents. Thus life is not a treasure-house to be savagely plundered for the gratification of the self; life is not to be lightly enjoyed as an idle dream suffused with the beautiful; life is rather a battle-field which we enter with duty as our slogan.

The *Gītā* says in III. 35: "Better death in the discharge of one's own duty: the duty of another is full of danger." We often judge or misjudge others by our own petty standards, failing to see that what is good for us may be reprehensible to another. The duty of the Brahman is to study and preach, that of the householder to maintain the family, that of a father to rear and nourish, that of a soldier to overthrow and destroy. The *Gītā* does not lay down one and the same duty for all, for it is generally dictated by the

environments and peculiar situation of the individual. As Sri Aurobindo Ghosh says, the *Gītā* would not send Buddha back to his wife, nor will it turn Ramkrishna Paramhamsa into a schoolmaster, nor transform Vivekananda into a householder. The Lord says in the *Gītā* XVIII. 41: "Of Brahmans, Kṣatriyas, Vaiśyas, and Śūdras, O Parantapa, the duties have been distributed according to the Guṇas or qualities, born of their own natures." The *Gītā* is often criticized adversely for exhorting Arjuna on the bloody path of warfare, but the critics happen to forget that Arjuna was a Kṣatriya espousing a righteous cause, and that it is just in the fitness of things that he should thus be called upon to discharge his duty as a warrior. Hence it is that the Lord frequently repeats "तस्माद्युध्यस्व भारत" (therefore fight, O Bhārata). If Arjuna had been a Brahman, one feels sure that Śrī Kṛṣṇa would have addressed him:—"O son of Kuntī, prepare thyself for the life intellectual." If at all the blame for bloodshed has to be imputed to someone, let it be attached to the peculiar circumstances in which the master and his disciple were placed, but not to the men themselves.

When Arjuna encountered his cousins, friends and elders marshalled in warlike array against him, he found himself placed on the horns of a terrible dilemma, and to fight or not to fight—that was the question to him. So far was the hero unmanned at the sight of his kinsmen, that he laid down his Gāṇḍīva bow and refused to fight rather than trample on the sacred ties of relationship. That was the opportunity to Śrī Kṛṣṇa to explain to the hero not only his duty but in brief the gist of Āryan culture and philosophy. The Lord inspires Arjuna as David sings to the depressed and melancholy Saul, reminding him of his rights and duties in Browning's poem, and says in the *Gītā* II. 31: "Further, looking to thy own duty, thou shouldst not tremble; for there is nothing more welcome to a Kṣatriya than righteous war." Again, Arjuna was participating in a thoroughly justifiable struggle, fighting not to seize others' property but in defence of his own, of which he had unjustly been deprived by Duryodhana. Every attempt had been made to avoid matters from coming to this critical stage, but the unyielding and ill-fated Duryodhana, blinder even than his father Dhṛtarāṣṭra, refused to read the writing on the wall, and war became inevitable. As Babu Bonkimchandra observes, Śrī Kṛṣṇa never advocated the principle of "Might is Right", but only maintained the theory "Might for the sake of Right". Moreover, to Śrī Kṛṣṇa warrior is not synonymous with butcher, for the spiritual armour and weapons needed in the great struggle of life have been fully dealt with in the *Gītā*. The warrior is required to be a soldier of God, a dedicated spirit, carrying out the Will of the Almighty; and Śrī Kṛṣṇa says to Arjuna VIII. 7: "Therefore at all times think upon Me only and fight; with mind and reason set on Me, without doubt shalt thou come to Me." Then, when the Lord shows Arjuna His Omnipotent Form, the *Virāt Swarūpa*, and when Arjuna noticed his foemen already crushed by the decrees of providence (*Gītā* XI. 26, 27 and 33), he realized his duty, entered into the fight and fought to win.

Religions have often been seen to preach either the *Pravṛtti-Mārga* (path of progress) or the *Nivṛtti-Mārga* (path of renunciation). It is interesting to discuss as to which side is favoured by the *Gītā*, commentaries on which have been divided into two great classes, the Renunciation theory being led by the great Śankara, while the Progressivists have been ably represented by the gifted Tilak. The fact is that the *Gītā* favours both theories; but, as far as I can judge it has a decisive predilection for the path of progress. The preaching of renunciation pure and simple to Arjuna would prove a huge futility, because we know that after the conclusion of the *Gītā* the hero fights and does not exchange the Gāṇḍīva bow for the ascetic's bowl. It is only towards the close of a long and glorious earthly career that the Pāṇḍava brothers proceed to the Himalayas in quest of the Eternal. If the *Gītā* is to be saved from a fatal anomaly, one will have to admit that its prominent emphasis is laid on the *Karmayoga* or the gospel of work. Most of the great men in history were those who guided their life-bark with the help of the twin stars of Duty and Work, and not those who turned their backs on the world and its affairs. But for a steady persistence in *Karmayoga*, how is India to remedy her social, political and intellectual deficiencies ? Who is going to help her if she does not choose to help herself ? But for the efficacy of work, how would the *Gītā* itself have come down to posterity with such copious annotations and comments ? It is to be remembered that Śrī Kṛṣṇa was a *Yogī* like King Janaka, leading a worldly life, and not an ascetic like Śukadeva; and this being admitted, does it stand to reason that Śrī Kṛṣṇa should make of Arjuna a recluse when he did not care to lead such a life himself ?*

Harmlessness, veracity, abstaining from theft, continence, disinclination to acquire property, absence of wrath, service of one's preceptor or elders, self-purification, contentment, straightforwardness, absence of pride, absence of egotism, and belief in God and the scriptures—these are the virtues of one endowed with a Sāttvic or peaceful nature. —*Upaniṣad.*

Continence, austerity, purity of body and mind, contentment, friendliness to all living beings and wroship of God—all these virtues are worth cultivating.

—*Śrīmad Bhāgavata*

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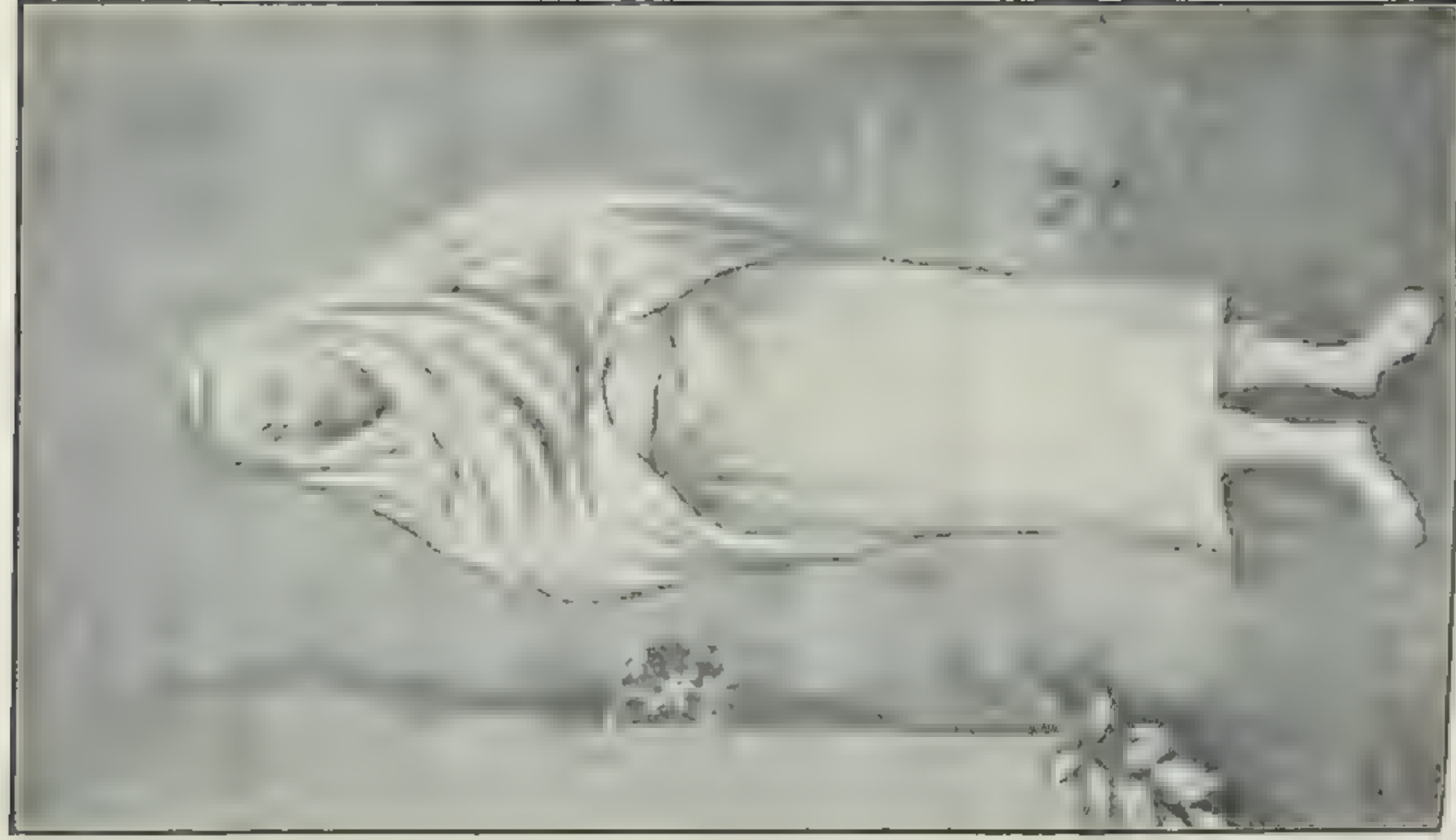
* This extract has been taken with the author's permission from Chapter XIII of the book entitled '[illegible] and Morality and other essays' recently published by D. B. Taraporewalla, Sons and Co., 'Taj Building', [illegible] Hornby Road, Fort, Bombay. The book is priced Rs. 5.

Nataraja.

Mahatma Ramalingam

Mahatma Ramalingam.

THE SAINT, SEER, POET and THE PROPHET OF DIVINE LIFE.

By Swami Shuddhananda Bharati.

I. THE CALL TO LIFE DIVINE

When the voice was heard from the tower of the temple of Dakshineswar: "Come, my children, I am waiting for you!", another voice rang its message of love and light from the bosom of South India:-

"The Supreme Light Divine—the inborn Eternal Light hath straight possessed my heart. I am full of That! I am immortal! Haste ye, men! I vouchsafe you the freedom of the path of Pure Spiritual Truth-light! I shall lead ye to divine equality! That is the path revealed by my Father. He hath made me one with Him! These words are not mine! They are His! O my other selves! verily I speak unto you the Truth seen of me—The Supreme Spiritual light hath might enough to restore the dead to eternal life. The Omnipotent Lord cometh! It is time! His play is imminent! Surrender unto Him! Love all His creatures! Pray and meditate upon Him! His grace shall be with you! He shall raise the dead! Wake up and come; it is time!"

This was the beatific voice of Swami Ramalingam (the prophet of the Holy *Arulpā*,* the song of Divine grace)—the voice that with the fire of its heart-melting expressions, soul-awakening effect of its mellifluous sweetness of harmony, the tremendous magnetism of its master's spiritual personality and the divine revelation of its ideals, thrilled the bosom of Tamil India only *five decades* ago. A happy few there are still, that have heard that voice and been with its master. Its thrill still holds on, gaining greater and greater vigour day by day, fulfilling more and more the truth of its prophesy.

II. TAMIL

Many are the living harmonies of divine truth that have echoed from the profound forest resorts, from the majestic hill solitudes, from the stately temples with the complexity of their rich art and grand rituals and from the luxuriance of the river banks garlanding this sunny Tamil India. Many indeed are the Saint-poets that have enriched this classical Tamil language with their jewelled words and songs flowing with milk and honey from the height of oneness with the All-Beautiful (*Sundaram*), the Eternally Blissful (*Sadāśiva*) and the Lord of the Universal play (*Naṭarāja*). This ancient living language* with its youthful grace

* *Arul* in Tamil means the ecstasy of Divine grace, *pa* means a revealed song: Arulpa=The song of revelation poured from the height of Divine ecstasy.

* Tamil is an original classical language with a distinct singularity of its own in grammar, diction and prosody. In the ancient days of Tamil-Sangham fame, the

and opulent melody is a repertory and store-house of devotional hymns, inspired songs and poems whose ecstatic thrill to this day mends and melts the hearer, transporting him into the ever-new radiance of life in the All-Love. Among these the songs of Manicavachaka, Vāgeeśa, Jnānasambandha, Sundara, Tayumanavar, Patnattar, Nammalvar, and, last but not the least, the *ARULPA OF SWAMI RĀMALINGAM* are the marvels of the world's devotional literature, even as Kamban's* art is the marvel of the empire of epic poetry. A recent work as it is, Ramalinga's *Arulpa* has won an exalted niche in spiritual literature. It is known as the Revealed Book, *Samarasa Veda*, Light of Spiritual life, Universal Bible, &c. It has created several centres of life in its wake. The sage has put in it the intuitive experiences of his wonderful life so instinct with spiritual magnetism. The sage speaks to his Father as an endearing child and prays for His blessings upon humanity in a thousand ways. To unite the Collective man in the Universal Lord and to immortalize human existence were his passion. Rāmalinga is adored by the name of *Arul-jyothi Vallalar*, meaning the Seer of the Spiritual light of unbounded liberality. Now let us have a peep into his life and teachings.

III. CHIDAMBARAM

Chidambaram (S. I. R.) is the holiest place of the Saivites of South India, who are worshippers of the All-Blissful Śiva. The very build of its temple is an architectural representation of Spiritual knowledge. There God is worshipped as the spaceless, timeless, unconditioned Jñānākāśa (the heaven of Wisdom). The impersonal All-pervading *Parabrahma* is what is popularly known there as the *Chidambara-Rahasya* (the secret of the heaven of Wisdom). In the centre of the temple is the Hall of Wisdom (*Chitsabhai*) where stands the commanding image of Naṭarāja, "the best among the anthropomorphic representations of God, full of life, grace and charm, spiritual significance and inner poetry"—so immensely inspiring that the devotee actually visions the Lord dancing with one foot raised. The image is a personal representation of the impersonal behind. The universe of manifold becomings is the stage. The All-pervading Absolute by whose will every atom moves is the Lord of it, commanding every minute

Tamil India extended far into the Indian Ocean. During the following ages, the erosive ocean inundations swallowed up most of the land and with that most of its precious literary treasure. Yet, the most ancient work—*Tol-Kappium* (*work, the ancient*), which is popular to-day as the thorough authoritative Tamil grammar and rhetoric,—existed 9000 years ago. The Tamils had a well-ordered social harmony, efficient government, richness of many-sided art, as is evident from works like 'The Tirukkural' (The Aphorisms of St. Tiruvalluvar), written 2000 years ago. The nation is singularly spiritual with the passion of the Indian heart seeking the one among the many and the play of God in man. Tamils are the worshippers of the All-Love and All-Beautiful and the All-Blissful.

* Kamban, the author of *Ramayana*, is the greatest Tamil poet.

detail of the world-play through His conscious force. He has four hands. One right hand holds a tambourine (*Damaruka*) representing the creative sound principle. The other right hand holds up its palm tokening protection and the bliss of ripe wisdom. A left hand points to the raised feet, meaning "surrender and be blessed". Another left hand holds the blazing fire of *Ātmajyoti* (Light of Divinity). One foot is crushing the Demon *Muyalaka*, the mental illusion, and near it is a deer representing the restlessly jumping mind. Another foot is raised in the *turīya* (Superconsciousness) to save the *Jīvātmā*. The Lord tore the tiger of egoism and wears its skin. Upon His head is the Ganges, the *Kriyā-Śakti* (The Power of action), and the moon, the bliss of *Ātmā*. The field in which all the passions of the lower nature, all mental imperfections, dualities and vital desires have been burnt to ashes, is the crematory (*Tillaivanam*) upon which the Lord dances. Great saints of yore have attained at-one-ment with the divine by the worship of Naṭarāja with their knowledge. It was before His presence that the Saint Māniccavāchaka and Nanda, the Pariah saint, disappeared bodily into the Brahmic splendour. It is this Naṭarāja who chose our Rāmalinga as His son and whom the devotee loved as his Father.

"O Divine Emperor ! O Lord of purifying dance, crown of all the Siddhis, my Father-Mother Naṭarāja !" sings the saint of *Arulpa*, "Thou hast made me wakeful, and possessed me as Thy own child. Thou hast revealed unto me supreme secrets of knowledge divine and hast written in my heart unwritten Vedas. O Purity-Light ! Thou art in me; I am in Thee ever inseparable in oneness."

It is in the vicinity of the temple of Naṭarāja, in the village of Marudur, that our seer was born.

IV. BIRTH AND PARENTAGE

His father Ramaiah, a village revenue officer and teacher, was a very pious man devoted to Śiva. He led a righteous family life with his wife Chinnammai, the very jewel of womanly virtue. They were true to the saying of Saint Valluvar which is:—"Behold the householder that liveth as he ought to live, he shall be regarded as a god among men." Of an ideal wife the above saint says:—"What is there grander than woman, when she is strong in the strength of her purity !" So was Chinnammai, unfailing in the virtues of a chaste wife, ever cheerfully ready to perform the sacrifice of hospitality to the best of her husband's means. The blessings of two sons and two daughters enhanced their delight. God was pleased with this pious household rich in virtue.

It was a hot summer noon. A venerable *Śivayogī* suddenly appeared before the threshold. Chinnammai saw the stately figure effulgent with age-long glory. "O Lord Naṭarāja Himself appears now before me as such," she said within herself and reverentially welcomed the sage. She delightedly worshipped him, tended him with true devotion and appeased his hunger with sweet dishes carefully prepared. "Thou shalt be blessed with a divine child like me," said he, as he rose up to leave the house

immensely pleased with her virtuous hospitality and gave her some sacred ashes which she ate. Ramaiah was very glad of this rare act of charity.

A sage's word fails not. Chinnammai conceived; a new joy filled her whole being. On the fifth of October, 1823, Sunday, when the star Chitrā was in ascendancy, our seer-poet saw the light of day, smiling like the day-light. Who can measure the delight of the parents at such a God-sent blessing! They worshipped the Lord and did charity on a very grand scale. That beautiful blessing of a great *Mahātmā* was named Rāmalingam.

V. THE SELF-TAUGHT PRODIGY

But, alas, the worldly life is a light and shade of weal and woe. The child was only six months old, when his father breathed his last. The responsibility of the family fell upon Sabapathi, the eldest son, who after finishing the funeral rites removed his family to Madras. There he qualified himself as a Tamil scholar under an adept and started life as a teacher and expounder of the Saivite Purāṇas, supporting his family with the honest means that his profession brought. He took personal care of Rāmalinga's education. The receptive and retentive capacity of the boy, now only five years old, was a marvel. He repeated, even untaught, many poems like those of the sage Agastiar's. Perhaps it was due to the learned family atmosphere. Before he was nine he became a perfect master of his mother-tongue, and already lisped in number. Even in his seventh year the fire of God-love was kindled in him, thence forth rising upward in a quenchless blaze. This is the popular annal prevailing about the education of Rāmalinga.

He was born wise and, though he was untaught, he taught. He was put under the tutelage of a famous pandit. But our young prodigy was negligent to the book-lore that the pandit taught. For his extreme inattention he was taken to task severely by his brother. Remonstrances failing, the angry brother commanded his wife not to feed the boy in the house and expelled him. But the symphathetic lady used to feed the boy as he stole into the house by the back door late in the after noon when the brother had gone out. One ceremonial day Sabapathi, the brother, feasted a number of friends and relatives and felt much the absence of his little obstinate brother. The household was taking rest and only the brother's wife that loved him as her own child kept watching his steps. Late at 3 P. M. came our Rāmalinga. The lady kindly treated him to the cold remnant of the feast and was melting into tears of pity as the boy gulped up the food fearing that his brother might come. Moved by the tears of his motherly sister-in-law, he demanded repeatedly the why of it. "My child, how long are you to steal into the house by the back door and eat stale food like this? If you apply yourself to studies as your brother directs, you need not suffer like this; if you stoop earnestly to learning, you can be one with us, the darling of our love and affection. See, to-day so many feasted themselves here and you, a member of the house, have to eat the late stale food like this!" Moved by

these words of love and sympathy, Rāmalinga answered resolutely: "My mother, I shall study; only give me a room upstairs, and a mirror. Whatever he asked was at once granted and the boy shut himself all day long into the room. What was he doing? Studying, poring over books? That was the fond impression of the household. But our saint was meditating upon Lord Shanmuga and upon his chosen Master Jñanasambandha and was melting into psalms and hymns! He was indeed pouring over unwritten books! He had the highest vision of the Divine Lord who poured the abundance of His Grace into this golden vessel of spiritual longing. From that time he surprised his learned brother in expounding the scriptures. Thus untaught by man, he got omniscience from the Omniscient.

The knowledge that descended got assimilated into his life even as easily as it got into his heart. Deep compassion for fellow-creatures, tender love to all, kindness of speech, gentleness of manners, humility, simplicity, uprightness of heart, purity of behaviour, truthfulness and music of words, restraint from vain talk, self-control, aversion to show and vanity, sublime devotion and, above all, a passion to probe deeper and deeper into the secret treasure of the self in that formative period characterized him as the great saint to be. His born intuition enriched his knowledge and genius, far beyond the ken of study and scholarship. He used to read *Tiruvāchakam*, the sacred work of Saint Māniccavāchakar, the magic of whose words is sure to bring a divine change in the devotee. The life of Jñanasambandha* appealed to his devotion most and he worshipped Lord Shanmuga with great fervour. His inspiring canticles on Shanmuga are very popular and are sung with great rapture. Sings the poet in one of his prayers:—

"I want only the company of those that bear a single-hearted love to Thy feet; the company of the cloven-tongued I must avoid. I want to extol with delight Thy Glory! Falsehood I must avoid. I must follow the spiritual path. The devil Arrogance should not possess me. I must completely forget sex-desire. I must never forget Thee. I want wisdom, the wealth of Thy grace and a disease-free life. O beautiful Lord Shanmuga, can a worm attack the fire? Can a deer jump to the sky? Can a rat scare a terrible tiger? Can a fly move a mountain with its wings? Can a straw cleave a pillar of adamant? Can darkness cover the sun? No, no! Can weakness, lust, ire or mental pride approach them that worship the feet of those that set their heart upon the golden feet of Thy true lovers?"

The atmosphere of the house was surcharged with piety and poetry, his brother Sabapathi being a deep devotee and an able expounder of the holy books which are all in most sublime verses. Rāmalinga eagerly sought after true saints and the wise and discussed with them about the Vedānta and Siddhānta

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* The greatest among the Saivacharyas, Jnanasambandha's divine consciousness was awakened in his third year. His powerful songs have worked countless miracles for the good of all.

philosophies, giving an original turn to any theme under discussion to the great surprise of the hearers. The poems that blossomed out of his pious devotion even in his ninth year have remained ever since fragrant and fadeless in the heart of devotees. Thus he passed seven years.

VI. AWAKENING OF THE INNER FIRE

Now we find Rāmalinga, a fair youth of sixteen, before Lord Śiva in the temple of* Tiruvotrioor (Tyāgarāja-Ksetram) near Madras. Voluminous are his sweet poems upon this deity. We are possessed by a blazing fire of spiritual yearning as we read them. Such was his flaming thirst after divinity then:—

"Omniscient Lord ! why, O why yet dost Thou delay Thy grace ? My heart is swollen with weeping for Thy grace ! I weep like a bereaved calf ! O Beloved, do not my unceasing appeals touch Thy heart ? If Thou—my sole refuge—art indifferent unto me where else am I to go ? Like bees upon fresh flowers, the blessed ones feast upon the honey of Thy lotus feet ! When shall Thy mercy admit me unto That supreme joy ? Poorest of the poor I am ! Forsake me not, O All-powerful One ! This burden of life in misery and darkness is unbearable to me ! Thou art the Omniscient One ! Thou alone art ! I am Thine ! It is Thine to save me ! Thou art my sole refuge !"

The passion of his devotion thus went on yearning day and night with a flood of heart-rending melody till at last the All-merciful did respond to his call.

It was a grand festive occasion. Rāmalinga with raining eyes and a sighing heart was circumambulating the great temple, followed as usual by his pious admirers. His searching eyes suddenly fell upon a divine *Yogī*, the magnet of whose personality powerfully attracted him. The friends could not know where he went nor could they find him out. Flaming with aspiration, panting for divine knowledge, Rāmalinga fell at the Yogī's feet like an uprooted tree and poured out his heart to him thus:

"O Ocean of compassion, nectar of my Soul, cure of my ills, how shall I mouth Thy glory ! Thy grace readily showers upon true lovers ! My supreme master, at Thy feet do I take refuge ! I fully surrender unto Thee ! O Father, Mother, my All ! O Vastness of mercy, All-knowing, accept me and save me !"

Thus praying in frantic ecstasy, he caught hold of his feet. The mysterious One raised him, looked into his eyes with the fullness of his compassion, opened the inner eye of the true devotee, initiated him in God-knowledge and kindled the spiritual fire in him. Blazing with that celestial fire, the devotee stood transported with *Ānanda* when the words fell on his ears: "I am ever with thee. Rāmalinga, fear not ! O my beloved lover, with thy sweet poems shalt thou worship me every day ! My grace shall be ever with thee", and the form

* There is one "Ramalinga Samaj" active here. The late Dr. S. Subramanaiyar and Sir T. Sadashivaiyar patronized and actively co-operated with its work of propagating the ideals of Ramalinga.

suddenly disappeared. Who can explain this miracle to a modern sceptic mentality that insists upon proof in the test-tube before believing anything beyond the grasp of its limited senses? Who could this mysterious *Yogī* be? Was it the Lord Himself? He was sure of it. He had no other human master to the best knowledge of his most intimate disciples. Or was it the one that had prophesied his birth? The pure ones that have renounced everything in their mind, sages of hard *Tapas*, devoid of likes and dislikes, attain Him. He is the One that dances his joyful dance in the *Chidākāśa*. He lavishes His grace freely upon all devotees that take shelter at His feet. He is inseparably bound to His lover's heart. His partiality takes even their wrongs as right. Sincerity approaches him straight. "O my Lord has showered His mercy upon me," sang the saint. "I breathe in Thee, my Lord! I eat, for Thou feedest me! I sleep, for Thou rockest me! I see, for Thou showest me! I enjoy, for Thou gladdenest me. I move, for Thou movest me. I am, for Thou art in me! Without Thee who am I, what can I?" In this strain he went on praising the Lord. Emotion left behind thought, thought, word, and word, the pen! O torrents of inspiration! The deep pathos, the subtle humour, the most familiar and plain steps with which he approached his saviour Lord, the open confessions of his human weaknesses before the All-Perfect, his tender entreaties for inseparable union, the richness of similies, allusions and allegories, that he brings into his expressions, are all joys to be seen and felt in the original.

VII. GOD-CONSCIOUS LIFE

So the perennial stream of inspired poems kept flowing towards the ocean of *Sachchidānanda* with added tributaries of fresh spiritual experiences. He had no mother; God mothered him. He had no father; God fathered him. After long singing and prayer, one midnight, he felt very hungry. The world around was dead silent and the *Bhakta* forgot his hunger in trance when lo, some one resembling the temple priest wakes him up, gives him the sweet *Prasāda* of Śiva and vanishes! "He is my mother. He knows my hunger and feeds me. He helps me even before I expect. One midnight He woke up and fed my hunger! He could not bear his child's hunger. Likewise he would fill my heart's hunger, too,"—thus does he praise the Lord's loving mercy in a chapter of his poems.

His days were divided between Madras and Tiruvotriyur. Many pious devotees and great scholars became his followers. "He whose mind has been swallowed up by *Brahma*, He whom the pious and the wise regard very highly, the praiseworthy one,"—as such he was extolled by men of merit in those days. His quickly developing spiritual consciousness, and his mature love of the Divine, kept him soaring high above mundane thoughts in an ethereal atmosphere of holiness, when his mother and relatives tried to pull him down to the yoke of wedlock. His freedom refused the bondage, plainly reminding them that he was meant purely for the path of holiness and had not the least inclination for family life. The importunate and learned elder brother

persuaded him to follow the example of his hero Jñānasambandha, who did consent to his father's entreaties to marry. "Everything goes by His will! Do then your pleasure. Let me witness even that play of His in my life." So he yielded verbally, completely detached in his heart. The desire of the relatives was fulfilled; but what did Rāmalinga do on the nuptial night? He was steeped in the study of the holy *Tiruvachakam* and his mind was far beyond the grasp of these sensualities around and before. He never lived a worldly life.

VIII. UNIVERSAL COMPASSION

Now let us be guided purely by his own recollections of his life in a poem of about 516 lines, entitled *"The great petition of the Son."*

"O my master, Almighty Father, Thou hast embraced my awakened consciousness! Thou hast showered upon me Thy immortal grace and hast made me one with Thyself. O my soul's supreme light, Father of my existence, nectar of instant mercy, life of my life, hear my true confession and appeal!

"Thou hast excused the thousand misgivings of this steel-hearted fellow and endured to dwell in his heart for ever. Sweeter by far than honey, milk and nectar, art Thou sweet in my heart. I was wallowing in the lower nature. Thy merciful hands have raised me and placed me among men of true wisdom. Thou knowest my weak pity. I cannot bear to see fatigue, distress or sorrow in my relatives and in others. I cannot bear the hunger, disease or poverty that afflict others. When friends, young and old, related to me the woes of life and speak to me about their family feuds, my heart would burst into tears. When the bereaved wept for the dead, my heart quaked with sorrow. My heart would shudder at the mention of the wretched sinners that mercilessly kill innocent, dumb creatures to gorge their greediness in the name of gods and religion. In the name of a hundred false deities people kill oxen, goats and hens! O I cannot bear this! I cannot pass by those places. I cannot bear to see angling and hunting. I cannot bear the pitiable cries of birds and animals and the suffering of any creature on any account. I grow thin with misery when I see people eating flesh. When I hear how in this world man cuts the throat of his fellow-man, I stand petrified with extreme sorrowful surprise. Whenever a harsh word slipped out of my tongue, an untruth, or an insolent grin, whenever lust, desire, anger or greediness slipped into my mind, Thou knowest how severely I have repented. Whenever I ate rich dainties beyond my moderate wants, I felt uneasy and contrite. Whenever I entered Thy temple with a divided heart, I have repented and drawn it back unto Thy feet. The world makes much of wealth and the wealthy. Lest frequent visits to them should give an impression that I hanker after their favour, I safely kept myself back from going to rich friends. I shudder to think of the terrible suffering of people from lust and sex weakness. When women forced me, I avoided them cunningly and took care not to tread even that street. Beautiful damsels have made eyes at me, called me, entreated me, pulled at my hands, tempted me

with their vows and presents and even fallen upon me, yet with a tremble I have contrived to escape them perfectly unstained. I shudder to see, O lord, how people lose themselves in drink, thieve others' belongings and set fire to other's habitations. The sufferings of the poor rend my heart, I couldn't bear to put on laced clothes and walk with a proud gait swinging the arms. I have always kept my hands folded in humility. I would not proudly sit placing knee upon knee, sing aloud in others' hearing, sleep upon soft quilts or talk with long words and gesture. I have never quarrelled with others. I have always avoided the crowd and could not bear to see the ways of the world. I have tried to escape the buzz of the town life in Madras, choosing rather to ramble in lonely fields and forests, groves and temples.

"I cannot see how people could live away from Thy pure spiritual path. Out of ego they follow the way of self-slaughter and homicide and have not yet awakened to the blessings of Thy spiritual light. I tremble at the way of the world. Since thus I came to know the world, I have firmly taken refuge in Thee, never forgetting Thee at any time. Even from my playful boyhood, I have been living a life of surrender at Thy feet without the least stain of worldliness. I have regarded Thee as my father and supreme master. I am Thy child. Thou knowest me all through. Yet wilt Thou be unresponsive to my entreaties?

"Lo, they drink, brag, swear, quarrel, gamble, slay, fornicate, disobey pious elders, violate righteous laws, wound their Father's feelings by the audacious insolence and their youth and immorality. Has Thy son ever been such? O Father, grant my petition. Like the bounding stag, people seek sensual pleasures and fall into the lake. They commit a thousand sins. They are so miserly that they will not give away even a grain of rice to a hungry crow. They are like loaded bulls toiling in grief. Like the swine they welter among nasty desires and street refuse. They bark in utter thoughtlessness like dogs, regarding their darkness as light. They follow selfish desires and wander with the monkey-mind. O how can these abide in the waveless sea of Thy bliss? O Father, rule them with Thy grace!"

(*To be concluded*)

Those who feel shame where they ought not and those who feel no shame where they ought to feel shame; similarly, those who see something to fear where there is nothing to fear, and those who see nothing to fear where there is something to fear—such men are consigned to hell, for they embrace false views.

—*Dhammapada.*

The Misunderstanding of Continents.

By Anilbaran Ray.

Mr. Rudyard Kipling, representing the average and typical occidental mind, affirmed the eternal incompatibility of the East and the West. The misunderstanding of continents has been the result of a long-standing and historic difference. But it is in modern times that the difference has become most pronounced. It was the rationalizing of the occidental mind, the rationalizing even of its religious ideas and sentiments, which made the gulf so wide as to appear unbridgeable.

The culture of a people may be roughly described as the expression of a consciousness of life which formulates itself in three aspects. There is a side of thought, ideal, upward will and soul's aspiration, a side of creative, self-expressive and appreciative aesthesis, intelligence and imagination, and a side of practical and outward formulation. Philosophy gives us the thought's purest, largest and most general formulation of this consciousness of life and its view of existence; religion, the most intense form of its upward will, of the soul's aspiration towards the fulfilment of its highest ideal and impulse. Art, poetry, literature provide for us the creative expression and impression of its intuition, intelligence, imagination. Society and politics provide in their forms an outward frame in which the more external life works out what it can of the ideal under the difficulties of the environment or takes, let us say, the crude material of living and shapes as much of it as possible by some reflection of this guiding consciousness. They may not, any of them, express the whole spirit adequately, but they derive from it their main ideas and their cultural character, and they make up together its soul, mind and body. In Indian civilization, philosophy and religion, philosophy made dynamic by religion, religion enlightened by philosophy have led, the rest follow as best they can; this is indeed its first distinctive character which it shares with the more developed Asiatic peoples, but has carried to an extraordinary degree of through-going pervasiveness. It is what we mean when we speak of it as a Brahmanical civilization. That does not mean any domination of sacerdotalism, though in some lower aspects of it the sacerdotal mind has been only too prominent, but that its main motives have been shaped by its philosophical thinkers and religious minds,—not by any means all of them of Brahman birth. The fact that a class has been developed whose business was to preserve the spiritual traditions, knowledge, sacred law of the race,—this and not a mere priest trade was the proper occupation of the Brahman,—and that this class has for thousands of years maintained in the greatest part the keeping of the national mind and conscience,—though this function it has never altogether monopolized,—and the direction of society, is

only a characteristic indication. The fact behind is that Indian culture has been from the beginning and remained a religio-philosophical culture: everything else in it was derived from or else been in some way dependent on or subordinate to that one central and original peculiarity.

Two genuine issues arise: whether the spiritual, the religio-philosophical view of life and the government of civilization by its ideas and motives or the rationalistic and external view of life and the satisfaction of the vital being governed by the intellectual and practical reason give the best lead to mankind, but also, whether the expression given to the spiritual conception of life by Indian culture is the best and most helpful to the growth of humanity. That is the real question between this Asiatic or ancient and the European or modern mentality.

The typical occidental mind, which prolongs still the mentality of the eighteenth and nineteenth centuries, has been almost entirely fashioned by the second view; it has grown into the mould of the vitalistic rational idea. Its attitude to life has never been governed by a philosophic conception of existence except during a brief period of Græco-Roman culture and then only in a small class of thinking and highly cultivated minds; it is dominated by environmental necessity and the practical reason. It has left behind it too the ages in which spiritual and religious conceptions which invaded it from the East strove to impose themselves on the vitalistic and rational tendency: its religion is the religion of life, a religion of earth and of terrestrial humanity, an ideal of intellectual growth, vital efficiency, physical health and enjoyment, a rational ordering of society. This mind confronted by Indian culture is at once repelled, first, by unfamiliarity, then, by a sense of abnormality, by the total difference and, as it seems, diametrical opposition of standpoints, finally, by the abundance of forms which seem to it to teem with the supranatural,—therefore, as it thinks, the false,—and the unnatural, with a persistent departure from the common norm, from right method and sound device, by a frame of things in which everything, to use Mr. Chesterton's expression, is of the wrong shape.

Philosophy and religion are the soul of Indian culture, inseparable from each other and interpenetrative. The whole objective of Indian philosophy, its entire *raison d'etre*, is the knowledge of the spirit, the experience of it, and the right way to a spiritual existence, which is the highest significance also of religion. Indian religion draws all its characteristic value from the spiritual philosophy which illumines its highest aspiration and colours even most of what is drawn from an inferior range of religious experience. Philosophy has been pursued in Europe with great and noble intellectual results by the highest minds, but very much as a pursuit apart from life, a thing high and splendid, but ineffective. It is remarkable that while in India and China philosophy has seized hold on life, has had an enormous practical effect on the civilization and got into the very bones of current thought and action, it has never at all succeeded in achieving

this importance in Europe. In the days of the Stoics and Epicureans it got a grip, but only among the highly cultured; at the present day, too, we have some renewed tendency of the kind, Nietzsche has had his influence, certain French thinkers also in France, the philosophies of James and Bergson have attracted some amount of public interest, but it is a mere nothing compared with the effective power of Asiatic philosophy. The average European draws his guiding views not from the philosophic, but from the positive and practical reason. Plato's idea of philosophers as the right rulers and best directors of society seems to him the most fantastic and unpractical of notions; the philosopher, precisely because he moves among ideas, must be without any hold on real life. The Indian mind holds on the contrary that the *Ṛṣi*, the thinker, the seer of spiritual truth, is the best guide, not only of the religious and moral, but the practical life, the natural director of society; to the Ṛṣis he attributes the ideals and guiding intuitions of his civilization, even to-day he is very ready to give the name to anyone who can give a spiritual truth which can help his life, or a formative idea and inspiration which influences religion, ethics, society.

This is because the Indian believes that the ultimate truths are truths of the spirit and that truths of the spirit are the most fundamental and most effective truths of all being, powerfully creative of the inner, salutarily reformative of the outer life. To the European the ultimate truths are more often truths of the ideative intellect, the pure reason, but, whether intellectual or spiritual, they belong to a sphere beyond the ordinary action of the mind, life and body, where alone there are any daily verifying 'tests of values' such as are given by living experience and the positive and practical reason; they are, in fact, speculations and their proper place is in the world of ideas, not in the world of life.

In fact, Indian philosophy abhors mere guessing and speculation. That word is constantly applied by European critics to the thoughts and conclusions of the Upaniṣads, of the philosophies, of Buddhism; but Indian philosophers would reject it altogether as at all a valid description of their method. If our philosophy admits an ultimate unthinkable and unknowable, it does not concern itself with any positive description or analysis of that,—the absurdity the rationalist ascribes to it; it concerns itself with whatever is thinkable and knowable to us at the highest term as well as on the lower ranges of our experience. If it has been able to make its conclusions articles of religious faith,—dogmas, as they are called—it is because it has been able to base them on an experience verifiable by any man who will take the necessary means and apply the only possible tests. The Indian mind does not admit that the only possible test of values or of reality is the scientific, the test of a scrutiny of physical Nature or the everyday normal facts of our psychology. What are the tests of these more ordinary or objective values? Evidently, experience, experimental analysis and synthesis, reason, intuition, —for I believe the value of intuition is admitted now-a-days by modern philosophy and science. The tests of this

other order of truths are the same experience, experimental analysis and synthesis, reason, intuition; only, since these things are truths of the soul and spirit, it must necessarily be a psychological and spiritual experience, a psychological and psycho-physical experimentation, analysis and synthesis, a larger intuition which looks into higher realms, realities, possibilities of being, a reason which admits something beyond itself, looks upward to the supra-rational, tries to give as far as may be an account of it to the human intelligence.

Yoga is itself nothing but a well-tested means of opening up this greater realm of experience.

The average European mind can understand dogma and speculation about spiritual truth, a priest, a Bible,—whether disbelieving them or giving them a conventional acceptance,—but propounded verifiable spiritual truth, firmly ascertainable spiritual values! The idea is foreign to this mentality and sounds to it like jargon. It can understand, even when it dismisses, an authoritative religion, an "I believe because or although it is rationally impossible"; but deepest mystery of religion, highest truth of philosophical thinking, furthest discovery of psychological experience and a systematic and ordered experimentation of self-search, self-analysis, constructive inner possibility of self-perfection, all arriving at the same result, assenting to each other's conclusions, reconciling spirit and reason and the whole psychological being, this great ancient and persistent research and triumph of Indian culture baffles and offends the average positivist mind of the West. It is bewildered by the possession of a knowledge which the West never more than fumbled after and ended by missing; it is irritated by, it refuses to recognize the superiority of such a harmony to its own lesser culture of a religious seeking and experience at war with science and philosophy and oscillating between irrational belief and a troubled or else a self-confident scepticism. In Europe philosophy has been sometimes the handmaid—not the sister—of religion, but more often it has turned its back on religious belief in hostility or in a disdainful separation. The war between religion and science has been almost the leading phenomenon of European culture. Even philosophy and science have been unable to agree; they, too, have quarrelled and separated. They still co-exist, but they are not a happy family.

But Europe has recently begun to turn towards the Indian way of thinking. It is becoming more and more clear that Indian philosophy has anticipated in its own way most of what is being thought out in metaphysical speculation. One finds even scientific thought sometimes repeating its generalizations from the other end of the scale of research. Indian psychology is being justified by all the latest psychological discoveries. The fundamental idea of Indian religion looks perilously like becoming the prominent thought and sentiment of a new and universal religious mentality. Who can say that the psycho-physiology of Indian *Yoga* may not be justified if certain lines of "groping and guessing" in the West are

pushed farther and even perhaps the Indian cosmological idea that there are other planes of being than this Kingdom of Matter, rehabilitated? But the positivist mind may, yet be of good courage: its hold is still strong, it has still the claim of intellectual orthodoxy and the prestige of the right of possession; many streams must swell and meet together before it is washed under and this tide of uniting thought sweeps over humanity. *

Some Useful Advice.

By Hanumanprasad Poddar.

Forget

If ever you happen to do a good turn to any one of God's creatures, never feel proud that you have obliged him thereby. Take it for certain that the gratification that he has derived from your service is surely the reward for some virtuous act performed by him; you have simply acted as an instrument. Thank God that He has made you instrumental in gratifying one of His creatures and be grateful to that creature for his having accepted your services. Should he acknowledge your services or express his sense of gratitude to you, feel abashed and uncomfortable in your mind that you should thus receive unmerited praise for something done by the Lord Himself, and ask the individual concerned to feel grateful to Him who thus ordained for him and to continue to perform noble deeds as a result of which he may derive gratification again and again. Tell him that you are a mere instrument and that he should not puff you up by bestowing undeserved praise on you.

Never tell him with a patronizing air that you have obliged him. If you do so, you will be placing a great burden on him. He will grow under it and will hesitate to accept your services on a future occasion. Moreover, if he does not recognize your services, you will feel uneasy and look down upon him as an ungrateful creature and the result will be that both of you will begin to bear grudge to each other. Forget, therefore, that you have obliged any one.

Remember

If you ever happen to harm or afflict any one, you should feel great remorse for your conduct. Never for a moment think that the pain you have caused to him had been in store for him and that you acted only as an instrument, that if, you had not done so, he would have escaped the consequences of his past action, that his ill-luck was responsible for the trouble and that you were in no way to blame. You have nothing to do with what lies in store for him: for you the injunction of God as well as the

* Compiled from Sri Aurobindo's "A Defence of Indian Culture".

scriptures is that you should harm no one. If you harm any one, you surely commit a sin and will be punished for the same. God, who awards the fruit of our actions, would have chosen any one else as an instrument for awarding punishment for his evil action: why should you have taken the sin on your head by acting as an instrument of your own accord.

Just remember how uneasy you feel when some one inflicts the least pain on you. The creature on whom you inflict pain is equally sensitive to it. Hence never think of harming any one even by mistake. Always pray to God that He may bless you with an intelligence which may never make you instrumental in harming or inflicting pain on any of His creatures in His creation. Always solicit the true welfare of all and be ever disposed to do good offices to others as far as possible. When you come across a leper or one who is maimed in body or again one who is suffering from want or trouble of some kind, never treat him with indifference, much less disdain him or cause pain to him by handling him roughly, thinking that he is reaping the consequences of his vicious acts and having his deserts. His past record may have been one of a great sinner, but it is none of your business to look into his sins: your duty is to do good offices to him and serve him to the best of your ability. This is what the Lord enjoins you to do. If, however, you hate him and thus cause him pain, you will be committing a sin, the evil consequences of which you will have to suffer.

If ever you happen to inflict the least pain on any creature, apologize to him, shake off all pride and crave his indulgence with folded hands. Do not hesitate to acknowledge your fault even in the presence of a big crowd. Do not go back upon your words even under altered circumstances; win the heart and evoke the sympathy of the person whom you have wronged by gratifying and serving him. Never think that no one can harm you, that you are powerful in every way and superior in wealth, learning, position and so on and that the person whom you have oppressed is weak and powerless against you. No one is big or small in the eyes of God. Your opulence, erudition and position cannot alter the Divine decree. The piteous wails and mournful sighs of the weak and the poor will smash your pride. The slightest harm that you may have done to any one should ever prick your conscience like a spike. Thus alone you will be able to clear your conscience and be absolved from sin.

Forget

Do not feel aggrieved when some harm accrues to you through some one else. Take it as a punishment for some misdeed committed by you in the past. Never for a moment harbour in your mind the thought that such and such a person has done you harm. Rest assured that the Divine dispensation is never unjust to any one. The harm that has accrued to you or the calamity that has befallen you is surely the result of some past deed committed by you. In fact, no one can inflict pain on you without any justification. Nor is it possible that the effect may precede the cause. Hence whatever trouble you have to suffer is surely the result of your

own actions. It is with a view to absolving you from your sins that God in His infinite mercy inflicts pain on you as an act of justice. Look upon the person at whose hands you have suffered as a mere instrument. The poor fellow took this work upon himself out of sheer ignorance and infatuation. He has courted trouble by acting as an instrument in inflicting pain on you. You perhaps already know that he who courts trouble is surely not wise: he is a deluded fool and hence deserves to be pitied. Do not get angry with him, do not wish him harm in return. On the contrary, pray to the Almighty that He may reclaim the erring soul, bring him to his senses and forgive the wrong he has done through ignorance.

It is just possible that he may have been compelled by circumstances to commit an act which may have resulted in pain to you; but he may be repenting for his action and feeling uncomfortable on that account. Under such circumstances it is your duty to treat him with love and kindness and tell him that it is no use crying over spilt milk and that he was not at all to blame in that connection, that the trouble you have had to suffer was the result of some past action committed by you, nay, that he has obliged you by making himself instrumental in awarding the fruit of your action, so that he need not feel uncomfortable on that score. These genuine outpourings of your guileless heart will pacify his soul and soothe his agitated mind. He will com to his senses and will no longer harm any one in future. If, however, he has deliberately harmed you out of malevolence or under the prompting of a perverted intellect and might be exulting over his achievement rather than repenting for his action, your good behaviour and loving treatment will open his eyes and make him feel sorry for his conduct. Your large-heartedness will compel his homage and his heart will be purified. This is quite certain. Even if this does not happen, you will not be the loser in any way inasmuch as your own conscience at least will remain clear and free from all compunction as a result of your noble and loving behaviour.

Never bear ill-will to the man who has wronged you. If you do so, you will be sowing seeds of further evils such as enmity, vindictiveness, and so on in your heart. His heart, too, will not be purified. Even if he did not harbour ill-will towards you so long, you will induce him to do so now through your inimical behaviour. The fire of malice will continue to burn you as well as the other party. The spirit of rancour will make both of you unhappy. Therefore completely erase from your mind the impression of such and such a person having harmed you.

Remember

If some one renders the least service to you or administers to your happiness, feel grateful to him in your heart. Do not think that the help that you received from him was the reward of your own merits earned in a past life and that he acted simply as an instrument and hence you owe nothing to him. Nay, you should think that he has done you a great service by acting as an instrument in gratifying you. Remember his obligation till your

very death; do not forget it even under altered circumstances and always try to serve him and administer to his happiness. When the occasion arises, never hesitate to acknowledge his obligation even in the presence of a multitude. This behaviour of yours will promote amity, peace and happiness and stimulate the spirit of service and commiseration among others. Remember that by acknowledging the debt of one who has obliged him man renders a great service to humanity; for this delights the soul of the man who has rendered the service, encourages him to render further services and stimulates in him the spirit of service. Even God is pleased with one who acknowledges the debt of others and gets angry with those who are ungrateful. Hence be grateful and never forget the obligation of those who have done you a good turn.

Methods of God-perception.

By Jayadayal Goyandka.

True love is the best means of obtaining a vision of the blissful Lord. Now the question is, how this type of love is to be cultivated and what kind of love makes it possible for the Lord to manifest Himself in visible form and bless the devotee with His divine presence.

The Lord can appear in visible form before one who meditates on His mental image with an unfluctuating mind and undaunted by obstacles, as Dhruva of yore did.

The Lord can appear in visible form before one who is prepared to suffer all sorts of persecutions and cheerfully offer his head to the sharp edge of the sword for the sake of the Divine Name like Prahlāda.

One can obtain a vision of the Lord by renouncing wealth and woman and proceeding to the forest for the sake of the Lord as Lakṣmaṇa did.

One can obtain a vision of the Lord by roaming about like the sage Sutīkṣṇa of the *Rāmacharitamānasa*, mad in love of God.

The immortal Tulasidas graphically describes how the youthful sage is driven into raptures at the news of the advent of Śri Rama. Lord Śiva, who is narrating the story to His Divine consort, Pārvatī, relates how the sage goes into raptures over the prospect of beholding the Divine countenance of Śrī Rāmachandra, the very sight of which liberates the soul from its coils of birth and death. The sage knows not in what direction he is moving and what road he has taken. Nay, he has forgotten his own self and has no idea where he is going. Now he turns back and proceeds in the opposite direction and now he resumes the same direction. Sometimes he begins to dance and sing praises to the Lord, his attachment and devotion to Him is so

deep and solid. The Lord conceals Himself behind a tree and witnesses this rare spectacle. He cannot contain Himself for a long time, the intense love of the devotee compels Him to appear before his inward eye. The sage gets absorbed in meditation and sits motionless on the roadway like a statue. His whole frame is thrilled with joy and appears like a bread-fruit on account of its bristling hair. The Lord of Raghus now draws near and is delighted to find His devotee in that ecstatic condition. The Lord, who is naturally disposed to relieve the distress and want of His devotees, accosts the sage in loving accents and asks him to get up.

One can meet the Lord face to face by devoutly and lovingly surrendering himself to Him like Śrī Hanumān.

One can obtain a vision of the Lord by going mad in love for the Lord and yearning for His sight like Prince Bharata.

Goswami Tulasidas has in his own masterly way portrayed the ecstatic condition of Bharata, who may be called the very incarnation of love, at the expiry of the period of Śrī Rāma's exile (which extended to fourteen years).

Bharata was seized with dismay when he came to realize that the period of Śrī Rāma's exile was going to expire only a day afterwards whereas the Lord had not turned up till then, which he could not account for. He therefore wondered whether the Lord had forgotten him on account of his crooked nature. He envied the lot of his younger brother Lakṣmaṇa, who had focussed his love on the lotus feet of Śrī Rāma. The Lord had surely discovered his deceitful and crooked nature, thought he; that was why He did not take him along with Him. It was no doubt true, he admitted, that, if the Lord took notice of his conduct and paid him his deserts, there could be no hope of his redemption even in millions of Kalpas or revolutions of creation and destruction of the world. The Lord, however, never took notice of the faults of his servants, a befriender of the poor and extremely tender-hearted that He was. He was therefore perfectly sure that the Lord would certainly meet him and the omens also confirmed his belief. If, however, he survived even after the expiry of the period of exile, there could be no greater sinner than he in this world. In this way Bharata was going to succumb to the anguish of separation from Śrī Rāma, when Śrī Hanumān, the Monkey-god, made his appearance on the scene in the disguise of a Brahman, just like a ship that comes to rescue a drowning man. Śrī Hanumān found him sitting on a mattress of straw with a tuft of matted hair on his head and the name of the Lord of Raghus on his lips and with tears streaming forth from his lotus-like eyes and bathing his emaciated frame.

The following is the description of the meeting of Śrī Rāma with Bharata after the latter's conversation with Śrī Hanumān:

Tears gushed forth from the lotus-like eyes of Śrī Rāma and His whole frame bristled with joy; the Lord of the three worlds hugged His loving brother to His bosom with great affection. It

looked as if grace and love had appeared in human form and locked each other in loving embrace. The merciful Lord enquires after the welfare of Bharata and finds Himself tongue-tied. The joy that flowed from this meeting is beyond the ken of speech and mind and can be known only by those who experience it. Bharata replied that he was quite happy, now that the Lord of Ayodhyā had blessed him with His sight and, taking compassion on his wretched plight, helped him by His own hands out of the unfathomable ocean of separation in which he was just going to be submerged.

The Lord can appear in visible form before one who, having relinquished the sense of honour and dignity, rolls on the dust containing the impressions of the lotus-feet of Śrī Hari, like Śrī Akrūra of the *Bhāgavata*. Of him it is said in *Śrīmad Bhāgavata:—*

"He noticed in the cow-pen the foot-prints of Śrī Kṛṣṇa, the dust of whose feet is kissed by the diadems of all the guardian deities of the different worlds constituting the universe,—footprints which adorned the face of the earth and could be easily recognized by the marks of lotus, barley, goad, etc., borne on the same. He was overwhelmed with joy at the sight of these footprints: a thrill ran through his whole body and his eyes were blinded with tears. He alighted from the chariot and, recognizing that the ground he was treading bore the footprints of the Lord, he began to roll thereon in ecstasy of joy.

"The fulfilment of earthly existence lies in looking on and hearing about the footprints and other symbols of the Lord under the advice of one's preceptor, just as Akrūra did." (X. xxxviii. 25—27)

The Lord can be perceived by getting mad in love for Him like Uddhava who shook off his pride of wisdom or enlightenment on seeing the love of the cow-maids of Brindaban.

The Lord can appear before us if we cry for Him from the bottom of our heart like Rukmiṇī to whom every moment that passed without Him was like the day of final destruction.

The Lord can appear before a loving devotee who does not hesitate even to saw the head of his own son, when the occasion demands it, like the celebrated king Mayūradhwaja, who had taken a vow to carry out the behests of sages and seers, whatever cost he might have to pay for the same.

The Lord can appear before one who like the great *Bhakta* Narasi Mehta shakes off all sense of decorum, honour, fame and fear and roams about singing praises to the Lord in ecstasy of love.

One can obtain a vision of the Lord by passing the necessary tests in the nine forms or stages of *Bhakti* just as we pass University examinations like the B. A., M. A. and Āchārya Examinations.

The Lord not only appears in visible form but can partake of the food offered to Him with love just as He did in the case of Draupadī, *Gajarāja,* the celebrated leader of the herd of elephants, Śabarī, Vidura and others.

The Lord says in *Śrīmad Bhagavadgītā:—*

"I appear in person before the loving devotee who offers to Me, with disinterested love and purified intellect, a leaf, a flower, a fruit or even water and, gladly partake of it." (IX. 26.)

Hence it behoves every one of us to pine for the sight of the Lord with supreme love and intense yearning.

Unto Bliss.

HAVING muttered or chanted aloud the name of God, be fully convinced in your mind that all your sins have been washed away and that no sinful thought can ever cross your mind again. Just as there is absolutely no possibility of darkness appearing before the sun, similarly the darkness of sin can never venture into the presence of the Divine Name. Never allow the imbecile idea to enter your mind that your sins will *gradually* disappear as you go on repeating the Divine Name. Nor should you ever commit a sin under the belief that you will be able to wipe it off by repeating the Divine Name. You will thereby be committing an unpardonable sin. Never resort to a sin under any plea whatsoever. Be positive in your mind that the whole stock of sins has been burnt away—reduced to ashes, and can never come to life again. Always keep the torch of the Divine Name burning in your mind and be fully assured that the darkness that existed before you lighted this lamp has been dispelled and that the possibility of a fresh supply has been eliminated by the light being kept constantly alive.

* * * *

Overcome all fears by surrendering yourself to the Lord. One who has surrendered himself to the Supreme Deity, who is the Almighty Lord of the whole universe, and the mainstay of all, can have nothing to fear. Be fully convinced in your mind that you have surrendered yourself to Him and become His own man, that you have come under His protecting arms and that His whole might is there to protect you against all harm. That no sin or suffering dare cross your threshold. That there is no trace left in you of mental weaknesses such as depression of spirits, sorrow, agitation of mind, anxiety, despondency, excitement, scepticism, unbelief, jealousy, cowardice, hatred, etc. That the Divine Energy has descended into you and endowed you with immense power. That the Divine Power has rid you of all fears.

* * * *

Be fully assured in your mind that the Lord is always enshrined in your heart and that therefore no trace of impurity is left therein. That weaknesses like lust, anger, greed, pride, infatuation, arrogance, partiality, hatred, jealousy, animosity, etc., can never cross your portals. Impure thoughts can no longer exist where the Lord, who is All-pure, has installed Himself.

Be positive in your mind that the holy presence of the Lord in your heart has opened your inward eye—endowed you with transcendental vision. That you now behold the Lord everywhere, at every time and in every object. That, having come in contact with the Lord, who is All-love, your heart has been inundated with love. That no one in this world is alien to you, no one is worthy of contempt to you, no one is your enemy. That every one belongs to your own party, every one is your own

kinsman, as it were, and every one is dear to you. That it has now become your very nature to love every one without any selfish motive. That love is your very being. That love is your very creed.

* * * *

Having surrendered yourself to the Lord and uttered His holy name, feel that your whole being is throbbing with purity, fearlessness, energy, splendour, light, love, freedom from anxiety, desirelessness, contentment and supreme bliss. Never give way to sorrow. Never allow despondency, dejection, desire, imbecility, hatred, etc. to enter your mind.

Always feel strongly and be fully convinced that the Lord is constantly with you, enshrined in your very heart, and that His illimitable and invincible power is always there to protect you. That you have nothing to fear. That no sin or suffering can approach you. That you are absolutely pure, sinless, powerful, healthy in body and mind and all-blissful.

* * * *

Be positive in your mind that, having surrendered yourself to the Lord, you can lack nothing. That you have no desire left in your mind. That you are satisfied, contented, free from desire. That you have realized all your ambitions. That all your desires have been fulfilled. For the Lord has accepted you as His own man. That you have no craving left in your mind either for worldly enjoyment or for liberation.

* * * *

Be fully assured that, since the Lord has accepted you as His own man, you can have no anxiety whatsoever. That whatever He ordains for you is conducive to your welfare, for He is your own. That there can be no one so beneficent, so benevolent to you as He. That He is your supreme father, your most affectionate mother, your most beloved master, your greatest teacher, the Self of your self.

* * * *

Be positive in your mind that the Lord Himself has assumed the form of this universe, that each and every object comprising this universe is nothing but His own image. That you are not distinct from Him. That you are not identical with the body, but an integral part of the Lord. That fire cannot consume you, air cannot dry you, water cannot drench you, weapons cannot cleave you, and death cannot kill you. That you are perpetual, all-pervading, impenetrable, immovable, imperishable and eternal. As soon as you are convinced of this, you will behold the Lord everywhere and will be purged of all sins and rid of all afflictions. Nay, you will acquire immense power and the mission of your life will be fulfilled.

* * * *

Remember: you are really not identical with the body. You are proof against fear and death. You are eternal, conscious and blissful. You are an integral part of the Lord and are suffering out of sheer ignorance. Dispel this ignorance and realize your eternal and supremely blissful nature.

"Siva"

Siva—Nilakantha.

By Nicholas Roerich.

IN the Himalayas, in the beloved abode of the Ṛṣis, on a high mountain stands the ancient temple Gandho-La. Below it, deep down in the valley, meet the Chandra and Bhaga rivers. Are these not the same rivers which in the Purāṇas are so significantly mentioned in connection with the end of the Kali-Yuga? Does not this Temple guard some equally important treasure? The altar is adorned by an ancient, beautifully carved head of Avalokiteśvara. A wonderful tradition is connected with this relic. The local priests will tell you how repeatedly unscrupulous people tried to carry away this treasure, but every time it miraculously returned to the Temple. Avalokiteśvara is one of the most powerful aspects of the Lord Śiva. Perhaps this great Guardian must for some reason stand on the Chandra-Bhāgā.

Along the same stream pilgrims wander towards Triloknath—the famous sanctuary. Many Yogīs, Sadhus, Brahmans, with most varying sacred marks on their foreheads, strive towards this remarkable place—they come from many directions: from ancient Kulu, Āryavarta, from hilly Chamba, from most distant parts of India. To the same abode of peace travel Lamas with tridents, bells and Damarus, from Lahul, Spiti, Ladakh and Tibet. All these multifarious pilgrims strive towards the one sanctuary, to the great Avalokiteśvara, the Lord Śiva. And in the same mountains those strong in spirit direct their hearts towards another powerful aspect of the Lord Śiva—towards Mahākāla. To whom else are so many diverse aspects ascribed, as to the Lord Śiva?

The Upaniṣads laud Rudra Śiva as the Lord to be worshipped by all Aryans who were acquainted with Vedic traditions. The *Ṛgveda*, the *Atharva-Veda* know Rudra Śiva as the auspicious. Throughout the Vedic period He is identified with Agni. He is giving with Pṛśni the birth to the Maruts. In the *Atharva-Veda* "Bhava rules the sky, Bhava rules the earth and Bhava hath filled the vast atmosphere". With the name of Śiva is connected the beautiful conception of *Nāda*, containing in itself the names of all things to be created. With Him is connected *Kāma-kalī*, from which creation issues. *Kārya-Kāraṇa*, *Yoga-Vidhi*, *Duḥkhānta*—as the end of pains, stand all around the same source, the Lord Śiva. Innumerable Lingas and the *Yoni* accompanying them show the path along which has passed the great all-embracing Name. Do not the bulls of Nandī remind us of the same? Even the ancient dolmens have actually been transformed in many places into Śiva-shrines. Śiva is the founder of *Yoga*, giver of knowledge, devotion and salvation, the True and the Beautiful, the Conqueror of death. If we shall take all the definitions of positive qualities, they will be but repetitions of the various aspects of this great Power.

The conception of *Trimūrti* often leads to the qualification of Lord Śiva as destroyer. But also the Fire, *Agni*, is for some people a destroyer; but for the knowing ones it is the creative power. As the name of Agni is so closely related to the name of Śiva, let us remember what *Agni-Yoga* says of the understanding of Fire: "Is not the cause of fear from Fire in the fact that the destructive force of it is objective to the earthly eye, but the fiery creation is not comprehensible in a physical state. One must especially convincingly disclose to people that, according to their nature, their only path lies towards Fire. Can he be a good physician who feels repulsion towards his patient? Or will the warrior be victorious if his spirit trembles from fear? Thus we shall set before us the highest task and in this measure we shall notice the transitory steps. Every element first of all excludes fear. To overcome fear for a moment, does not mean to eradicate it. Let us not be like small children, who are courageous to-day but may tremble tomorrow in fear of a mere phantom. Let us not be like tenderfoots, who to-day are ready for an achievement in order to bury themselves to-morrow in pillows of down. Let us not be under the threat of the approaching day, because out of all elements precisely Agni does not tolerate any fear. One must understand Agni not as a destroyer, but as a creator. These two aspects of Agni will be a true testing stone of human nature."

Truly it is difficult for the earthly eye to perceive the constructiveness of this great element. Also in the evolutionary processes of destruction for creation, the first astounds people, whereas the second they can hardly realize. In the *Bhāgavata Purāṇa*, Siva is even described as a demolisher of rights, even called *Aśiva*.

But he who in his heart understands the beautiful aspect of creation knows that Agni pertains to *Gāyatri* and in this great rhythm all benevolent powers are crystallized. The human heart, if it has not become fossilized, is longing for Beauty, for everything that is contained in creative Culture.

Of all the most powerful aspects of the Lord Śiva, let us remember the deep meaning of *Trinetra*, the origination of the Third Eye, which, according to traditions, took place in the Himalayas, in the same Abode of everything Great, High and Magnificent. Sacred are their treasures. They are the cradle of humanity. Here the great churning took place. Here, before sunrise, a breeze undulated the milky sea. The shining Devas had approached the tail of the serpent and the great stirring began! The clouds collapse as the shattered walls of a prison. Verily the luminous god approaches! But what has occurred? The snows are red as blood. The clouds collect in an ominous mist and all which was erstwhile resplendent and beautiful becomes dense, dark shrouding in the gore of the battle. Asuras and Devas struggle; the poisonous fumes creep everywhere. Creation must perish! But Śiva, the blue-throated Nīlakaṇṭha, self-sacrificingly has consumed the poison which threatened the world's destruction. And this cosmic process will always remind us of one of the greatest achievement of the Lord

Śiva, when he partook of the poison to save the world. And, when we hear the name Nīlakaṇṭha, we always remember of the great heroic deed which crowns evolution and which imbues the human hearts with invincible valour. This beautiful tradition must, of course, be connected with the beautiful Himalayas; for the very highest and the most superb are always magnetically attracted. In Tibet some of the high Lamas know that "above all divisions there exists one great unity accessible only to a few." The Lama will recognize the universal body as *Dharma-kāya*. The highest communion of the great Spirits is called in the mountains *Dorjepundok*. Verily every great true conception will turn the mind towards unity, towards heroic achievement, towards cordiality and spirituality. If some dispute leads towards disunity and discord, this is a sure sign that the conception was not approached from the right and basic point. The great *Nāda*, the all-unifying sound *Om*, gives that infallible and powerful chord of Nature, which was known to the Vedas, the Tao, and to all benign Teachings. It is a great privilege if even in our dark days of the end of *Kali-Yuga* one can proceed under a great concept to Beauty, Bliss and Unity. Be blessed, who in the days of selfhood strives towards highest conceptions and draws his strength from the source of beautiful acts of self-sacrifice. Be blessed also who give an impulse to such expressions of the spirit. Nations should know their treasures, in order to discern where is *Māyā* and where are the eternal sacred pearls of the spirit. He partook of the poison for the salvation of the world.

In the splendour of the abode of Śiva, in the Amarnath Cave, Vivekananda had one of his greatest illuminations. Thus is Vivekananda's name linked in a most beautiful way to Lord Śiva. Śaiva saints sung inspiringly of their faith in Śiva and of His grace, as ideal, love and bliss. This idea of final salvation flowing from the Grace of Śiva and the splendour of Infinity was expressed by Upamati, a Śaiva sage, in his *Tirul-Arul-payan* (Fruit of Divine Grace) in the following uplifting saying: "Where the search ends, there is the abode of the Lord."

Harmlessness, control of senses, compassion, forgiveness, control of mind, meditation and truthfulness, these are the seven flowers with which one should worship the Lord. He is not so much pleased by offering ordinary flowers to Him as by offering these seven kinds of flowers; for, devotion is dearer to Him than mere materials of worship. Who else but a devotee can worship the Lord with these uncommon flowers ?

—*Padmapurāṇa.*

Krishna And His Mother.

By Li Hong Chong.

Kṛṣṇa is regarded as an incarnation of God. When He was a child, He used to impart lessons of spirituality to the elder people. He did not enter into literary or the so-called rational discussions with them; but in the child's playfulness, and in His pretending devices, there was always something to be thought of.

Once His mother said to Him, "Child, thou art extremely deceitful."

Kṛṣṇa said, "I am even so."

Mother..."Why so?"

Kṛṣṇa..."No one loves truth unmixed with falsehood. All want to be deceived. They like deception better than reality. The general behaviour of man loses its charming effect; but when the same comes in view through imitation, the people admire it and are attracted towards it. Mimicry produces better effects. Reality loses its place. The artificial rose is more liked than the real flower. The living saint elicits no homage, but the dead and their counterparts in pictures and images affect the heart more, and it is why I practise my pranks among these foolish men and women."

Kṛṣṇa's mother could not comprehend the baby's prattle, and she asked Him to teach her through His playful tricks. Kṛṣṇa consented to do so and went out to play with His mates.

After a few days He came to her during mid-day. It was summer season, the days were hot, and the rays of the sun were scorching. He was perspiring, as if He had a bath in water. Coming to her, He cried, "Mother, mother, I am very very thirsty. Give me something to drink. I want to quench my thirst with milk."

Mother..."There is no milk in the house, it has all been consumed."

Kṛṣṇa..."Curd will do."

Mother..."I have no curd even. It has all been drunk away by the elder brother Balarāma."

Kṛṣṇa..."Then you refuse to give me anything drinkable."

Mother..."No such thing, child, wait a little patiently; when it is sunset I will have plenty of milk, and thou shalt quaff of it in abundance."

Kṛṣṇa..."When is it sunset?"

Mother..."When the sun has set."

Kṛṣṇa..."What will happen then?"

Mother..."It will become dark and the cows will come back from the pasture-grounds."

Kṛṣṇa..."What do you mean by darkness?"

Mother..."When the face of man is not perceptible, light departs and gloom takes its place."

Kṛṣṇa thought for a while, and then covering His face with both of His

hands, cried out, "Mother, mother: it is sunset. There is no light, and gloom has taken its place. I see no face. Give me milk to drink." The prattling of the baby pleased the mother. She took hold of the child and, embracing Him, opened her breast, saying, "If it is sunset and gloom, there is plenty of milk, too. Drink it to your fill and after satiation go to play."

Kṛṣṇa did accordingly, and, when He was satisfied, He left His mother's arm, remarking, "O! mother of mine, look here, there is a lesson for you. Where truth fails, there falsehood succeeds. Deception proves pleasant and effective, while truth loses all its efficacy. Do you now understand how I teach elder disciples through trickeries?"

The mother exclaimed with joy, "Child, thou art the greatest deceiver."

Kṛṣṇa replied, "I am a great deceiver among the deceivers. I cannot deny it, it is even so. I know how the people that have been led astray come to the true path through deception. Give the people what they want, and through this agency thrust the truth home to them."

Saying so, He ran away among His play-fellows, and His mother was taken aback and regarded His infant son as a Deity who had descended to this planet from some lofty region of spirituality to enliven, enlighten and gladden the heart of His admirers.

He is the very Life, Light and Love personified in his tiny embodied condition.

A Peep into the Illustrations.

1. Uma and Indra.

This picture illustrates a famous incident narrated in the *Kena Upaniṣad*. The story says how *Brahma* appeared in the guise of a *Yaksha* before the gods and showed them how futile their strength was, by calling upon Agni to burn a straw and Vāyu to blow it away, which they could not do. The gods finally sent their leader, Indra to see who that *Yaksha* was and the lustrous figure disappeared as soon as Indra approached it. Thus baffled, Indra remained standing where he was, wondering who that figure was and where it had gone. In the meantime *Brahmavidya* (Knowledge of the Supreme Spirit) made her appearance in the same part of the heavens in which the *Yaksha* had disappeared, in the form of Umā, the daughter of Himavān, a lady of exceptional beauty. She told Indra that the *Yaksha* who had appeared before the gods and vanished forthwith was no one else than the great *Brahma* (the Supreme Spirit) who had taken that form in order to humble their pride and open their eyes and kindly demonstrated to them that every individual however great and powerful he may be, derived his strength from the Supreme Spirit, who is the eternal store-house of all energy, and that one would feel absolutely powerless if the Supreme Spirit refused to lend His energy to him. Umā then imparted Spiritual Knowledge to Indra and the latter is seen receiving it in great humility and with grateful acknowledgment.

2. On the way to Chitrakuta.

This picture shows the divine Rāmachandra wending His way to Chitrakūta, in order to vindicate the plighted word of His royal father, accompanied by His faithful consort, Sītā, and His younger brother Lakṣmaṇa. The holy trio are clad in the garb of ascetics and are journeying bare-footed through a dense forest. The elder brother is leading the way with a bow in His right hand and a quiver tied on His back and holding a water-pot in His left hand. He wears a beautiful tuft of matted hair on His holy head and a placid and unruffled look on His charming countenance. A great fixity of purpose and an utter indifference to the hardships of the journey are writ large on His broad forehead. His divine consort, Sītā, is meekly following Him, an embodiment of feminine virtues and a paragon of beauty. The valiant Lakṣmaṇa is deliberately keeping to the rear as a token of humble submission to his divine brother and his equally divine consort. His eyes are fixed on the foot-prints of his Brother and Sister-in-law lest he may tread on the same, which he regards as an act of sacrilege and irreverence.

To our contributors.

The "Kalyana-Kalpataru" will have finished the second year of its career by the next month. During this very short time it has met with universal appreciation. This has encouraged us to carry on our mission of propagating Spiritual ideas and love of God all the more enthusiastically.

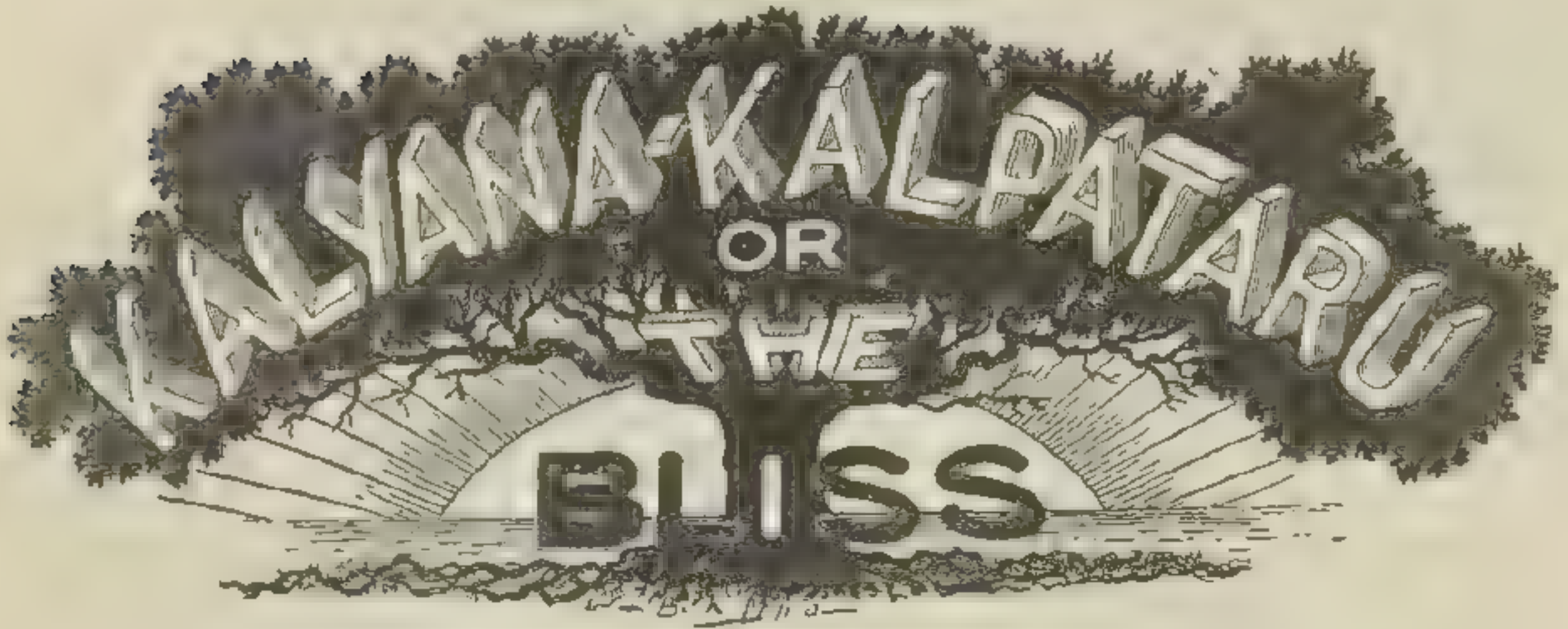
The inaugural Special number due to be out in January next will be the VEDANT NUMBER. The success of such an enterprise depends upon the co-operation of Saints and Scholars who have both knowledge and experience of the subject. A list of subjects proposed to be treated in the Special Number is given below. Gentlemen who can throw light on any of the subjects are requested to kindly send in their papers at their earliest convenience and oblige

C. L. Goswami.
Editor.

List of Subjects for the Vedant Number.

1. Significance of the term 'Vedānta'.
2. Origin and development of the Vedānta Philosophy.
3. Special features of the Vedānta Philosophy.
4. Brahma Sūtras.
5. Subject matter of Brahma Sūtras.
6. Ancient Āchāryas of the Vedānta School.
7. Views of Vadari, Kārṣṇājini, Audulopi, Āśmarathya, Kāśakritsna, Jaimini and other ancient Āchāryas on Vedānta.
8. Ancient and Modern Commentators of the Vedānta Sūtras.
9. Views of Śrī Gouḍapādāchārya.
10. The Śrīkaṇṭha Bhāṣya.
11. The Vijñānāmṛta Bhāsya.
12. The Bhikṣu Sūtra.
13. Fundamental differences between Śankar, Rāmānuja, Madhva and Vallabha.
14. Vedānta in the Upaniṣads.
15. Vedānta in the Gītā.
16. Vedānta in the Bhāgavat.
17. Vedānta in the Purāṇas.
18. Vedānta in the Rāmāyaṇa
19. Vedānta in the Mahābhārata.
20. The three Prasthānas (प्रस्थानत्रयी).
21. The Place of Gīta in the realm of Vedānta.
22. The Nature of Supreme Bhagavān according to Vedanta Sūtra.
23. The Nature of Supreme Bhagavān according to Gītā.
24. The Superb uniqueness of Vedanta.
25. Vedānta and Sānkhya.
26. Vedānta and six schools of philosophy.
27. Vedānta and Yoga.
28. Vedānta and Karma.
29. Vedānta and Bhakti.
30. Bhakti and Upāsanā.
31. Various stages of Bhakti.

The Three Divine Exiles.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA-KALPATARU OR THE BLISS

(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of spiritual ideas and love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

Vol. II.] December, 1935 [No. 12

एकोहꣳसो भुवनस्यास्य मध्ये

स एवाग्निः सलिले सन्निविष्टः ।

तमेव विदित्वातिमृत्युमेति

नान्यः पन्था विद्यतेऽयनाय ॥

(*Śwetāśvataropaniṣad VI. 15*)

"ONE wild swan alone in the midst of the world—sunset fire sunk in the heart of the waters—He! By knowing Him a man passes beyond the sphere of death; there is no other way to go."

Determinism.

By Edwin Greaves.

The doctrine of Determinism may be presented in various forms, but the underlying principle common to them all is that each individual life is only a field in which one or more forces operate and work out the life of each man to an inevitable issue. Some would include the individual himself as one of the forces; but, if so, he is only a medium through which some force works, not the origin of the force.

Regarded from another standpoint the theory means the denial of the existence of free-will. Free-will and Responsibility are only words, there is no corresponding reality. Man is deluded when he imagines that he is deliberately adopting a certain course, that he is spontaneously making a choice of ways. That he pursues this or that course is not the outcome of his own considered choice, it is the result of forces which pressed with such urgency on the individual that he had to yield to them. In so doing, however, he is so hood-winked that he is under the impression that he himself is responsible for the choice. Just as where certain ingredients are present and percussion takes place an explosion follows, so every event in life is the inevitable result of circumstances, more or less complex, which have led up to it; the event could have been no other than that which came to pass.

Take an illustration. A record is placed on a gramophone; as soon as the wheel is released the record yields its recorded sounds. There is no choice in the matter, the sounds can only be those lying impressed on the record, be they a song or speech, instrumental music or a chorus from the Zoo. It may be said "True, but the person chooses which records shall be placed on the gramophone and can decide whether it shall be played at all or not." Determinism would not admit this but would maintain that, as each record can only give out what was locked up in it, so each individual can only do that which is locked up in him ready to be released. What he shall do is as completely present in him as is the content of the record. The person imagines that he is responsible for the selection of the record, but this is not the case; he may think that he chooses B because he thinks that his visitors would prefer that, that he neglects C because it is getting worn, or puts A aside because it was played yesterday. The Determinist would say—"Yes, this is all perfectly true and each point goes to shew that these details belonging to the past, these memories and motives and considerations, are the items which result in the conclusion which the person believed to be the exercise of his will." The final issue was not the outcome of the exercise of the individual's free-will but the climax of the conditions already existing; these conditions could only lead to the one necessarily involved result.

The advocate of the existence of free-will can afford to be generous as to the inclusion of innumerable elements which may contribute to the issue. These elements may not only be found in the circumstances and environment but in the mind and character of the individual who thinks that he is a free agent. He knows of these contributory forces and admits their potency, but is still convinced that he is not under the heel of any inevitability but can counteract influences from without, defy consequences, and himself decide "Yes" or "No", "I will", "I will not". The Determinist might say—"This is not so; given the present situation, under the pressure of the unalterable past, with the elements, outward and inward, such as they are, there is no choice remaining for the individual, his imagined decision is simply the "explosion" which necessarily follows the "percussion" of the "existing conditions."

It may be allowed that not a few of the arguments brought forward by Determinists are not only exceedingly plausible but cogent. Illustrations may be found which appear to support the theory. The supporters of free-will may fearlessly accept many of the illustrations and arguments and agree with such conclusions as they justify, and yet steadily refuse to accept the conclusions which the opponents certify to be involved; they will not admit the absolute monarchy of "inevitability" and the non-existence of free-will. No one would, of course, contend that man is absolutely free. He is surrounded by circumstances and influences for which he is not responsible, many of which he is powerless to overcome. There are many things which he cannot do, many which he cannot resist, but his freedom is not entirely without reality and scope. There are crisis in his life when the great alternative may have to be faced "Death or dishonour" and he knows that it lies with him to make the choice,—he may save his life at the cost of his honour or he is able to accept the alternative and lay down his life.

Various views are taken by Determinists as to Who or What is the determinant.

According to some it is God. He is regarded as so absolutely Almighty that no will but His own exists. Not only is the physical order of the universe established and maintained by Him, but the course of each man's life, his salvation, or damnation, is determined and effected by God. Life may be a comedy, a farce, or a tragedy; the players merely play the parts which have been assigned to them; they are so completely dominated that they might be more suitably called puppets than players.

In this doctrine of Predestination the main feature is the final disposition of the victim, but logically, if not specifically, each step which leads up to the denouement is involved; the process as well as the consummation is predestined. This can hardly be regarded as an interesting view of life; to go upon our way believing that we are not at all responsible for the future of our lives, that it is all already determined and that it is utterly beyond our power to influence or to modify in the slightest degree the unfolding of our course is not calculated to foster strenuous living. No room is left for the stimulus given by the sense of responsibility; we simply dance as the wires are pulled.

Providentially very few people live out their lives in full consistency with the theories they profess, and which they honestly believe that they believe. The sub-conscious plays a very important part in the lives of most of us. Determinists do not, meticulously and logically, apply their doctrines to the affairs of their daily lives. In probably the greater number of the concerns of their ordinary life they act just as though they were responsible and able to do this or that or to leave them undone. On the other hand, their views do affect their attitude towards life and, to some extent at least, their conduct. Many, for instance, regard the affairs of public life and the trend of events as ordered by God, or as the inevitable outcome of the past, and as outside the possibility of any modifications possible by our interference, and so they take but a languid interest in public movements, social or political, and decline to throw their energies into any attempt to further them. They leave the world to wag along as it may. They may pray "Thy kingdom come", but do little or nothing to bring it in.

This Calvanistic creed is not peculiar to the West. Under various forms and names it is widely current in the East, and probably in every country in the world.

In India Determinism has been very widely discussed. One is reminded of the great controversy in which the illustration was so freely used of the ways in which the cat and the monkey carry their young respectively. *Karma* is, of course, saturated with Determinism, though frequently the full logical implications are not made prominent. There is an attempt to relieve God of the burden of responsibility and to throw it on the individual, for as much as our present condition is set forth as the outcome of the past life or lives. But it may reasonably be urged that if at present we are under the domination of inevitability, the result of previous lives, the same inevitability may have been attached to those past lives. There is no more justification for slipping into those past lives a wedge of responsibility than there would be to apply it to the present life.

Let us repeat, "Thank God for men's inconsistencies." Men may argue as they like about the non-existence of free-will; they are, nevertheless, swayed by the sub-conscious and work away as though fully assured that they possess it. They are spurred on so to order their lives and conduct that it may be well with them here and better for them in a future birth. The make-up of man is such that he simply cannot discard all sense of responsibility. And it should be noted that the most intellectual equally with the simple villager adorns his life with these redeeming inconsistencies. The simple man says, "*Woh nachātā hai, ham nāchate hain,*" and may genuinely believe that he believes it, but goes about his daily affairs without the slightest manifestation of any consciousness of irresponsibility; he seems to be as keen in his efforts as the most ardent advocate of the reality of free-will, and evidently labours under the conviction that it rests with him whether he shall or shall not do this or that.

In the present age there is, perhaps, a strong tendency to rest the doctrine of Determinism on another basis. The Determinant is not God but "The reign of Law", that Law not being the expression of the order of the universe as established and maintained by God, but the working out of eternal forces, material in their origin. The universe is a great machine operating with marvellous inerrancy. Our lives travel along their regulated course according to the movements of this machine, which are mechanically controlled. No room whatever is left for the play of personality or spiritual impetus.

The movements of the machine are very intricate and complex and no man can pretend to understand all the wheels and adjustments; but science has discovered some of them and it is urged that we have grounds for believing that, could all of the laws be known and their interaction understood, it would be possible to ascertain how each life would work out with mathematical accuracy. Each incident would be shewn to be the outcome of existing causes which could only culminate in the one definite way. The causes may be well nigh innumerable, some of them stretching back into a very distant past, others only recently operative. Environment also is an important member of these causes and relationships with other men and women.

Much of this may be admitted, not only as possible, but as substantially true to the facts of life. Past and present events outside ourselves, and our contacts with other personalities have very distinct and important bearings on our lives and on the decisions which we are continually being called on to face, but it is impossible to substantiate the statement that among the forces and influences which co-operate in the culminating decisions no place can be found for free-will and personal responsibility. To maintain such a position would involve an entire reconstruction of language and thought. What meaning would remain for the word "responsibility"? What sense would there be in apportioning blame or praise to anyone for action performed, for duty neglected, for crime committed? Why appeal to men and women to live worthily, to resist evil? Probably Determinists would say—"These are all merely links in the chain which binds life together, this shrinking from our fellows' censure and desire for commendation are the result of pre-existing causes and do not evidence the existence of free-will and personal responsibility." But this is only an assertion, it is no proof and does nothing towards the settlement of the question being debated. That question is,—Is each step and incident in life inevitable? Is the decision which is about to be made already determined and not waiting for our consideration and decision? Is the idea that it rests with us whether we say "Yes" or "No", just one of the inevitable cogs and only a delusion as regards the existence of any possibility of our being able to exercise any choice in the matter?

What a weird world this would be if all its inhabitants adopted Determinism, not merely reciting its tenets but honestly endeavouring to regulate their lives according to all its logical implications with ruthless consistency. We

should, of course, be relieved of any feeling of self-reproach. Repentance could have no real significance. Guilt would be emptied of meaning. Responsibility, or any thought of it, would have vanished. What we now call "decisions" would be recognized as simply an inevitable stage in a mechanically ordered process.

"Fight the good fight" is an appeal to men who can respond to the call or run away, not to those whose conduct is already settled and to whom to do otherwise than is already determined is impossible. Men and women, from childhood, grow up with the conviction that alternatives are continually coming before them which it is in their power to accept or reject. They know that the past of their lives, the effects of their past conduct, their temperament and character, the circumstances which surround them, and other things may powerfully influence them as they are making their decision; but they are convinced that it does rest with them what decision is to be made and that they are personally responsible for that decision.

It would certainly be a strange travesty if this conviction, so inherent in mind and heart of man, that he does possess a certain measure of free-will should turn out to be sheer delusion, and if, while we are braced up in our endeavours to escape self-reproach and the contempt of our fellows by this conviction, it should turn out to be a fatuous idea. We are the sport of a baseless fantasy.

Endeavour implies personality and free-will. If these are non-existent and Determinism be true, then we are all the victims of an inexorable process and as incapable of exercising choice as a clock is of deciding whether it shall strike 11 or 12.

The doctrine of Determinism is sometimes the refuge of the coward, the man who, reaping the fruits of his misdoings would fain shift the responsibility on to "fate". With others the ground of their acceptance of the doctrine is an endeavour to relieve the perplexities which arise when men face the dark problems and unexplainable entanglements of life. But what relief is obtained ? The perplexities remain, whatever beliefs we may entertain. Determinism is the cry of despair. May it not be better, and more true to fact, to believe that God works in and through men who consciously accept Him as their Saviour and Leader and believe in the final triumph of goodness? They will make no truce with "inevitabilities" but fight bravely on for righteousness and tenaciously hold on to the steadfast hope of Tennyson,—

> *"Oh yet we trust that somehow good*
> *Will be the final goal of ill.*
> *That nothing walks with aimless feet,*
> *That not one life shall be destroyed,*
> *Or cast as rubbish to the void,*
> *When God hath made the pile complete."*

We very cheerfully accept all the sound "data" which Determinists bring forward in their arguments, but must reject such as offer violence to common sense and are inconsistent with fundamental convictions. We cannot accept as sound positions which we have to abandon as soon as we are called to deal with

facts of life. And we must certainly refuse to adopt the conclusions which Determinists strive to foist on mankind.

Man's possession of a certain measure of free-will evidently does not mean that he can do everything that he may desire to accomplish; it is limited in its range and power and cannot overcome all the forces which are at times arrayed against it. External physical conditions, the presence and influence of persons with whom we associate, the fruits of our education and reading, the habits of thought and outlook which we have cultivated, our temperament and character,—all these may have tremendous weight as we confront some of the decisions which we are compelled to make; but we KNOW that the casting vote is for us to give. When the arguments for the adoption of a certain course are so strong that to refuse to accept them would be madness, it is WE who decide that this is so. It may, in a very real sense, be true that only one decision seems reasonably possible, but it is we who reach this conclusion and adopt it.

Argue as we may, we cannot abolish from our consciousness the conviction that the decision is not made for us, it is we who are responsible for the decision. Facts are stubborn things: this responsibility is a thousand-headed fact; cut off as many heads as you may, the fact lives on. I doubt if the most ruthless Determinist, in arguing with an opponent who remains unconvinced by his arguments, can entirely free himself from the thought that the opponent is responsible for refusing to admit the strength of his irrefutable arguments. This consciousness of responsibility is wrought into the very texture of our mind and heart; we might as well try to get outside our skins as to escape its hold upon us. The very fact that the Determinist argues his case with another indicates that he must have a measure of assurance that the opponent has some shreds of freedom left as regards the acceptance or rejection of his arguments.

True though it be that our freedom is circumscribed and that forces, from without and from within, accumulated from the past, and potently present, may exercise no small sway as we pursue our way to reach a conclusion, we KNOW that it is with us that the responsibility of giving the final word rests. We can neither escape our responsibility nor our consciousness of possessing it.

It would be very interesting to consider the bearing of Personality on the subject of this paper. So close is the association between Personality, Free-will and Responsibility that we might almost regard them as identical rather than closely connected. Personality does, on the one hand, involve relationships with other personalities; but it most certainly implies separate individuality and individual responsibility The idea of relationship cannot arise where only identity is present. Any attempt to reach a unification of the universe by the elimination of difference and distinction is really an attempt to annihilate it. Unification does not mean the effacing of variety and effecting of sameness and identity, but the unification which rests on Harmony. The "Order", the "Harmony" of the universe is the objec-

tive of scientific investigation; it is no less the goal of the philosopher and the religious seeker.

It may not be easy to define very exactly the difference between *Egoism* and *Egotism* and preserve distinction in using the two words, but there is a vital distinction. Egotism is a thing to be shunned as a very unworthy attribute, but it would be a sorry achievement to lose our Ego, or to impair its dignity and standing. To destroy it is impossible, to endeavour to stultify it would be sacrilege. Our Ego is the share of Divinity which God has given us to be cherished and developed. Without our personality how are we to retain fellowship, with our fellow-men and with God ? Personality is the crowning achievement of God's creative work, it is God's bounteous gift to man of that which is most essential and dominant in His own being. Is not the conception of the relationships between men among themselves and between men and God as membership of one great family a very great conception ? May we not reverently regard ourselves not so much created by God as *begotten* ? We are the children of the Most High, He is our Divine Father.

Silence.

SILENCE ! O ! bold pilgrim, silence ! Silence is a great virtue and qualification. It pays here and hereafter. It avoids pain and trouble and imparts inner spiritual strength and joy. But, nevertheless, do not fail to use your discrimination when you practise silence. Mind you, it does not mean that you should not open your mouth at all. But it does mean this: avoid unnecessary and meaningless talk and expressions, and more especially if there be found the slightest vestige of unkindness and insincerity in them.

The higher meaning of silence is not to descend to self-defence or any arguments whatever ! This last practice of no self-defence or arguments should be decided by each individual soul for himself only, as it is the last and the highest stage of our human evolution.

Friends ! Do not mistake it for cowardliness. Oh ! no ! It is not cowardliness at all. On the contrary, it requires more, nay a millionfold more, courage and strength than that of the most renowned warrior or fiery lion ! Remember well, so you may not misjudge or misunderstand such souls when they do come to pay a rare visit to our old dear world !

This means absolute purity of heart, self-control, and oneness with the Lord ! This is the essence and core of all religions and philosophies !

The Importance of the teachings of Yoga.

By R. Shamasastry, B. A., Ph. D.

YOGA is a psychological science treating of the means to discipline the mind and restrain it from its natural wild activity. Success in life in the widest sense of the word is entirely dependent on a disciplined mind. Mental discipline means a steady application of the mind to one thing at a time and it can be acquired as a habit after long practice. Painful as is the practice at the outset to acquire the habit of keeping the mind steady in thinking on a subject or doing some work, it becomes a pleasure in the course of practice after the habit is acquired.

Failure in thinking correctly and connectedly or in working systematically is mainly due to the natural unsteadiness of mind in thought or work. Students and labourers are all aware that without a steady mind nothing can be learnt or done. Most of the students that fail in the University examinations year after year may be said to have no power of concentrating their mind upon the subjects of their study. The same is the case with the failures of men in achieving success in their worldly pursuits. Unless a man identifies himself with the subject he thinks of or the work he undertakes to do, there is no possibility or likelihood of his succeeding in it.

The author of the *Yogaśāstra* has applied this peculiar characteristic of the mind to the religious field also. The Yoga is not a system of religion or religious philosophy in itself, but a hand-maid to all religions and philosophies of the world. It has no particular dogmas to preach. It teaches how the followers of various religions in the world can by the power of concentrating their mind upon their particular religious hobbies achieve mental peace and ecstatical pleasure promised in their religions.

The main subject expounded in the *Yoga-Sūtras* of Patañjali is "Chitta-vṛtti-nirodha", or concentration of the mind upon a single subject, restraining it from other pursuits. This power is acquired from systematic practice and by abstaining from pursuits after worldly pleasures. In Sūtras 23 and 39 the author says that steady meditation upon God or upon a pet subject (*Yathābhimatadhyāna*) enables one successfully to acquire the power of mental concentration. God may be pictured as an Omnipotent Being possessed of omnisciency and omnipresence. Or He may be conceived as a mighty power of Sentiency pervading the whole universe and having no second equal to it, and completely devoid of all personal qualities, such as, love, hatred, mercy, cruelty, creation, destruction and other characteristics of man. All that the *Yoga-Sūtras* say about the conception of a "God" is that "He is a mighty Being free from all pains, and abnormal mental or physical traits." (I, 24). It lays down no dogmatic rites or prayers to go through to please "Him". If a religion

enjoins upon its follower the performance of certain rites or the recitation of certain prayers, the *Yoga-Sūtras* do not prevent him from doing it, but appeal to him with reason that he should do it with a steady and earnest mind. In my view it is only the *Yoga-Sūtras* and the Upanisads expounding the Advaita philosophy that are free from all sectarian bias. Hence it does not matter whether a man is a Christian, or a Mohammedan, or a Jain, or a Buddhist, or a Parsi, or a Saivite, or a Vaishnavite, or a Śākta, or a follower of any other new cult or religion; it matters to him much, if he applies the principles inculcated in the *Yoga-Sūtras* to the observance of his own religious practices. Not only this: the application of Yoga principles even to the pursuit of secular subjects, such as study, agricultural or industrial undertakings, military training, war, trade, or administration of kingdoms, and the like, ensures success in those fields. This is what makes the Yoga teaching charming.

True that the Ideal kept in view in the *Yoga-Sūtras* is the Yogī's attainment of his identity with the Seer, that is, his own Self. But this is no dogma. What this attainment means is that a constant practice of the principles taught in the *Yoga-Sūtras* enables one to withdraw one's mind from wild objective pursuits and concentrate it upon one's own Self. This principle of concentration of mind is in no way opposed to the teachings of any other religion. The attainment of identity with the Self is taught both in the Sāṅkhya and the Advaita philosophies. In other Personal religions, too, emphasis is laid on the attainment of an ideal goal which varies with different personal religions.

"A sound mind in a sound body" is a principle, the attainment of which is taught as essential for success either in the worldly or other-worldly pursuits. The Yoga system lays particular emphasis on the strict observance of the rules of diet and physical exercise conducive to the maintenance of a healthy mind and a healthy body. The *Bhagavadgītā* denies success in life to all who are not "Yuktāhāravihāra", that is, those who do not observe the rules of diet and physical recreation, as laid down in the *Yogasūtras.*

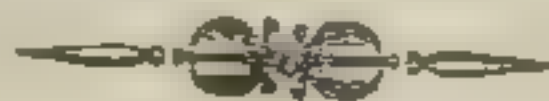
The *Yoga-Śāstra* is divided into two branches: the Haṭhayoga and the Rāja-yoga. The former teaches the various forms of "Āsanas", or postures of the body which a learner of the Yoga-method of life has to learn in order to maintain his health and strength. The Āsanas are so conceived as to give exercise to all the limbs of the body. The *Mayūrāsana*, for example, is said to give necessary exercise to the intestines and thereby free it from the troubles of indigestion and flatulence. The *Prāṇāyāma* or the so-called deep-breathing exercises are said to oxygenate the alimentary canal and free it from foul gases. Like the *Bhagavadgītā* the Haṭhayoga requires the student of Yoga to strictly avoid acids, salts, and chillies. These are called *Rājasa* and *Tāmasa* foods. A *Rājasa* living on highly seasoned foods makes a man susceptible to anger, greed, and amorousness, while *Tāmasa* or bad food renders a man dull and indiscreet. What is classified in the Haṭhayoga as *Sātvic* food gives vigour to all good qualities and promotes health and strength.

It should not, however, be supposed that the Yogic way of living is not meant for all. A *Yogī* in the widest sense of the word means a man who is desirous of succeeding in life, and lives a moral and virtuous life. All religious texts declare that moral life is a smooth path to heaven. According to Yoga a moral life is not merely the observance of the rules of conduct in society, but also the strict observance of the rules of diet and recreation.

The evils of modern civilization can all be traced to indiscretion in diet, recreation, amusements, pursuits after objective pleasures, and to irreligiousness. A truly virtuous man finds no difficulty in following one or the other of the various religions of the world. Nor does a religious man find it difficult to be a virtuous man. Virtue ensures religion and true religion ensures virtue. They always go together. Nor is science antagonistic to religion or morality. Yogic life, as briefly pointed above, means "good physical exercise, simple wholesome diet, and good learning". Is there a man of science who will find fault with such a life?

In the name of nourishing food a countless number of chemical foods are advertized. In the name of physical exercise various forms of athletic sports and exercises are taught in schools and gymnasiums. But no athlete is ever found to be as long living as a true *Yogī*. No *Yogī* gives as much strain to his limbs and his alimentary canal with his exercise and diet as an athlete does. On account of the excessive strain given to his body and stomach an athlete ends his life prematurely. A *Yogī* does not care for undue development of his body, or intellect. He cares more for the Yogic *Sāttwic* exercise and *Sāttwic* food than for the so-called muscle-developing exercises and weight-increasing nourishments. Accordingly with his Yogic exercise and diet he keeps a serene temper and a calm intellect in a proportionately developed body.

For a man of serene temper and virtuous life the path to heaven is smooth, broad, and short. He is a friend of all. He hates none, nor is he hated by any. He has always a smiling countenance. Anger or greed is unknown to him. In virtuous valour and moral bravery he is inferior to none. The world is open to him to engage himself in any business consistent with his Yogic life. He may learn any art or science, not merely for his own enjoyment but also for imparting the same to others. He may amass wealth, not for his own aggrandizement but for helping the poor. He may be a statesman or an administrator, not for domineering over others but for the good of others. His way of living ensures a long life to him. At the close of his life he breathes out in peace, sure of a place in the other world. His life itself is an adequate price for a place in the other world.

This is the reward promised for Yogic life in the *Yoga-Sūtras*. It is not sectarian. Nor does it preach any dogmas or superstition. Its lessons are acceptable to all.

The 'Gambhira-Lila' of Sri Krishna-Chaitanya.

By Shiba Krishna Dutt, B. A.

THE incarnation of Sri Gouranga was but the outcome of the three desires of Śrī Kṛṣṇa in Śrī Vṛndāvana-Līlā, viz., to taste (i) His own sweetness that charmed even Śrī Rādhā, (ii) Śrī Rādhā's love for Him, and (iii) Her peculiar mood of mind when she would come in contact with Him.

The 'Gambhīrā-Līlā' at Nilachal testifies to the fact that these desires of Śrī Kṛṣṇa were fully realized. Śrī Kṛṣṇa in the form of Śrī Chaitanya attained *Rādhā-bhāva* and left to the world unparallelled records of love for the Supreme Being. The novelty lies in this that it is Śrī Kṛṣṇa's *Rādhā-bhāva.*

The Lord lived in a secluded place called 'Gambhira', thought himself to be Śrī Rādhā and always underwent the pangs of separation from Śrī Kṛṣṇa. Roy Ramananda and Swarupa Goswami were his constant companions, who could study his mind and tried to solace him with their uncommon spiritual talks and songs reviving the sweet memory of the Lord.

Swarupa Goswami, who was well versed in the Śāstras, used to quote suitable Ślokas from different sacred books now and then, which were much appreciated by him. And Roy Ramananda, who first came in contact with the Lord by the bank of the Godaveri and had an opportunity of holding spiritual conversations with him, in which he proved how Śrī Rādhā's love for Śrī Kṛṣṇa was an unique thing and the final stage of spiritual *Sādhana*, used to pour nectar of his 'Gīta-Govinda' to his thirsty soul.

The Lord of Nadia, garbed in the attire of a very humble beggar, passed his days and nights in expectation of his Beloved. The tedious hours of the day became quite unbearable to him and he waited for the night and expected Śrī Kṛṣṇa every moment, but in vain. At times the pain of separation would become so acute that he fainted. Everything was uncommon in him. His shedding of tears, deep sighs, lamentations and swoons proved how uncommon was his love for Śrī Kṛṣṇa, the very life of his soul.

In swoons he would come in contact with the Lord, but his joy and desire of embracing Him made his such meeting with Him quite useless. He would curse the Creator (Brahmā) who gave him only two eyes instead of a thousand to enjoy the sight of Śrī Kṛṣṇa, and said how cruel He was to create twinkles that stood in the way of his fully enjoying the sight of the Lord. He expressed in an unparallelled way how the sweetness of Śrī Kṛṣṇa attracted all his senses simultaneously, and they went mad to enjoy the sweet touch of every one of His charming limbs. His sweet lips, the Home of Nectar of the divine songs

of the Flute (वंशीगानामृतधाम लावण्यामृतजन्मस्थान) that enhanced the grace of Śrī Radhā every moment, His cheeks and forehead beautifully painted, and his eyes full of peculiar messages, grew more and more attractive every moment and Sri Chaitanya's heart became too full to express his feelings in language. The man who is not eager to enjoy the sight of His uncommon face, is indeed the most wretched creature on earth.

The peculiar structure of every sense-organ of a human being reveals the mysterious divine intention. A man truly uses his divine senses when he can serve his Master with them and then and then alone the senses feel blessed.

The "Gambhīrā-Līlā" of Śrī Chaitanya not only depicts his peculiar spiritual moods, the incomparable love for the Lord that a sincere devotee should bear in his heart, but holds before man his eternal relationship with God who is All-love. He is the dearest and nearest to us. He is our 'Nija-Jana', *i. e.*, most intimately related to us. He needs us, and seeks our love. We have love implanted in our very nature, but it is misdirected. We love transient things that appear before us for a while and vanish suddenly, leaving a barren land behind them. We run after the mirage of the external world for happiness that forever cheats us in disguise. It is Lord Śrī Kṛṣṇa, the Eternal Abode of Bliss, who never cheats us but returns our love thousandfold.

Śrī Chaitanya taught man how he should love Śrī Kṛṣṇa, how grateful he should be to Him, how unbearable must be his sense of separation from Him. He is the very life of our souls and the Great Reservoir of Energy that sustains our very being and gives us strength every moment. Our pride is meaningless. All our power, beauty and grace rest in Him. It is His power that makes us powerful and it is His beauty that makes us beautiful. So we, in every walk of our life, should think of His boundless mercy and unconditional love for us and sacrifice our all of our own accord to Him who wants us every moment.

Sri Chaitanya, Love Incarnate, liked to impart to man his uncommon *Bhakta-bhāva* which can at once make him free from the worldly bondages, trials and tribulations. He himself became the example, so that man might follow him and actually realize the uncommon spiritual moods arising out of pure *Bhakti*.

He discouraged *Jñānayoga*, which strives to establish that human soul is akin to the Absolute Soul, and encouraged *Premā-Bhakti*, which gives fulness to the human soul. This *Prema-bhāva*, giving rise to the state of perpetual joy, reached its culmination in Śrī Chaitanya in the 'Gambhīrā-Līlā', surpassing even the stage of *Mahābhāva* in Śrī Rādhā. So this *Līlā* should always be in our view; the recollection of any of its phases fills our heart with *Kṛṣṇa-Prema*, the realization of which is the ultimate goal of our life.*

* Compiled from the lectures of Syt. Shyamananda Das Goswami of Nadia.

The Message of God-Vision.

By Kshitindra Nath Tagore, B. A.

You fix your mind for long on the outward world, and you are apt to lose sight of your invisible inner self. Your mind gets disturbed by surrounding objects on every side. You run after this object and that here and there. Your mind throbs to the discordant note of the outer world. You thereby fail to see the Peace Absolute, that is ever present in the innermost recess of your heart. You fail to realize that it is at His gentle gesture that through all afflictions and calamities, through all sorrows and dangers, peace comes and captures your heart.

Benign Providence has, however, decreed that the outer nature, if held fast to for long, will take you far away from blissful joy and peace. Events are sure to turn up that will force you to turn back from the din and bustle of the world and to seek peace in your inner self. Once you get there, you will be spell-bound by the vision of the sweet inscrutable beauty of the Undisturbed Peace Absolute, before Whom you will be obliged to prostrate yourselves. Your Knowledge will then expand and you will clearly realize that He is all-knowing; that He knows your every physical function, every musing of your mind and every onward march of your soul. You then come to realize that to save the worlds from destruction, He holds them together like a dam.

The All-knowing Being need not draw His knowledge and power from outside; they are inherent in Him. It is merely a spark of His knowledge that manifests itself through the different forms and varieties of our knowledge. It is a mere spark of His power that makes a wonderful display in the myriads of suns, moons and stars and in the tiniest creatures on this earth. You look to this world counting Him out, your false reasoning will land you in unending darkness or in a great void; but with Him, you will be reaching towards a perfect understanding of whatever comes to your knowledge.

His beneficent eye is spread over all times and all places. He is most affectionate and most loving like a mother. Man or woman, no one is a forsaken child to Him. As a bird protects its young by giving them shelter under its wings, so even He protects all without distinction, sinners and saints, afflicted or otherwise, at all times under the beneficent shelter of His wings.

He is farthest away from us in the distantmost heavens; and He is nearest to us in the innermost recesses of our hearts. Whatever small portion of the universe is visible to us, and whatever larger expanse is beyond our ken, both are alike the kingdom of the Benign Providence. Not only are your good thoughts, but evil thoughts and deeds as well are known to Him. It is useless trying to conceal from Him any sin you may have committed. There is not a speck in the universe where you can hide

your head from His glaring eye. His unblinking beneficent eye is ever gazing on the whole world—nay, on the very tiniest atom of the universe. Should you commit any sin, do not try to flee away from Him in dread, but acknowledge Him as your Father and Mother and submit to Him with a contrite heart all your weaknesses, all your sins and sorrows, and pray to Him for strength to fight with your sinful thoughts and habits. Purify yourself with the fire of repentance, and you will be surprized at the strength you will get in your purified soul. The very thought of this His mercy will surely bathe you in tears.

He alone is in our forefront as our guide and leader. He commands us every moment to follow Him and to march onward without fear or trepidation. "He who has tasted the eternal joy of *Brahma* knows no one whom to fear; he who has known the delights of that *Brahma* no longer knows any fear." Do not sit brooding in despair over any errors or blunders that you may have committed, but rest assured that the Supreme Being, who whispers into your heart His message of hope and fearlessness, will even string them together and make them into a garland of beneficence for you. Away with all your doubts and misgivings of heart. Offer them all at His feet. Tread down under your feet all hatred and malice, all doubts and fears. Hold fast to Him, who is above all these strifes, and immerse yourself in the Ocean of Peace.

God is He, Who was even when the firm mountains were not; Whose will has brought the mountains into existence and made them mighty enough with His might to rend the sky asunder with their heads raised high; Whose command makes the mountains save the lives of millions of creatures for ages together by feeding them as on the mother's milk through hundreds of streamlets and rivers; and Who is the only limitless and infinite Being.

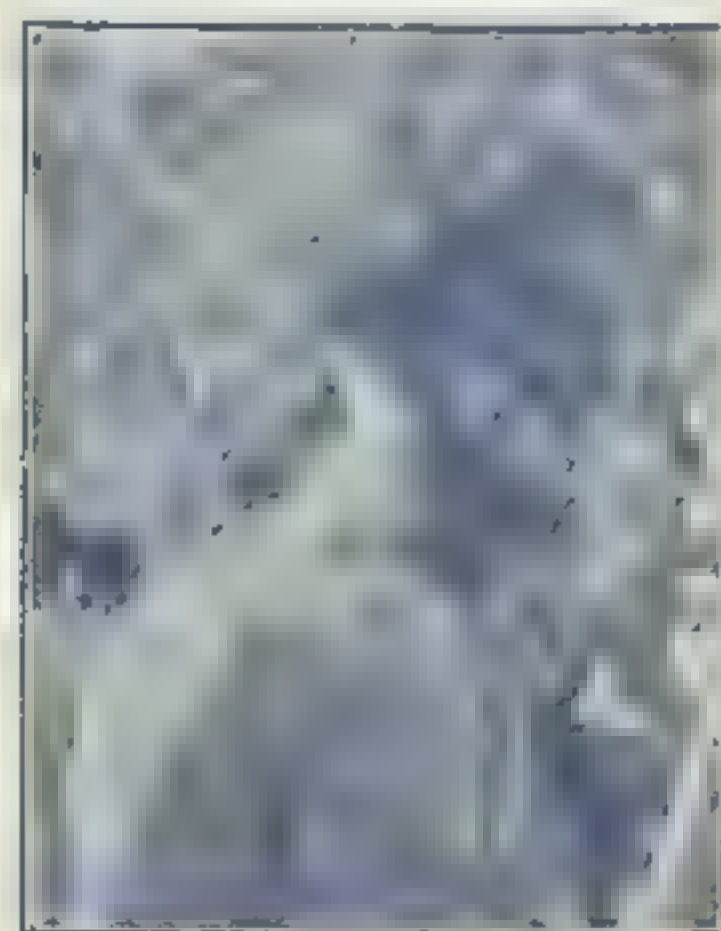
God is He, Who was when even this universe with its millions of suns, moons, stars and planets was not; Whose will brought the countless heavenly bodies into existence and made them decorate the vast expanse of sky with variegated dress; a mere breath of Whose life-energy has opened out endless springs of life in this world; Whose command has made knowledge and love stream out in this world continually from hundreds of inexhaustible springs leading humanity towards divinity; and Who is the only Limitless and Infinite Being. Let us prostrate ourselves at His feet and offer Him with folded hands our heart-felt obeisance. Who is there more miserable in this world than one who has not heard His name, nor knows anything about Him?

Who is there who knows the beginning of God, as He has none. Had one been there even at the birth of the universe, one could not even then have known anything about the beginning of the Supreme Being, the Creator of the universe, as He has none. When this universe was steeped in cimmerian darkness,—nay, when even darkness was not; when this universe was aflame with the seething breath of Death—nay, when even Death was not, it was He alone Who was installed in His own glory. Who is there who can say anything as to His beginning?

He is limitless. As He is without a beginning, so is He without an end. There is none who could know either His beginning or His end. The poet in the fulness of his heart has thus sung—"Where is His end—Oh ! where is his end, this is the question that every one asks ever and anon". It is at the gesture of the great Regulator of the Universe that, having come to light it is held fast in the great void of the heavens and at His bidding, it moves on and on in rhythmic cadence under His wonderful immutable laws, no one knows whither Oh ! whither.

He alone is our Lord. Each and every incident of every moment, every step in our life, every desire and emotion of our heart, is regulated by His beneficent laws. From one end to the other His might and power stream through all. He knows no fatigue, nor does He know how to feel weary. In the day, when the living creatures are busy in finding means for their livelihood, even then He ceases not to supply their needs; and when, at night, they are steeped in deep slumber, helpless and inactive, even then He remains wide awake and provides every moment what is good for them. He cannot be attained through intellect, genius or learning. He reveals Himself to him alone, who eagerly desires to attain Him with his whole heart.

It is not merely the desire to know Him, that has been implanted in the heart of everyone of us, but with it has He instilled the power and capacity to know Him as well. It has been rightly said by a man of God, far advanced in the path of devotion, that "the divine spark of the knowledge of God has been instilled in the heart of all irrespective of time, place and circumstances, and that there is no bar to anyone having the right to know God or to be an exponent of God".

Know ye all this truth definitely that you are, every one of you, the children of that One, Whom death cannot touch. As it is the duty and privilege of a child to extol the glory and greatness of his parents, so is it the supreme duty and proud privilege of every one of us to realize within our inner self the knowledge the infinite love and power of the Infinite and Deathless Being, the Supreme Father and Mother of all, and to proclaim the same without ceasing and rest and without fear before our own self and before the public, both when alone and when in the midst of company. He alone is the Terror of all Terrors. Know thyself as His child and be fearless. Bring about a fresh awakening in every hearth and home by unfurling in every direction the victorious banner of His holy name and by cherishing in your heart, asleep or awake, by day and by night, His Supreme call to be above all fear. Let your life imbibe new strength and be strong. Let your heart and soul be radiant with fresh ideas. Let your soul be the proud possessor of the privilege of coming in holy contact with the Oversoul, the Adored of all adorables.

Kataragama –the Holy of Holies of Sri Lanka.

By swami Asangananda.

GIRDED on all sides by the belt of the Indian Ocean and the Bay of Bengal, enriched by the fertile soil of the plains and the hills, watered by several rivers, endowed with numerous fauna and flora, natural scenic beauty-spots and enviable health-resorts, studded with very many seats of importance—cultural, historical as well as religious—and fully equipped with the variety of climates visible in its various places, Sri Lanka or Simhala or Ceylon is undoubtedly the "Pearl Island of the Indian Ocean", which has evoked eulogy and admiration from innumerable great leaders of the world who happen to pass through the international key-port of her capital. Moreover, several currents and cross-currents of thoughts—cultural, religious and political—had flowed throughout the length and breadth of the land in season and out of season and threatened her very existence; yet she kept her head high in the thick of the tremendous inundations of conflicts and contacts by clinging fast to the basic principle of life. The fountain of her spirituality is perennially issuing forth and has been supplying the waters of life from time immemorial. The temple of Kataragama, surrounded by dense forests and situated on the bank of the 'Manik Ganga', is, indeed, the veritable Gangotri of spirituality eternally gushing out torrents of water with a sonorous music of 'Harohara'.

While the holy *Kṣetra* of Kataragama is a household word in Ceylon and is so famous and well-known in South India, especially in the Tamil Nadu, very few people in North India, it is a pity, have come across or even heard of the name of the most sacred place of pilgrimage of the Hindus in Lanka. In the opinion of the writer of this article,who has visited almost all the important places of sanctity and holiness in the North as well as the South, from the Himalayas to the Cape Comorin, Kataragama may be placed on the same footing as Benares of the North, Kanchipuram of the South, Pandharpur of the West and Jagannath of the East; nay it is the 'Kailas' of the Hindus of the island. Most marvellous is the situation of this *Pīṭhasthāna* and equally congenial is it for *Sādhana* and spiritual unfoldment. Kataragama lies in the very heart of the virgin forest, south of Ceylon, and has a river of sweet water flowing perennially touching its holy feet. It is 59 miles away from Hambantola, 87 miles from Badulla and 10½ miles from the nearest post town Tissamaharama. Although there is so much of facilities of conveyances and communications in other parts of Ceylon, especially in these days of speed and quick transport, yet the road to Kataragama from Tissamaharama exists to-day as it was several centuries ago. And consequently the pilgrims, to whatever status they may happen to belong, have to cover up this short but exacting, withal enchanting, distance on foot, and only a few souls who are incapacitated

to move due to old age, disease or weak health have to take recourse to the relics of the ancient Eastern vehicle, *i. e.*, the bullock bandy, the constant jolting and the frequent violent impact of which with stones make even the most reluctant tongue utter now and then the sacred name of "Harohara". The concourse of pilgrims during the festival who mend their way to the Temple of Kataragama through the sylvan tracts reminds one of the "Swargārohaṇa" of the Pāṇḍavas of the Epic *Mahābhārata*, on their way to the Heaven through the Himalayan forests.

Like all the traditional places of pilgrimage associated with historical events or legendary stories, Kataragama has got its own tale to tell. How far the story is real and authentic is the matter to be discussed, examined and verified by the erudite historians; but, so far as the main plank upon which the sacred place of pilgrimage is based is concerned, Kataragama has, no doubt, eclipsed all the other holy places in Ceylon. The story owes its origin and importance to the *Skanda-purāṇa* of the Hindus and it runs as follows.

Once upon a time there was a great war between the Suras and the Asuras, which ended in a glorious victory to the Asuras. The King of the Asuras or Demons, Padmāsura by name or better known in South India and Ceylon as Sura Padma, captured all the dominions of the gods and held Lord Indra, Varuṇa, Agni, Vāyu and other royal dignitaries in the captivity, who had to carry out the ignominious orders of the demons and their Chief. Thus smarting under the heavy load of slavery and infamy, the gods found their lives unbearable and therefore put their heads together day and night to devise a means of putting an end to the rule of the Demon King. King Sura Padma was not an ordinary monarch. He ruled over a vast empire of eight and a thousand worlds, having Ceylon or Lanka as his capital. And consequently finding it extremely difficult, nay impossible, to extricate themselves out of the clutches of Sura Padma, the gods in a body went on a deputation first to Lord Brahmā and next to Lord Viṣṇu and sought their help and counsel. But, as ill-luck would have it, both of them pleaded inability to help them and counselled the gods to approach Lord Śiva for the fulfilment of their desire and prayer. So they all went to Lord Śiva when He was not in *Yoga* and sought redress from Him with supplicating hands. Lord Śiva acceded to their prayer, but, since it was *infra dignitatem* for Him to stoop low to fight with a demon and since it was physically impossible for other gods to wage war with such a mighty Asura, Lord Śiva promised to depute one who would be as powerful as Himself. The deputy was none else than His son, Kārtikeya, around the birth of whom innumerable legendary stories have been spun and woven. Indeed, in his infancy, Kārtikeya showed feats of extraordinary power and in recognition of his superior strength was afterwards installed as the Commander-in-chief of the army of the Suras or gods. The weapon he had as a present from his mother, Goddess Pārvatī, who pulled it out from some part of Her Divine body, was a lance, the far-famed Vel. Fully armed with the war-materials, Kārtikeya was sent by his father, Lord Śiva, to the

South to fight with Sura Padma. The Commander-in-chief of the gods came down to Thiruchendur, a port of sanctity in South India, and sent his messenger Veeraragu to the Chief of the Asuras of Lanka with an ultimatum—"Release of the captives including King Indra or war at the battle-field." Relentless was Sura Padma and therefore war was inevitable. Lord Kārtikeya led his army on the battle-field and at the first counter shot the Asura King with his invincible Lance, the 'Vel'. Being tormented by the piercing of the Lance, Sura Padma begged the boon of his life which was granted and consequently the latter was transformed into a cock and later into a pea-cock.

The Puranic gods had all the failings of ordinary human beings, but with divine interpretations and devout justification. Soon after the famous victory over the Asuras Lord Kārtikeya was shot by the arrow of the Cupid God, Madana, and was in mad pursuit of a highland princess, Valli by name, a Vedda girl (the aborigines of Ceylon are called Veddas). And it is here at Kataragama that Kārtikeya met and married her. And tradition has it that since then Lord Subrahmanyam or Kārtikeya is still living there. Kataragama is an *Apabhramśa* or corrupted form of *Kārtikeya-grāma, i. e.,* the village of Lord Kārtikeya.

To the Hindus of South India and Ceylon, to question the historicity and antiquity of Kataragama is nothing short of a sacrilege and blasphemy. Whatever may be the attitude of the devotees towards its historicity, it is stated that King Dutugemunu, the famous ancient King of Ceylon, visited the Kataragama Temple and performed strenuous *Sādhana* for regaining the lost ancestral kingdom.

Sir Ponnampalam Arunachalam wrote a very interesting brochure on "The worship of Muruka or Skanda, the Kataragama God", wherein he mentioned the worship of Lord Kārtikeya by King Dutugemunu two thousand years ago. He says, "King Dutugemunu in the first century B. C., according to ancient tradition, rebuilt and richly endowed the Temple at Kataragama as a thank-offering for the favour of the God, which enabled him to march from this district against the Tamil King Elala and, after killing him in battle, recover the ancestral throne of Anuradhapura. Dutugemunu's great grandfather Mahanaga, younger brother of Devanampriya Tissa, had taken refuge in Mahagama in the southern Province and founded a dynasty there, and Anuradhapura was for 78 years (with a short break) ruled by Tamil Kings, of whom Elala (205–161 B.C.) was the greatest. Dutugemunu conceived the idea of liberating the country from Elala. While his thoughts were intent on this design day and night, he was warned in a dream not to embark on an enterprise against his father's positive injunctions unless he first secured the aid of the Kataragama God. He therefore made a pilgrimage thither and underwent severe penances on the banks of the river, imploring divine intervention. While thus engaged in prayer and meditation, an ascetic suddenly appeared before him and inspired such awe that the prince fainted. On receiving consciousness he saw before him the Great God of War,

who presented him with weapons and assured him of victory. The prince made a vow that he would rebuild and endow the Temple on his return and started on his expedition, which ended in the defeat and death of Elala and the recovery of the throne.

"The incidents associating the Kataragama God with Dutugemunu's victory naturally find no place in the Buddhist chronicle, 'the Mahāvanśa', which glorifies him as a zealous champion of Buddhism. The tradition is confirmed by a Singhalese poem called '*Kauda Upata*' (Birth of Kauda), for a MS. copy of which I am indebted to Mudaliar A. Mendis Gunasekhara; Stanzas 41 and 46 show that King Dutugemunu invoked the aid of the god and received his help and built and endowed the temple at Kataragama in fulfilment of his vow. The royal endowment was continued and enlarged by his successors and by the offerings of generations of the people and princes of Ceylon."

Thousands of pious pilgrims have been wending their way towards this sacred place from a very ancient time, but Kataragama came into greater prominence and limelight soon after the realization of the great North Indian monk Swami Kalyangiri, known in Ceylon as Muthulinga Swami. What Lord Chaitanya had done for the rediscovery of Vṛndāvana, Sage Kalyangiri Swami did for Kataragama. Swami Kalyangiri was, indeed, the discoverer of Kataragama. It is he who revitalized Kataragama by delving into the abysmal depths of *Samādhi* and brought the sweet fragrance of the Deity to the door of every Hindu devotee. It will not be out of place if a brief history of the incident of his life is narrated here for public enlightenment.

Several centuries ago, a saint of North India, Swami Kalyangiri by name, was overwhelmed with sorrow at the prolonged stay of Lord Kārtikeya in Lanka, and determined to bring Him back to the mainland. With this end in view, the revered Swamiji visited Kataragama, but failed to get an audience with the Lord in spite of his strenuous efforts; and, therefore, he plunged himself into the depths of austere penances and spiritual practices for a long period of twelve years, in the course of which a Vedda boy and a girl used to attend on him with all love and care. At the end of the twelfth year, one day, while he was sorrowfully mourning over his failure to get a vision of the Lord after such a long time, he fell fast asleep. Just then the Vedda boy came and awoke him. Being thus disturbed in his sleep the sage cried aloud in anger, "How dare you disturb my rest when you know that this is the first time I have slept for years ?" The boy uttered and muttered a few words of excuse and began to run away followed by the Swamiji till he came to an islet in the river and the long cherished desire of the saint was fulfilled. Lo ! the boy then transformed himself as Lord Subramaniya ! At once, a new light flashed before the saint's mind and, to his great joy, he came to realize that the Vedda boy and girl were none other than Lord Kārtikeya and Goddess Valli. With all devotion he fell prostrate at the holy feet of Lord Skanda, begged pardon of his act and requested the Deity to return to India. Then came a tug of war—on one side stood Goddess Valli

who made her appeal not to leave her and Kataragama, and on the other the Swamiji with folded hands pressed for the Lord's return to Bhāratavarṣa. But, in the end, the former request prevailed over the latter and both Lord Skanda and Swami Kalyangiri settled down at Kataragama. Here, it is said, that the venerable Swamiji again threw himself heart and soul into austere spiritual practices and, before he left his mortal coil, he left the legacy of his *Tapasyā* engraved on a golden plate, a *Yantra* (Mystic Diagram), and enshrined it in the *Sanctum Sanctorum* of the Temple constructed or restored with the help of the then King of Ceylon. The tradition has it that when he gave up his body, he was buried and was at last changed into a pearl image, whence came the name, Muthulinga Swami, and he is still being worshipped in an adjoining temple. Indeed, it was this Swamiji who recovered, as it were, from the debris of agelong antiquity the temple of Lord Kārtikeya and restored it its pristine purity, nay, revitalized and surcharged the whole atmosphere with electric spirituality and thus transformed the sacred place of Kataragama into a gigantic power-house of spirituality and sanctity.

It might be definitely stated that the Sage Kalyangiri lived at Kataragama between the latter part of the sixteenth century and the beginning of the seventeenth century from the fact that the King of Ceylon, who helped him in the renovation of the Temple, ruled over the island nearly fifty years during the seventeenth century. And the visit of Governor Brownrigy to Kataragama and His Excellency's reception by the disciple of the Muthulinga Swami, named Jaisingh Giri, described by Dr. Davy, corroborates the fact that such a great and mighty spiritual personality did live at the sacred place of Kataragama. Dr. Davy specially mentioned in his diary that the particular object of reverence was the seat of "Kalana Natha (*i. e.*, Kalyananath *alias* Kalyangiri), the high priest of the temple."

There was another great soul of wide celebrity living at Kataragama, named Swami Kesavapuri or Kesopuri, better known in Ceylon as 'Palkudi Bawa' on account or his living on *pal* or milk. He hailed from a high class Brahman family of North India and embraced the life of renunciation at Allahabad at an early age. Spurred by the fire of renunciation, he betook himself to roaming about throughout the length and breadth of India and came to Ceylon during the early part of the last century and merged into the ocean of arduous *Sādhana* in the forest of Kataragama, finding the place specially congenial for spiritual practice. Nobody knew the exact duration of his *Sādhana*. But another North Indian Swamiji, Surajpuri Swami by name, who happened to visit the sacred temple of Rameswaram received a divine call to make a pilgrimage to Sripada (Adam's Peak), holy to the Hindus as well as the Buddhists. And here at Sripad he was ordered again to proceed to Kataragama forest and serve the Swami, who had been doing intense *Tapasyā*. Swami Kesopuri was discovered and served by Surajpuri to the best of his ability; but soon Kesopuri Swami gave up all solid food and lived solely on milk and henceforward he came to be known as the

'Palkudi Bawa'. He breathed his last at Colombo in July 1898 at a ripe old age; but his remains were taken to Kataragama and a Samādhi Temple was erected, where the body was interred. The revered Palkudi Bawa is second in succession to the *Gādi* created by a very pious lady, whose life also was bristling with thrilling incidents. She was the first child of a North Indian Raja who took a vow before the Kataragama God to the effect that if any children were born to him, the first one would be dedicated to the Lord's service at Kataragama. The child, Balasundari by name, was born to him in course of time; but he totally forgot all about his vow. Being rebuked by the god and threatened with a disastrous consequence, the Raja brought his girl and left her at Kataragama with a suitable retinue to attend to her necessities of life. She lost all ideas of the worldly life and entirely devoted herself to the life of spiritual discipline and practice. She was a very pious lady and a paragon of beauty. Her fame reached the ears of the then King of Kandy, who sought her hand in marriage, which was sternly refused. It is said that being furious at her refusal, the King of Kandy sent an army to fetch her to his palace. She prayed to the God of Kataragama and her prayer was answered and so her life of celibacy and *Sādhana* was saved. In the meanwhile the British troops were attacking the citadels of Kandy and ultimately the King was taken prisoner and deported to Vellore in South India; this was in 1814. The lady afterwards lived a grand old age and passed away after installing Swami Mangalpuri who was succeeded after his demise by Palkudi Bawa in 1873.

In Kataragama there is no image or idol of God in the Temple; the Lord Subrahmanya is worshipped here as "the all-pervading Spirit of the universe, the Essence from which all things are evolved, by which they are sustained and into which they are involved—who in gracious pity for humanity takes form sometimes as the youthful God of Wisdom, God also of War when wicked Titans (Asuras) have to be destroyed, sometimes as the holy child Muruka, a paragon of perennial tender beauty, always and everywhere at the service of His devotees." In the *sanctum sanctorum* are hung a number of curtains one behind the other and nobody except the Kapuralas (the priests are so designated here) is allowed inside these curtains, which are never raised and thus separate the worshippers from the Holy of Holies. According to some high authorities it is presumed that there is a casket inside containing a *Yantra*, (Mystic diagram) engraved on a golden tablet, in which the divine power and grace are believed to reside. A mystery enshrouds the whole affair and whoever happens to come within the precincts of the Temple compound is, as it were, thrown forcibly into and carried away by the inconceivable currents of mysterious divine force. Such, indeed, is the potency of the Impersonal divinity residing in the Temple. Here all your philosophical formulas and set doctrines, atheism and scepticism are pulverized by the sledge-hammer blows of the Divine presence and you are a thoroughly transformed soul before the Divinity. Nay, some of the worshippers are, in the twinkling of an eye, inspired and entirely lose their body-consciou-

ness, so much so that they walk on fire without getting their feet burnt or blistered or sometimes get their tongues, cheek and other parts of their bodies stuck with silver Vels and jump in and around the Temple with joy, completely oblivious of their bodies and the pain due to tortures. And now when the Vels are slowly removed by the Kapuralas, the devotees are given *Vibhūti* (holy ash) to besmear their bodies with, and instantaneously all their physical pains disappear on its application as darkness does before the rise of the Sun in the early hours of the morning.

The Lord has unequivocally declared in the 'Bhagavadgītā' that whatever devotees sincerely pray for unto Him, is fulfilled by Him forthwith. If any sceptic wants to verify the validity of this bold declaration and statement of the Almighty, he is requested to pay a visit brief to this temple during the July festival. Very many mysterious things take place here which the philosophers and even matter-of-fact scientists have helplessly and ludicrously failed to explain with their much-vaunted doctrines and theories. Miracles they may call them, but miracles cease to be miracles if they can find strict coincidence with facts and bring in their train a thorough change in the life of the people. It is not baseless exaggeration of facts that the Lord does appear in various human forms to sincere devotees in their unguarded moments and give them His messages which heal the wounds of either their minds or bodies or both; and just when they are, as it were, brought to the normal consciousness and search after the Divine Messenger, lo! He has already vanished and is not to be seen again. The history of Kataragama, the Holy of Holies in Ceylon, is bristling with innumerable thrilling instances, and, as the years are rolling on and on, such instances are finding more space in its pages. The writer has already come across a good number of such occurrences and, since the space will not permit him to write down all the happenings he has heard of, he will content himself by citing an incident occurred in the life of an ex-Civil servant and a J. P., who is still alive and who is a great friend of him. When he was in service, the distinguished gentleman was passing through pangs of suffering, both mental and physical,—mental, because in his official career he had been superseded by his lower officers many a time, and physical, since he had been a victim to a serious disease which he was unable to get rid of in spite of various kinds of treatment. So, it is said, he took a vow that he would visit the Holy Kṣetra of Kataragama and await the message of Lord Murugan and the healing balm for the curing of his diseased body and mind. He did make a pilgrimage to Kataragama while he was appointed an officer at Badulla Kacheri, the Headquarters of the Uma Province and was well looked after by the great sage 'Palkudi Bawa'. Just on the last day of the July festival, after the 'water-cutting' ceremony, while he was talking with some of his fellow-pilgrims inside the compound of the Temple, a madman approached him and said, "Well, off to the north! off to the north! and you will be all right." Thus uttering a few words, the madman disappeared, and a few minutes later, when the gentleman looked for him to get

illumined on the *Ādeśa*, lo ! the Mad-man was not to be seen. He felt so morose and disheartened. Lord Subrahmanya appeared to him as a Mad-man; but as ill-luck would have it, he failed to recognize Him. The officer returned to Badulla soon after the festival and to his great joy and bewilderment he received an order from the colonial Secretary to proceed to the Northern Province as a higher officer. Thus his mental wound was healed, but the body was still undergoing the suffering. There was a famous Āyurvedic physician who treated him and he was cured within a few weeks. And, when this incident of his life was being narrated by the gentleman, tears were trickling down his cheeks. This is not a mere story but a hard fact in life, and therefore it cannot be summarily dismissed as a fantastic creation of an agitated brain.

The sylvan retreat of Kataragama remains a veritable forest with its denizens, the elephants, snakes, cheetas etc., except on two occasions, *i. e.*, during the July festival, which lasts for a fort-night, and the November Kartikai ceremony lasting only for a day. During the former occasion the whole village of Kataragama is transformed into a beautiful town with all the modern commodities and necessities of life. Streams of pilgrims will be passing through the forest day and night having always the holy name of 'Harohara' on their lips. There is a procession every-night when the sacred Box containing the *Yantra* is taken round on the back of an elephant, followed by an army of devout pilgrims having earthen pots of burning camphor on their heads and chanting the name of 'Harohara'. Just a day before the termination of the festival there is the fire-walking ceremony during the early hours of the morning, when 25 to 30 devotees, being inspired by the Lord, walk on the forty feet of glowing embers of fire without getting their feet burnt. And on the last day there is the 'water-cutting' ceremony and the Lord Murugan is taken to a place on the bank of the river Manik Ganga and the *Pūjā* is celebrated inside a closed tent surrounded by nearly 20 to 25 thousand pilgrims. And no sooner the ceremony is over than the pilgrims take a dip in the river, the significance being that the Lord Kārtikeya takes the devotees across the 'River of Saṃsāra'. After the ceremony the deity is taken to the Temple of Valli and returns to the *Sanctum Sanctorum* after a few hours' stay there and thus the Great Festival of Kataragama terminates.

Besides the main Temple at Kataragama there are two other very sacred places associated with Lord Subrahmanyam within a radius of four miles from this place, viz., *Sella Kataragama* or Little or miniature Kataragama with all the important temples and shrines and the *Kataramalai*, *i. e.*, The Hill of Katara or Kārtikeya, where His arm, the Vel, is worshipped on the top of a hill; it is believed that immediately after His conquest over the Asuras Lord Subrahmanya ascended the hill and planted His lance as a mark of His glorious victory and the freedom of the gods from their unbearable and ignominious captivity. These places, too, are not devoid of happy incidents as stated above. Another remarkable feature of this place, which should not escape the gaze of the devotees, is the representation of

two other faiths, Islam and Buddhism, in the mosque situated near the Temple of Goddess Valli and the Buddhist Dagoba located 2 or 3 furlongs from the main shrine. The festivals of the mosque and the Dagoba synchronize with the Festival of Lord Kārtikeya when reciprocal visits to the different shrines are made by the votaries of three main denominations of the island. Although there is no church or chapel, yet there is a considerable number of Christian devotees who make a pilgrimage to this holy *Kṣetra*.

Though several centuries have flowed down the stream of time without our cognizance, the Holy Tīrtha of Kataragama is as fresh as before. It is, in fact, a seat of divine knowledge and love, and a haven of peace and bliss. A brief visit to this sacred place will convince even the casual observers and die-hard critics that a mysterious Power works here in a very subtle way that passeth human understanding—as if the Heaven or the *Kailāsa* of Lord Śiva is brought down to the forest of Kataragama and the devotees are, so to say, transformed into living embodiments of gods and goddesses, thoroughly forgetting all ideas of desires and passions, hatred and jealousy, complexes of superiority and inferiority;—so calm, so elevating and so sublime becomes the whole atmosphere! Oh Lord! when is this world of ours, the veritable abode of selfishness and individualism, lust and anger, rivalry and competetion, self-aggrandizement and hypocrisy, individual as well as national, going to be metamorphosed into the Greater Kataragama of love and devotion, purity and chastity, harmony and concord, sacrifice and service?

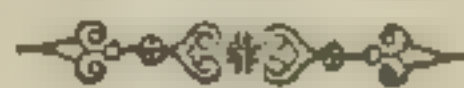
"When the whole world is the Form Universal of the Eternal *Ātmā*, the Īśvara, what is there to wonder at the special influences attaching to particular places? There are places where He manifests Himself specially, either spontaneously or through the earnest longing of pure souls, and the ordinary man, if he visits those places with eagerness, attains his end quite easily."

—*Swami Vivekananda.*

One who is resolute, though tender-hearted, and has brought his senses under control, and who does not associate with outrageous persons and himself abstains from inflicting pain on others, conquers the heavens through his control of senses and charity.

—*Lord Manu.*

Giving up lust, anger, greed, infatuation, and so on, investigate your real nature and find out what you are. Fools lacking in knowledge of self have to fall into hell.

—*Srī Śankarāchārya.*

Mahatma Ramalingam.

THE SAINT, SEER, POET and THE PROPHET OF DIVINE LIFE.

By Swami Shuddhananda Bharati.

(Concluded from the last issue)

IX. LIVES FOR GOD ALONE

When the bud of the spirit in man blossoms, like hungry bees are true seekers attracted to its immortal sweetness, beauty and fragrance. Ramalinga's purity of life and divinity of voice spread his name far and wide and true seekers of different castes began to flock around him. He cleared all their doubts and expounded to them the deeper truths of Vedanta and Siddhānta as he had experienced them. He also compiled, at their request, a few treatises on spiritual subject, besides the regular songs with which his inspiration worshipped the Lord day and night.

He never abused his gift by flattering the worldly rich, nor, as we have already seen, would he frequent their houses. One day a man begged of him a recommendation to the rich. "He who owns me, Him I would approach and entreat for aught I require. Even at the risk of being hewn to pieces, I shall not approach any other," said Ramalinga. Yes, the Omniscient knows what his child wants better and could provide him better than the best obliging friend or the most loving parents. What He wills shall come. He politely declined even invitations from his wealthy devotees on special occasions. Once he was humbly requested to bless a wealthy marriage home. "You have neither sandals nor rich habiliments, nor opulence nor a grand personality. You have neither home nor fame. O my mind, you are not inclined; how then are you going to visit the marriage in that grand man's home?" He wrote a few witty verses in this strain and courteously sent them to the inviter.

Such was the tenor of his life, in tune with the central self, when his mother Chinnammai left her aged body and his second brother Parasurama was attacked by a severe disease. After the funeral rites of the mother were over, Ramalinga started for Chidambaram with his brother. In 1855 he left Madras for Chidambaram visiting on the way a few scholars at Pondicherry.

X. BEFORE THE FATHER

He stands before his Father now!! With brimming eyes and hymning mouth and heart immersed in love he stood: "Can my life breathe a second away from Thee, O Lord. Thy grace is everything to me, O Supreme Transcendent! For bread, for clothes, for the worldly wealth I have never prayed to Thee, O Lord! For Thy sweet embrace I pray fervently, O Beloved! My passion for Thy close embrace breaks the banks of my heart! O my beloved husband! Crown of Siddhis, universal Dancer: I am eaten up by love of Thee! I reck not of what men speak of me. All my desires I have left behind. I crave not for sensual enjoyments; jewels I require not! Nor do I long for heavenly joys, O Truth!! I want Thee to play with me, do Thy Jñanalīlā (ज्ञानलीला) in me. It is the play of spiritual knowledge that I yearn for."

"O Lord, Thou hast raised me up to the highest spiritual height. Grant me

the perfection of pure true knowledge. Thou hast revealed unto me true knowledge in its vast glory. Could I waste my life in diversions? Not a single breath of thought I have for anything else in the world. Gone are all mental constructions. The *Spiritual path alone*, the path of Truth and Light alone, shall live and thrive conquering all. For this Thou hast given me breath! O Revealer, Thou hast given me Thy grace. Thou hast melted my rocky heart. O strainer of the nectar! The hour is now, unite with me in an utter embrace."

Thus he began to pour out his ecstasy with unbounded *Ānanda* and the Beloved possessed his soul.

He then visited other prominent temples followed by disciples and singing psalms wherever he went. All his hymns find a record in the *Arulpa*. In Tirupadiripulioor, a holy place fourteen miles away from Pondicherry, he met the Brahmosamajists in a heated discussion on idolatry. "Worship of the personal God in images is a sure step to realization. Anyhow the human ego is surrendered to a greater principle and thus it rises up. The all-pervading *Brahma* is in the idol too. He is not bound by his personality or impersonality, by his being or becoming. The Vedic imagery of the *Virāṭ Puruṣa* (the Universal Lord) has indeed a personal touch in it." So he successfully maintained his side and came back to Chidambaram and thence went to Karunkuzi near his birthplace where his sick brother left his body. He gave him an honourable burial. But these deaths incensed his passion to immortalize human life all the more.

XI. ASPIRATIONS

Now God has brought him quite near the field of his life-work. He settled in Karunkuzi against the piteous entreaties of the Madras devotees to return. He is said to have performed the miracle of burning a lamp with water, at Karunkuzi. Bats come seeking ripe trees; so did the pious come to this ripe tree of spiritual knowledge. Along with the joyful aspirants he had also to encounter the heavy heads loaded with books. Proud scholars had at last to relinquish their book pride before his fullness of true knowledge. One great Brahman Sannyāsī learnt from him practical Vedānta. Ramalinga never pretended ascetism. He was clad in simple white and with a humble mien he moved with all. He sought wisdom in silence. It was believed that sacred ashes from his hands had power to cure leprosy and other diseases. Whenever people approached him for sacred ashes, he would give them through any Sannyāsī near by never showing himself to the world as a Sannyāsī. He pondered deeply over the divided mentality, vital-stiffness, obstinate ego, dull *tamas*, false customs, harmful superstitions, learned ignorance, ignorant learning and the stumbling steps of his fellow-creatures around him, and prayed for the grace of his Father upon them all.

"Grant my petition, O Father! I must do good to all beings. In all the worlds I must spread Thy glory. The pure, blissful spiritual path should flourish in Thy favour, all the world over. In its fullness I must enjoy

Thy bliss. Thy unfailing Truth I must speak to men and my words should carry proof in deeds. This dead humanity I must restore to eternal life again by the force of Thy immortal Light divine. I must see Thee everywhere and sing and dance in joy. I must enter into every life and allay all woes. Perfect equality should unite mankind in one spiritual pursuit. Carnage and carnality, ego and sin should perish, leaving not a trace behind. I must be free from likes and dislikes, wants and aversions. All that come to me must attain true joy. I must manifest Thy glory. I must hail Siddhānta and Vedānta upon a common basis. All should enjoy Thy bliss, the blessing that Thou hast showered upon me. I must be one with Thee in an immortal form that the elements cannot destroy, nor weapons. I must defy death in me and in all others.

"O my Beloved, even as I was playing in the streets Thou didst voluntarily garland me with bliss. Thou didst love me while young. Has that love turned cold with age? O my King, I firmly hold Thy feet. I cannot leave my grip. It is a life-grip. Am I not Thy son and art Thou not my Father? I cannot bear the ills of this ignorant world. Give me the light of Thy grace. I cannot suffer the woes of living beings. I keep alive looking for Thy grace alone. Once Thou didst manifest Thyself before my eyes. I swear by Thee, I will leave off food and sleep, give up life itself, if Thy mercy favours me not."

To embrace the Truth-light of eternity and to gain God's grace to immortalize the human race he rushed headlong into a passionate flood of emotion. Day and night he wept and wept and a contemporary disciple of his told me that all night long one could hear his sobs and see his bed wet with tears.

XII. DESCENT OF THE SUPREME LIGHT

One day, while he was deeply meditating in his hut at Mettukkuppam, the Light descended upon him and possessed him and a lamp is still kept burning in commemoration. That light he called the Vast Light of Divine Grace and his *Arulperun-jyothi agaval* (couplets upon the Grandeur of the Divine Grace-Light), a veritable Upanisad extols in about 1500 lines its transcendent glory.

"O the supreme light!—It is the giver of all joys. It has steeped me in Perfect bliss. Doubts are no more. It has revealed the knowledge of immortal existence. From the vastness of Turyananda it pours upon my hall of Wisdom. It is the Power of Divine works. It has killed death and has given me immortality. It pervades all the universe and does everything. It raises the dead again to life and brings heaven upon earth. 'Do marvellous works here!' it cries, 'Thou art one with me—no more two'." How it descended upon me when I was thoroughly free from all the mental creations of castes, creeds, religions! It has made me endless. By its power of bliss it sheds wisdom upon me. 'See all beings as one! No more woes! Everything shall be done by the Supreme grace. This is the path of light; all else, that of darkness. Thou art in all, everything is in Thee. Spread bliss among all beings; death

is no more!' Such is its message. O it is a state beyond thought and word. It has spoken unto me the supreme secret of *Parabrahma*. It has revealed unto me all that I have to know and has permanently possessed me. It has given me all Siddhis. 'I am, I am the Truth !' it proclaims. "It has the power to raise the dead. It has made my body golden. O Love ! O Light ! O Joy ! O Truth ! O Vast plain of splendour ! O Effulgence ! O Fire ! O Śakti ! Hail, hail !" So goes on his boundless rapture hailing that Light supreme. He aspired with his whole being that all else should see and realize that light and rise up to Life Divine. It cannot be denied that Ramalinga made a good beginning in having received that dazzling flash of Truth-light whose radiation alone can raise man to Spiritual perfection.

XIII. A MEMOIR

Very meek and humble, loving and gentle, simple and plain, true and sincere, worthy and enlightened as he was, he too did not escape the slings of that calumnious part of the world, whose trade in ignorance is to persecute the really great that meant good for all and showed a purer path to blissful life. Ramalinga's path, purely original and universal at once captured the minds of the people. He was what he uttered and he uttered what his Father spoke within him.

"He was a perfect *Siddha*," says a learned contemporary in a memoir, "he had a wonderful power in him to convert flesh-eaters at once into vegetarians. The magic of his magnetic look would pierce into people's hearts and purify them. He could very easily read the minds of others. Nobody knows who initiated him. He would often disappear for many days together from the sight of his disciples and none could guess his whereabouts or how he came and went. People would often entreat him to bless their homes and would prepare rich dishes for him. But he would suddenly appear one day when only a very simple meal was ready in the house. He was in those days a straight slender figure, not tall; he had a long sharp nose and broad lotus eyes sparkling with spiritual fire. He always put up a countenance of sorrow (for his fellow-creatures). During his last days he allowed his hair to grow long and used sandals. He wore only two pure white clothes. He was like one that did *Tapasyā* by hard fasting. None ever saw him sleep or rest. He took food once in two or three days in a very limited quantity. At times he would fast for two or three months taking only sweet syrup."

Such was the humility of the saint that he never liked people hail him as a Mahatma and worship him or his picture. So luminous was his body that all attempts to take his photograph failed. Only an empty patch was left on the plate. What we have now is a painting by a disciple. "Worship me not; I am nothing; I talk His words; let all worship be done to Him, my Father, the Lord of Light and Truth. I am only a humble servant of this Spiritual communion that my Father has inspired me to organize. Meditate, adore, realize Him in the Self." He would often thus advise his disciples. He never liked even the word "Swami" before his name so that he always signed his name as RAMALINGAM. He clearly foresaw the time when his object

would fulfil itself in humanity later on. He strongly appealed to his disciples to realize the innate divinity within and surrender all ego to the supreme. Universal love, Universal brotherhood, divine equality of man, descent of Spiritual light upon humanity, immortalising earth-life by bringing the Light-Power below to the material world were the five elements of his chosen mission. He did not accept any of the so-called faiths. He called his path not by any religious appellation. He called it the pure-universal Path of Spiritual Truth (*Śuddha Samarāsa Sanmārga*). The circle of his disciples was known as the Spiritual-light Assembly (*Sanmārga Sangha*) (सन्मार्गसंघः). Realization of the Spiritual Truth-light by absolute surrender, prayer, meditation and purity was the way shown by him.

XIV. THE ARULPĀ (अरुळ्पा)

His *Arulpa* was an endless treasure of lofty ideals, breathing boundless love for all, at once elevating the mind of the seeker and awakening the spark of truth in him. *Ahankāra* vanishes at once and a feeling of absolute surrender possesses the heart as one deeply listens to it. The seer was all spiritual light and his sayings were its flashes.

Now to bring this treasure of *Samarasa Veda* within the scope of a wider public, his learned disciples published them in five holy books and his more advanced utterances (sung after he had realized the Light) in a sixth volume. They entitled it "The Revealed Book-Songs inspired by Divine Grace, sung by Swami Ramalinga, the Benevolent Giver of Spiritual Light." It inspired joy and love in the knowing ones, while at the same stroke it excited the orthodox revolt. Their cause was sponsored and championed by a gigantic scholar of those days who wielded the popular mind by his numerous services for the propagation of the Tamil Saivite literature. "The songs of the ancient saints alone—(the Thevarams, Tiruvachakam, etc., that have proved their divine worth through many a miracle)—deserve the title of 'The Revealed' or 'Divinely inspired'. These songs of to-day we cannot accept," they protested, starting a restless campaign to condemn the *Arulpa* and circulating pamphlets of disapproval. The scholarly disciples of the Seer heroically met all the slings of calumny.

While thus their wranglings rent the air, what was the sage doing ? "The words of the realized ones are Divine; others are not that. Those that know not this truth, rigid in their old ways and habits, condemn every God-inspired work before them. Contradiction is in the human nature. The old works must be known as they were and this new one must be known as the Arulpa," so proving his side with his clear-cut arguments, he kept on with his chosen work, profoundly calm, and unaffected.

XV. THE GREAT CONSTRUCTIVE WORK IN VADALUR

In 1867, he thought of giving his spiritual mission a standing form. He was inspired to choose a field (Vadalur* is its name) quite near Karunkuzi, the place of his permanent stay. That place

* Vadalur is connected by the S. I. R. It was also one of the Seer's visions. Every year it attracts thousands of devotees, especially in January, when there is a grand festival there.

he named North Chidambaram of Wisdom (Uttara-Jñāna-Chidambaram). There he began his gigantic constructive work which remains and flourishes to this day. He started a "Samarasa-Veda Sangha" for the regular propagation of his universal ideals. Universal love and brotherhood in divinity was its sublime mission. A Charity-house (*Satya Dharmaśālā*) was started to feed the pious and the poor without any caste difference. It is said that ten thousand people were fed within three days of its starting. A school (*Samarasa-Veda Pāṭhśālā*) was started to teach students his *Arulpa*, his songs and ideals. A "True-knowledge League" (*Satya-Jñāna Sabhā*) an auditorium, was established to preach the Spiritual ideals equally to all. A "Bhajana Mutt" was built in which the Sage with the devotees did *Sankīrtana* like Chaitanya. The crown of all this charitable, humanitarian, educational, devotional and spiritual service was his establishment of the magnificent temple of equal spiritual worship of the Supreme Grace-Light, "Samarasa Ālayam", (Vadalur "Jñāna-Mandir"), open to all and devoid of caste and religious distinction. Forty acres of land were chosen for this work. The work was finished by his disciples within about six months. It is a beautiful lotus-shaped octagonal building, well planned for common worship. The sevenfold Chitchhakties (forces of divine consciousness) have been represented by seven bright lights with a curtain behind each. The last golden light tokens the Supreme spiritual light in the *Satchidānanda* plane whose realization makes golden even the body. *Jñāna-Śakti*, the *Satya Jyoti* is worshipped there. *"Hail Supreme light divine ! Hail Supreme Grace divine !" This is the *Mantra* that they utter in a sweet chorus as each screen lifts up and displays the light. The hall is lively with the singing of the *Arulpa* during the hour of Light display. No other ritual elaborations are allowed except the worship of Light as a symbol of divine knowledge.

XVI. THUNDERING CALL TO LIFE DIVINE

The Saint insisted upon *Sādhana*, real practice of the spiritual knowledge and gave little room to the mental gymnastics, the pastime of the pedantic tongue. He started indeed a new era for the free flow of the current of Spiritual life and universal brotherhood in an atmosphere thick with divisions, castes, creeds, blind orthodoxy and garrulous scholarship. He cared little for the back-biters and went forward with his banner of light supported by the grace of the All-Light. The Light he realized in the supreme plane of consciousness, he made the guiding star of his practical mission of universal love and spiritual life. His deep introspection, sublime meekness, electric expressions, indomitable energy and superhuman power, his magnetic presence, and the unknown current of his influence that purified life, deservedly brought him the title of "*The benevolent giver of the Light* of divine Grace." A prosperous centre soon gathered around him, beaming with love, light and bliss besides the thousands that frequented him.

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* The Tamil version of the *Mantra* is "*Arul perun jyoti ! Tani perun karunai.*" It means "Jai Parama Divya Jyoti ! Jaya Parama Karunamayi !"

"When my heart was melting with the deepest love, The Supreme Lord of Light, full of mercy, came afoot to where I was deep in the mind. He flung the door open, called me near with a smile and gave me THAT, saying "THIS I have given THEE on earth. Go and do good to humanity, leading all to the spiritual life. With THIS shalt Thou accomplish it!" That THIS was the TRUTH LIGHT (सत्यज्योति).

"O Lord, in the heart of true lovers Thou art ! Thou hast given me a *Siddhi*, rarely the privilege of any one else. By Thy Grace, let this world soon walk in the Pure Spiritual Path of Thy Light and Grace. Let heaven descend upon earth. Lo, these people are dark within, seeming white without. Let me purify them and gather them for a heavenward journey. Into this existence (upon this material world) Thy truth and its power of life divine must be brought down. This is the mission of the life that Thou, my Father, hast given me. I am ever deathless. The divided mentality is no more. Thou hast become one with me and I am Thine for ever. O men ! take hope ! live long ! The Lord of the Light of Truth cometh ! It is time! He shall raise the dead to immortal life. I utter not falsehood, there is no trick or pretension in my words. I conceal nothing ! I fear none ! Behold, my Father cometh—The effulgence of Wisdom, the Master of Truth-light ! Come, ye who are earnest, come with love ! Come with me and enjoy His deathless knowledge—His light that shall immortalize life.

"Lo , there is an opulent Empire upon the summit of the Ineffable. There in a hall of light my Lord holds his dance. There is neither day nor night in it. Those who rise to it are immortals. By its effulgence the dead shall rise to Eternal life—the climax of knowledge, the vastness of all vastnesses. There is the *kingdom of Satchidānanda*, on the peak of your inner self ! O how can words describe that marvellous splendour ! Attain my Father's grace ! By that alone can you know the immutable glory. There flows the stream of milk that can feed you with fulfilment. There with a golden body you can enjoy eternal peace and rest. Wisdom shall reveal it. It is all-conquering.

"There is but one—the only one that is, the all-pervading, the all-in-all. It is manifest in the gross, subtle and the spiritual planes of existence. Every being is its spark. It is known by inner spiritual communion and not by the imperfect human mentality. It reveals itself with the unfolding of the divine consciousness.

"O my people ! Waste not precious life in falsehood, slaughter and gossip ! The light is within you ! Would you fall into the dark well even with a torch in hand burning bright ? Meditate upon the Lord of Light seated in your heart ! You grow grey with fear, indolence and sensuality, die and become dust !

"Ignorant of the One supreme, you waste your time in the meshes of quarrelsome 'isms': you know not the path of Immortality. Your living is not life. It is a veritable death ! Come, set foot on the spiritual path ! Come and attain Immortality ! Behold, my Father comes !

It is time! Prepare His way! Surrender your ego-personality!"

This is the ringing call of Ramalinga! It is impossible to do justice to his limitless inspiration and lucid felicity of language in a foreign tongue!

XVII. CONDUCT OF LIFE

Not only did he preach the knowledge of the highest light and lead his disciples on the spiritual path, but also set up hygienic rules for long life to family men. He showed them practically how to keep the body young and bright. How a man should eat, what are the particular vegetables that he can eat, what he should avoid, how he should walk, sleep, talk or move, the healthy limit of his sex relations, how to guard the best part of the vital energy (which he says is a treasure in men), how to exercise the body—indeed, everything that promotes man to the life divine is dealt with in detail in his *Arulpa*. His lectures upon these have been published now. "Take shelter in the Lord of Light! Throw off all your doubts and fears. Fear is death. Pray for my Father's love and cultivate universal love" is the burden of his harangue. In short, he has prepared the path for the royal march of a new conquering force that shall leave death, disease, misery, division and strife far behind it. His Gospel of Truth shall universally spread its light, as Truth must, whatever be the tongue that speaks it out. Time is Truth's loud-speaker. One day Ramalinga shall speak through the heart of the world, the life of the world and the speech of the world.

"I speak the Truth that ye shall be pure in life divine. Revile me if you would. I shall forbear all and shall never take calumnies to heart. Fear I have long ago lost! Honour and dishonour I have none. He, my Father, forbeareth all the wrongs. He is All mercy. Think of Him—The one Universal Lord. Take refuge in Him. This is what I repeatedly say." He preached thus and promised the sure fulfilment of his spiritual mission in the near future.

XIII. HEARKEN!

"The Hindus may not hear me now! But hearken! Great souls are coming from the West and from the far North, who shall take up my work! Universal love and spiritual light shall conquer! Now the Spirit of Darkness holds its sway! Its hand shall weaken in ten years, and a *New era* shall be born in the life of man. People shall leave off flesh-eating. All castes and creeds shall pale away and the *Dharma* of Universal love and brotherhood take root *here*. God is Universal love. He is all-equal and all-embracing. As the spiritual consciousness awakens it will command nature and fulfil the divine work. I shall disappear for a time and come again.

"Those around may not regard my words. They are not yet ripe for them. The true members of my spiritual Sangha are in the far *North India*. Your obdurate heart may not understand me. But my words shall have their fulfilment. From Europe, North India and other countries men of knowledge shall come and carry on my work of Universal love and brotherhood. Then, you shall know the truth that I speak. Good souls from the far North and West shall do boundless good to India."

These remarks were sent afterwards to Madam Blavatsky and she has written a note upon them in "Hints on Esoteric Theosophy", whose substance is as follows:—

"He is an undoubted Mahatma, having lived doing extraordinary work for the *Universal brotherhood* with his indomitable desire to raise humanity to the spiritual height. His prophecy about the Universal brotherhood in India to be established by the wise from Russia and America and the far North India is quite correct. In 1873, I got a command to go from Russia to Paris; in the June of the same year to the United States. I went to New York. It was during this time that the Mahatma was telling what would happen in the future. In 1874 I met Col. Olcott. In 1875 the Theosophical Society was started and in 1879 it was transferred to India." But besides this fact about the Theosophical Society, there is a deeper Truth in his prophecy whose fulfilment we are slowly witnessing now.

XXI. THE CURTAIN FALLS

Now let us ring down the curtain upon the last scene of his life—his marvellous disappearance. (It is my duty here to relate what a personal witness told me about his last day. Persons still live that have been at the spot.) During his last days, he was living in a thatched hut vigorously proclaiming his prophecies. He was telling all that he would disappear in his fifty-fourth year. In 1873, he gave thrilling lectures on Universal brotherhood for six months. During the last quarter of the year, he kept complete silence. Then again in 1874 he continued his addresses and prophecies.

The last hour comes now! In a specially prepared room within his hut, upon a bed he laid himself and began:- "My beloved ones! I have to be away from you—out of sight—for a time. (He did not indicate how long.) This body will not be available for burial or for burning. I am in *Śuddha Nirvikalpa Samādhi* (Supreme state of Bliss-Consciousness). For a while I will wander as a *Siddha*. I will work not only in India, but in the western countries too. I will return at last with a divine body! Now close and lock all the doors and windows; completely close and seal them. But if the curious open this, there shall be only emptiness!"

It was 4978 Kali era, Friday, the 19th day of the Makara Māsa; the star Punarvasu was in ascendancy before the middle of night. The room and house were safely locked. The wondering multitude kept besieging the hut day and night. There were also vigilant eyes to see if any trick went on. The authorities too were there. But when curiosity opened the house and looked in there was only void! Wonder and mystery hangs still upon this event!

Buddha.

By Samananda.

A peaceful palace, harem and the song,
Meretricious groups of maidens round him throng;
He floats his eyes upon the lovely things
And drowns himself in the happiness of kings.
Love's Lair!

A dream! A horrid dream! And now the prince
Awakes. The dawn was dreaming in the cloud.
The Royal Car with sonorous pomp and dins
Awaits the prince amidst the pealing crowd.
A Nightmare!

The wheels astir. Behold the regal eyes!
Melting Tears! And why? The woeful sighs
Of the sightless mendicant, pleading for a pie!
And there a corpse! "O, Mitra! Do men die?"
An ocean of mercy!

Home return. A peaceless night awaits.
The swimming thoughts beguile paternal baits.
Sweet is charmless, and woman vexatious,
Sordid the couch and slumber ferocious!
A sea of pathos, see!

The night was still and the animals all asleep!
The moon was melting in the starry deep!
An icy breeze was breathing round the plain;
The palace gates were guarded, but in vain!
A heavy heart!

The stony pillow, and there it lay deserted,
And lovesome Yasodhara lonely on her bed;
Her child was beaming with blessings from the sage,
And lo! the Hero free from Lust's bondage!
A daring art!

The mountains climbed, the valleys all descended,
An Eon of days to wasteful search commended,
But, at length, beneath the *Bodhi* tree,
He saw the Path, the human soul to free!
AMEN !!!

A Synopsis of Patanjala Yoga.

By Vivekaprakash Brahmachari.

YOGA is quiescence of the cognitive modifications of the mind (चित्तवृत्तिनिरोधः). This quiescence is effected by *Abhyāsa* or suitable practice and *Vairāgya* or dispassion. Practice of *Viveka* or constant meditation upon the contrary natures of *Puruṣa* and *Buddhisattva* is of primary importance and those who have special aptitude for such practice are called *Jñānyogīs.* Those who adopt a less direct way for the attainment of *Viveka* are called *Kriyāyogīs.* In *Kriyāyoga Viveka* is attained by practising Yoga with its eightfold accessories. They are *Yama, Niyama, Āsana* (suitable posture) *Prāṇāyāma* (meditation with regulated breathing), *Pratyāhāra* (abstraction from the senses) and the three progressive stages of concentration *Dhāraṇā, Dhyāna* and *Samādhi.*

Yama and *Niyama* are moral restraints and virtuous observances. They are *Ahiṃsā* (not causing pain to any sentient being and kindness to them), *Satya* (speaking the truth and abstinence from falsehood), *Asteya* (abstinence from theft in act and thought), *Brahmacharya* (continence), *Aparigraha* (taking no more than what in necessary for bare subsistence), *Śoucha* (cleanliness of body and mind), *Santoṣa* (contentment), *Tapa* (ascetic practices necessary for effecting quiescence of the body and mind), *Svādhyāya* (study and mental repetition of suitable words or passages) and *Īśvarapraṇidhāna* (devotion to Īśvara).

Dhāraṇā is Fixing of the mind on some object. *Dhyāna* is Fixity and *Samādhi* is Entranced Fixity (not trance). In *Dhāraṇā* there is effort for fixing the attention on some object (generally objects with special attributes such as luminous space, mental images or 'brain pictures' etc.). In *Dhyāna* the attention is so fixed upon the object of meditation as to render the cognition of a single object a continuous flow for the time being. The culmination of this fixing process is *Samādhi,* in which state of entrance fixity the Yogi forgets himself and everything else except the object of meditation. Thus by *Samādhi* perfect insight (प्रज्ञा) and absolute control over the mind and body (वशित्वं) are gained and by Samādhic will "the mountain may be moved".

Having acquired this Samādhic power, the Yogī should apply it in attaining the goal of *Kaivalya* or isolation of the Metempiric Self by absolute quiescence (निरोधः) of the cognitive activity of the mind, in which cognition of the disagreeable states preponderate. This state is called शाश्वती शान्तिः (eternal peace) and मोक्षः (freedom from misery).

Samādhi is broadly divided into two kinds—*Sabīja* and *Nirbīja.* In *Sabīja* the cognitive faculty is fixed on some object of experience either physical or mental while *Nirbīja* is absolute quiescence and therefore without any object of meditation. The objects of *Sabīja* are *Grahītā* (Pure I-feeling, the Empiric Self, literally the receiver), *Grahaṇa* (the faculties or Karaṇas) and *Grāhya* (the objects of the senses), the

true philosophical meditation on which *Samyak-Darshan* is termed *Samprajñāta* Yoga. *Samprajñāta* is not merely Samādhic realization but the retention of the truth thus realized as an abiding possession. By such *Prajñā* the mind is disillusioned and all passions are rooted out. The highest stage of *Samprajñāta* is the realization of the subtle I-feeling (महान् आत्मा). It is to be noted that the ability of the mind to dwell unwaveringly and continuously on the object of meditation (एकाग्रभूमिका) is the characteristic of *Samprajñāta* which is to be distinguished thus from the occasional attainment of a quiescent state (विक्षिप्तभूमिः).

When the objects of concentration of the mind are the ordinary perceptibles (स्थूलं) then the *Samādhi* is called *Vitarkānugata* (वितर्कानुगतः) and when by adequate meditative ratiocination (विचारः) a subtler (सूक्ष्मं) object is realized then that *Samādhi* is *Vichārānugata* (विचारानुगतः). In *Savitarka and Savichāra* thought with language (शब्दार्थज्ञानविकल्पं) is present. When language is eliminated and the mind dwells fixedly upon presented ideas only, then the state of meditation is called *Nirvikalpa* or *Nirvichāra* as the case may be. When thinking with the help of language in which as a rule, negative and abstract terms as also unreal predications (*Vikalpa*) have to be used, the object of meditation is not an unalloyed fact (अर्थं). So the thinking known as *Nirvichāra* is termed *Ṛtambharā* or fact bearing.

The characteristic mentality of *Samprajñāta Yoga* is called *Samāpatti* (समापत्तिः literally full of thatness). In *Samāpatti* the true and balanced insight (सम्प्रज्ञा) is settled in the mind. Of *Samāpatti*, *Savitarka* and *Savichāra* are associated with language while *Nirvitarka and Nirvichāra* are characterised by the absence of it.

After realizing the Empiric Self (अस्मिता) in the above manner if the Yogī proceeds in the right philosophical path, then by further meditative ratiocination (विचारः) of the finest type he realizes the phenomenal nature of the Empiric self and is convinced of the presence of the Metempiric Self—*Puruṣa* which is immutable awareness and is the immutable cause of all phenomena. This is *Vivekakhyāti* (विवेकख्यातिः), the culmination of *Samprajñāta*. After attaining this state the Yogī naturally becomes averse to phenomenal existence. Then bySupreme dispassion (परवैराग्यं) he stops all psychosis which state is termed *Asamprajñāta* or *Nirodha Samādhi*.

Without realizing *Viveka* a form of *Nirodha* is possible which is called *Bhava-Pratyaya Nirodha*. It is not the desired end of Yoga. The *Nirodha*—absolute quiescence for all time to come that is effected by *Viveka* and *Paravairāgya* (*i. e. Samparajñāta*) is called *Asamprajñāta Samādhi* or *Kaivalya Mokṣa* which is the goal of Yoga.

Devotion cannot be acquired without faith and one cannot please the Lord by anything else than devotion. And without obtaining the grace of the Lord the human soul can never dream of attaining peace. —*Goswāmī Tulasidas.*

Unto Bliss

So long as we are attached to worldly enjoyments and are inclined to indulge in sinful acts, real love for God has not germinated in our heart. To say nothing of love for the Lord, even he who has acquired faith in His existence can no longer relish sensual enjoyments, much less indulge in sins.

*   *   *   *

As soon as the Lord steps into our heart it is purged of all impurities. Just as physical darkness cannot stand before the sun, even so the darkness of sensual enjoyment and sin cannot stand before the Divine light. The Lord has not been installed in the heart of one who indulges in sensual enjoyment and commits sins on the strength of Divine Name and love of God.

*   *   *   *

The craving for sensual enjoyment altogether disappears from the mind of one who is convinced that the Lord is an inexhaustible store-house of divine glory, beauty, love, knowledge, dispassion, renown, power and affluence and that He is our most beloved friend disinterested lover, nay our very soul. When there is no craving for sensual enjoyment left in one's mind, how can he commit sins ?

*   *   *   *

One who surrenders himself to God easily achieves success in this as well as the other world; for the Lord is an eternal reservoir of all success. Hence one who seeks success and advancement in this as well as the next world should dedicate himself wholly and solely to God who is a compact mass of knowledge and bliss, and embodiment of all glory and the greatest friend of us all.

*   *   *   *

Virtues like contentment, tranquillity, supreme felicity, self-satisfaction, wisdom, dispassion, moral rectitude, etc. manifest themselves of their own accord in one who devoutly surrenders himself to God. A God-dedicated person alone can turn out to be a friend and a true servant of the entire universe.

*   *   *   *

One who has no faith in God can never hope to attain peace and happiness. Virtues like moral rectitude, wisdom, dispassion, etc. keep at a respectable distance from him. He takes recourse to various unfair means to attain his selfish ends and thereby makes himself miserable and afflicts the creatures of the whole universe.

*   *   *   *

Moral turpitude, compunction of conscience, mental unrest, perturbation of mind, jealousy, hatred, moroseness, a cavilling nature, fickleness, animosity, vindictiveness and other such vices acquire a strong hold upon the mind of one who has no faith in God, and as a result of this he has to lead a miserable life in successive births hereafter.

*   *   *   *

Believe that God is your life, your very Self. Direct your love towards God alone and depend exclusively on Him. Attachment to God and non-attachment to worldly enjoyments go together.

The fulfilment of human existence lies in cultivating motiveless, undivided and disinterested love towards God. Of course, this love must be genuine. It is devotion which, when fully developed takes the form of love; but that devotion alone which is accompanied by divine knowledge and dispassion ripens into love. Devotion which is divorced from a knowledge of the real nature, greatness and power of God is only partial; while that which is not accompanied by aversion to worldly enjoyments does not admit of the possibility of its ever ripening into the highest form of divine love. Dispassion and divine knowledge both are helpful to the conservation and promption of devotion. In the absence of these the stream of devotion, instead of flowing towards pure and exclusive love tends towards hypocrisy and infatuation which contaminate it and in course of time transform it into hypocrisy. Hence it is necessary that one should tread the sacred path of devotion with the help of divine knowledge and dispassion and attain the ultimate goal of Divine love.

"Siva"

Two Princes among Devotees.

By Jayadayal Goyandka.

AMONG the devotees of the world the devotion of Prahlāda and Dhruva was of a transcendental type. Both these devotees of blessed memory were wonderful lovers of God. The disinterested nature of the former's devotion is something which cannot be duly praised. He was perfectly disinterested from the very beginning of his career. When the Lord appeared before him in the guise of a Man-lion (*Nṛsiṃha*) and, having made short work of his outrageous father, the Demon Chief Hiraṇyakaśipu, asked him to beg some boon of Him, Prahlāda meekly, yet boldly replied that his devotion was not of a venal or mercenary type and that he was not going to make a commodity of it and sell it for the trifle of worldly riches, sovereignty of the world or even of the heavenly kingdom or even liberation, for the matter of that. That he was a servant of the Lord and it did not behove a servant to beg of his master nor was it becoming of a master to discharge or get rid of his servant by paying him something. When the Lord insisted on his asking something, the first thing he asked for was that his deceased father, who had openly defied and set himself in opposition to Him and persecuted him in various inhuman ways in order to divert him from the path of His devotion, might be absolved from the sin accruing from that outrageous act—'त्वत्प्रसादात्प्रभो सद्यस्तेन मुच्येत मे पिता' (*Viṣṇupurāṇa* I. XX. 24). How magnanimous it was on the part of Prahlāda to have asked for this boon. When called upon to ask another boon for himself he respectfully submitted that, if the Lord was so keen about granting him a boon He might so ordain that even the seed of desire disappear from

his mind and that he should never have an inclination to ask for anything.

What a wonderful instance of disinterestedness and fixity of purpose! His father oppressed him so much, but he cheerfully bore all tortures. He never harboured any ill-will against his father and, though absolutely desireless, he eventually sought the forgiveness of the Lord for the latter's sins.

Prince Dhruva even excelled Prahlāda in one respect. He spoke about his stepmother Suruchi to the Lord and told Him that she had rendered a signal service to him inasmuch as he could not have enjoyed the rare fortune of beholding His blessed countenance, had she not insulted him. In this way he treated a fault as a virtue and begged the Lord to grant liberation to his step-mother. How noble it was on his part to have done so.

This should not however, be taken to mean that Bhakta Prahlāda found fault with his father and accused him before the Lord and that his attitude towards his father was thus not an ideal one. The fact is that the step-mother of Dhruva bore ill-will to Dhruva and not to his beloved Lord, whereas Hiraṇya-kaśipu, Prahlāda's father antagonized the latter's beloved deity, Lord Viṣṇu. Devotees of the Lord take no notice of a wrong done to themselves, much less an insult offered to them by their own parents, which is always conducive to excellent results. Hence it was but meet and proper for Dhruva to treat the fault of his step-mother as a service. In the case of Prahlāda, however, it was his beloved Lord, his *Iṣṭadeva*, whom his father insulted. Prahlāda therefore, did not condemn his father because of the latter's oppressing him. He craved the forgiveness of the Lord for him for his having offended against Him and sought his deliverance at His hands.

As a matter of fact, both Dhruva and Prahlāda were wonderful devotees of the Lord. Both had firmly resolved to see the Lord face to face and both carried out their resolution with remarkable assiduity and perseverance. Prahlāda cheerfully underwent all tortures inflicted on his person by his hard-hearted father, whereas Dhruva patiently bore the hardships and privations of a forest life. Neither of them swerved an inch from his chosen path and both adhered to their faith steadfastly. No fear or tempatation of any kind could bend them to the least degree.

Although the two blessed devotees were similar in many respects, Prahlāda excelled his compeer in disinterestedness, whereas the special feature of Dhruva lies in the fact that he treated the fault of his step-mother as a virtue and sought her deliverance.

In fact, both were ideal devotees and worthy of adoration. We should take a lesson from the lives of both.

'Kalyan'

In the Clutches of the Demon King

Unity of the Various Manifestations of the Deity.

By Hanumanprasad Poddar.

THE Lord Himself knows what He is actually like. This much, however, can be categorically asserted that the Lord, though known by different names and forms, is really one. The Divinity or Truth as such can never be two. The Divine Being has infinite forms, infinite names and infinite activities. He manifests Himself through divers names and forms at different places and on different occasions. The devotees worship His various manifestations according to their own predilections and, visualizing Him in the person of their favourite Deity (इष्टदेव), realize the goal of their life. But no one should be misled to think that, because the form in which one worships the Deity is different from that adored by another, the fundamental unity underlying the two stands negated. *Brahma* (the Absolute), Rāma, Kṛṣṇa, Śiva, Viṣṇu, *Sachchidānanda* (The True, the Intelligent and the Blissful), the Universal Mother, the Sun-god and Gaṇeśa, the Elephant-god are all one. The devotee who knows this secret looks upon all other forms of the Divine Being as manifestations of his own favourite Deity, even though exclusively worshipping the latter. That is why he does not antagonize any of these other forms. Even though exclusively devoted to Srī Kṛṣṇa, for instance, he believes that the selfsame Śrī Kṛṣṇa of swarthy complexion, the bearer of *Murlī*, whom he worships, is variously worshipped as Śrī Rāma, Śrī Śiva, Mother Kālī, and the Immutable Formless *Brahma* by different devotees. That it is his beloved Śyāmasundara who in His unmanifest aspect eternally and immutably pervades the whole universe and that the Darling of Nanda is identical with *Brahma* or *Bhūmā*, the Eternal Principle which transcends the tripartite division of time (viz., the past, present and future) and is Pure Reality, Pure Knowledge and Pure Bliss. That it is the same Puruṣottama (the Supreme Being) who dwells in all organic bodies as the Spirit and makes for their Jīvahood or ego-ness. That it is He who incarnates Himself in different forms from time to time with a view to enrapturing His saintly devotees and establishing righteousness in the universe. That it is He who assumes different forms, attributes and relations in order to accept the homage of different sects of worshippers existing in the world and that He eternally dwells in every single atom. Those who are exclusively devoted to Śrī Rāma or Śrī Śiva should likewise consider everything as a manifestation, projection and divine glory of their own beloved Lord. He who looks upon the Deity worshipped by any one else as something different from his own beloved Lord indirectly belittles and insults his own

Deity. He finitizes the Infinite, imposes limits on the Illimitable, circumscribes the Omnipresent and reduces Him who deserves the homage of the whole universe to the position of a sectarian god. The Divinity who is worshipped not only by the Hindus but by all the different nationalities of the world alike is, really speaking, one Indivisible Reality. The differences that we find among the different worshippers and the object of their worship are due to the differences of country, age, personality, predilection, environment and so on, which disappear as soon as one realizes God through His grace. Hence we should visualize the Deity in every object and everywhere at all times, and eliminate all material differences, even though continuing to worship our own favourite Deity exclusively. We should please the Lord by serving all of His creatures as a matter of duty, taking the entire creation, moving as well as motionless, to be His body, His own image. It is a sacrilege to denounce the Deities of other sects. Here in India, a few centuries ago, the so-called Saivites, Vaisnavites and worshippers of Śakti used to quarrel among themselves. They do so even now in certain places; but in most of such cases it is ignorance and bigotry that are responsible for such quarrels. We come across numerous incidents in our Śāstras which go to prove the unity of Śiva, Viṣṇu and other manifestations of the Divinity. We find Bhagavan Śiva worshipping Śrī Rāma and Śrī Kṛṣṇa and *vice versa.* They worship each other and are also worshipped by each other: as a matter of fact, they worship and are worshipped by themselves. Such Līlās of the Divine Being drive His devotees into raptures, whereas they bewilder those who are given to dialectical reasoning and bigoted. We find Śrī Rāma installing and worshipping the image of Śrī Rāmeśwara at Setubandha, while Śrī Śankara visits Śrī Rāma on more than one occasions and extols Him as his *Iṣṭadeva* (the object of his worship). Bhagavan Śiva likewise comes all the way to Gokula in order to have the sight of infant Śrī Kṛṣṇa as soon as He hears of His advent, while the latter in His turn practises austerities in order to please Śrī Śankara. In an episode of the *Padmapurāṇa* we find Śrī Śankara extolling Śrī Rāma and addressing the following words to Him in that connection:—

"Thou art the one Supreme Being transcending *Prakṛti* (Nature), who evolves, preserves and dissolves the universe by one fragment of His Being. Though formless, Thou art the ultimate cause of the entire creation. It is Thou who with the help of Thine *Māyā* (Illusive power) assumest the triple form of Brahmā, Viṣṇu and Śiva. At the time of creation of the universe Thou appearest on the scene as Brahmā, at the time of its preservation Thou takest the form of Viṣṇu, who is self-effulgent; while at the time of its dissolution Thou figurest as Myself (Rudra)."*

* एकस्त्वं पुरुषः साक्षात्प्रकृतेः पर ईर्यसे ।
यः स्वांशकलया विश्वं सृजत्यवति हन्ति च ॥
अरूपस्त्वमशेषस्य जगतः कारणं परम् ।
एक एव त्रिधा रूपं गृह्णासि कुहकान्वितः ॥
सृष्टौ विधातृरूपस्त्वं पालने स्वप्रभामयः ।
प्रलये जगतः साक्षादहं शर्वाख्यतां गतः ॥

In reply to the above panegyric Śrī Rāma addresses the following words to Śrī Śankara:—

"You always reside in My heart and I in Yours. There is no difference between Yourself and Me: only misguided fools look upon us as different. We are identical with each other: those who differentiate us rot in the hell known by the name of Kumbhīpāka for a thousand Kalpas or revolutions of evolution and dissolution of the universe. Those righteous men who are devoted to You are My devotees as well, while those who are devoted to Me are by virtue of their intense devotion to Me are My servants as well."*

In *Śrī Rāmacharitamānasa* Śrī Rāma explicitly says:—

"One who bears an antagonistic attitude towards Śrī Śiva and at the same time calls himself My devotee can never dream of winning My favour. One who is opposed to Śrī Śankara and yet seeks My devotion is a hellish creature and a deluded fool, deficient in intellect.

"One who is a favourite with Śankara and bears an antagonistic attitude towards Me, and similarly one who is hostile to Śiva and is nevertheless devoted to Me, both these types of men are consigned to hell for a whole *Kalpa*.

"I confide to you one more secret with folded hands. It is this that one cannot attain My devotion without worshipping Śankara."

One cannot come across a statement more explicit and unequivocal than this one, declaring the identity of Śrī Rāma and Śrī Śiva. Nevertheless, those who out of sheer ignorance differentiate the various manifestations of God and thus insult them deserve the mercy of God.

It should be remembered in this connection that it is the selfsame Lord who manifests Himself in various forms. The Lord has definitely proclaimed in *Śrīmad Bhagavadgītā*:—

"There is naught whatsoever other than Me, O Arjuna. All this is threaded on Me, as a row of beads on a string."*

It is by worshipping such an all-pervading, omnipresent and universally represented (सर्वरूप) Deity according to one's own stage of evolution and one's own conception that one attains to Him. The Lord says:—

"He from whom is the emanation of beings, by whom all this is pervaded, by worshipping Him in his own duty a man winneth perfection."†

In face of such noble and holy precepts calling upon us to visualize the Deity in all of His creatures and to

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* ममास्ति हृदये शर्वो भवतो हृदये त्वहम् ।
आवयोरन्तरं नास्ति मूढाः पश्यन्ति दुर्धियः ॥
ये भेदं विदधत्यद्धा आवयोरेकरूपयोः ।
कुम्भीपाकेषु पच्यन्ते नराः कल्पसहस्रकम् ॥
ये त्वद्भक्ताः सदासंस्ते मद्भक्ता धर्मसंयुताः ।
मद्भक्ता अपि भूयस्या भक्त्या तव नतिङ्कराः ॥

* मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥
(VII. 7)

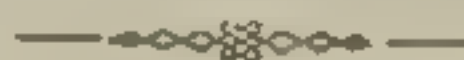
† यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥
(XVIII. 46)

serve them all, how tragical and disgraceful it is for His so-called devotees to differentiate His various forms.

Our humble advice, therefore, is that we should sink all these sectarian differences and shake off all malicious animosities arising from the same and worship God according to our own conception and conviction. By continued practice of worshipful devotion as we obtain the Divine Grace, we shall be able to comprehend the real nature of God as a matter of course. The real nature of God is beyond our conception. Human reason is incapable of comprehending it. All the various forms of the Manifest or Unmanifest Divinity which we describe through speech or consider through our mind, only hint at the real nature of God and do not exactly represent it. It is altogether indescribable. If one goes on worshipping these forms sincerely and disinterestedly, a day will surely come when the real nature of God will flash upon his mind and the devotee will attain the goal of his life. All distinctions will then vanish of their own accord. But an aspirant who aims at this ideal should be on his guard from the very beginning lest by belittling the all-pervading Lord he may turn out to be a worshipper of the lowest or Tamasic type—lest by circumscribing the Illimitable he may expose himself to the charge of insulting Him. The Lord is the mightiest of the mighty and minuter than the minute; He is eternally present at all times and is beyond the conception of time. He pervades the three worlds and yet transcends them all. He is present in everything and everything is contained in Him. In short, He and He alone *is*, there is no one else than Him. He alone knows His own greatness, He alone knows Himself; His different forms subsist in Him. What we should do is to remain humbly lying down at His feet for ever and to watch His graceful looks with wistful eyes. We shall be able to know His real nature only when He condescends to reveal it to us. There is no easier way for us to know Him. But in order to be able to know Him we shall have to equip ourselves a bit,—to purge our minds of all impurities, to visualize Him in every particle of the universe, to obtain His vision in all religions and sects. There is no one in this world who can do without acknowledging Him in one way or other. Rivers flowing from various quarters rush to meet the same ocean; even so every one of us has to fly towards one and the same God who is all-bliss. To say nothing of others; even an unbeliever has to admit His existence in one way or other. Hence we should try to behold Him everywhere. Let us pray to Him every day in the following words:—

"May Hari, the Lord of the three worlds, fulfil our cherished desire,—He whom the Saivites worship under the appellation of Śiva, whom the Vedāntīs adore as *Brahma* (the Absolute or Universal Spirit), whom the Buddhists worship as the Buddha, whom the Naiyāyikas (those who belong to the Nyāya school of thought), skilled in the art of reasoning, recognize as the Creator of the universe, whom the followers of Jainism honour as *Arhat* (the Honoured One) and whom the followers of the Mīmāmsā School acknowledge as *Karma*, the eternal principle of Action."*

(*Kalyan*)

* यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥

The Religion of the Vedas.

By Basant Kumar Chatterjee, M. A.

THE Vedas have been studied by some famous Western scholars, as they are the oldest, and in many respects the most remarkable, literature of the world. It is, however, very difficult to understand the Vedas. From the earliest times a very large number of profound scholars in India devoted themselves to the study of the Vedas. The six branches of learning known as the Vedāngas (viz , *Śikṣā*, *Kalpa*, *Vyākaraṇa*, *Nirukta*, *Chhandas and Jyoutiṣa*) all owed their origin to the study of the Vedas. It is but natural that the Western scholars, in spite of their vast erudition, will make some mistakes in correctly understanding the Vedas. Such mistakes are due not merely to the fact that the subject is foreign to the Western scholars and also extremely difficult but also to the fact that even eminent scholars are not entirely free from a certain amount of racial prejudice, which stands in the way of correctly understanding the true purport of the Vedas. One very unfortunate consequence of the mistakes made by Western scholars is that the English-educated Indians, who imbibe their knowledge of the Vedas from the writings of these western scholars, have also made the same mistakes. We intend to examine in this article some of these mistakes. As we shall presently see, these mistakes affect some fundamental doctrines of the Vedas.

Western scholars have taken it for granted that, as different portions of the Vedas have been composed by different authors, there are many mutually contradictory doctrines in the Vedas. It is obvious that if this were true, the Vedas could not serve as the basis of any system of religion. Now all the authoritative exponents of the Hindu religion (e. g., Śankarāchārya, Rāmānujāchārya, Madhwāchārya) are unanimous in one respect, viz., that the Vedas are the ultimate authority of the Hindu Religion. If the theory of the Western scholars were true that different portions of the Vedas are mutually contradictory, then all our Āchāryas would be wrong and Hindu religion would have no basis to stand upon. It is hardly necessary to say that Western scholars are entirely wrong in this respect. The Indian Vedic scholars of yore noticed that in some cases there was apparent discrepancy between different passages of the Vedas. But they also saw how, by examining the passages more deeply, the apparent discrepancies could be reconciled. The reconciliation of such apparent discrepancies has been successfully achieved in the *Pūrva Mīmāṃsā* of Jaimini and the *Uttara Mīmāṃsā* of Bādarāyaṇa.

Though the Upaniṣads form an integral part of the Vedas, Western scholars are fond of treating the Upaniṣads separately from the other portions of the Vedas and maintaining that though the conception of one Almighty God is to be found in the Upanisads,

the Vedas reveal a doctrine of polytheism. This theory is also wrong. The doctrine of one Almighty God is to be found not only in the Upaniṣads but in numerous passages scattered throughout the Vedas. We need mention here one or two such passages. The following occurs in the *Ṛgveda-Saṃhitā*:—

एकं सद् विप्रा बहुधा वदन्ति
इन्द्रं यमं मातरिश्वानमाहुः ।

"The Brahmans call that ONE BEING by diverse names, e. g. Indra, Yama and Vāyu."

The नासदीयसूक्त (*Ṛgveda-Saṃhitā X. 129*) describes how at the time of प्रलय (Final Dissolution) nothing existed except God and how, at His desire, the entire creation came into existence. The celebrated पुरुषसूक्त (*Ṛgveda-Saṃhitā X. 90*) is replete with ideas of the Supreme God.

पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम् ।

"All this is God,—all that was, and all that will be".

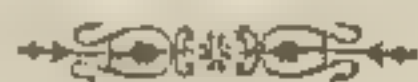
Numerous such passages can be found in all the Vedas outside the Upaniṣads and they leave no doubt that the doctrine of the Vedas can never be described as polytheism; for polytheism presupposes the absence of one Supreme God. The reason why western scholars call the Vedas polytheistic is that there is mention of some minor gods in the Vedas, e. g. Indra, Agni, Vāyu. These scholars make the wrong assumption that if there are many minor gods there cannot be one Supreme God. But common sense does not support this assumption. If there is one supreme king, it does not mean that there cannot be many officers who exercise various powers over the common citizens but are all subordinate to the supreme king. Similarly, if there are many minor gods, it does not follow that there cannot be one Supreme God.

Another mistake made by the Western scholars is that the sages of the Upaniṣads, who preached the doctrine of ONE GOD, did not believe in the efficacy of sacrifices, nor in the existence of the minor gods to whom such sacrifices are offered. As a matter of fact, it is nowhere stated in the Upaniṣads that the minor gods do not exist, or that sacrifices are not efficacious. It has been merely said in the Upaniṣads that performance of sacrifices cannot be the highest aim of life, because after attaining heaven by the efficacy of sacrifices one has to be born again in this world. This is, of course, quite different from saying that sacrifices are not efficacious or that the gods do not exist. The Upaniṣads do not even deprecate the performance of sacrifices. They say that the sacrifices should be performed not with a view to being able to enjoy the pleasures in heaven but in order to purify the mind, as without such purification of the mind true knowledge,—the knowledge of *Brahma*—cannot be obtained. The *Bhagavadgītā* also (which has been aptly described as the milk milched by Śrī Kṛṣṇa from the cows called the Upaniṣads) expresses the above view with respect to the Supreme God, the minor gods and the performance of sacrifices.

Another misstatement of the Western scholars is that the caste system did not exist at the time of the Vedas but was

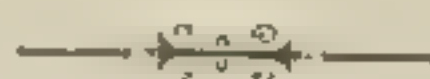
of later origin. Now the caste system is freely referred to in the Upaniṣads, which (as we have stated before) are a part of the Vedas. In the *Atharva Veda* (which from its language and metre is considered by Western scholars to be as old as the *Ṛgveda*) there are copious references to the caste system. There are also references to the caste system in all the other Vedas, including the *Ṛgveda*, which contains the *Puruṣa-Sūkta*, which describes the origin of the caste system. In these circumstances, it is not correct to say that the caste system was later than the Vedas.

A careful study of the Vedas does not support the theory of western scholars that in the Vedas can be traced the development of ideas form the crude to the sublime. Passages which are admitted to be of the earliest date contain the most advanced ideas regarding God, creation and the doctrine of *Karma* and rebirth, while no verse of a later date challenges the authority of any verse of an earlier date. These facts tend to support the theory that every portion of the Vedas is authoritative, and that the entire Vedas form a complete code of religion.

Western scholars are fond of asserting that the law-givers like Manu and Yājñavalkya often go against the Vedas. As a matter of fact, these law-givers swear by the Vedas at almost every step and repeatedly enjoin on us the duty of studying the Vedas. Such would not be the attitude of persons who wanted to preach doctrines inconsistent with the Vedas. The discrepancies between the Vedas and the Smṛtis are more apparent than real,—like the fancied discrepancies between different portions of the Vedas. One who makes a deep and careful study of the Vedas and the Smṛtis cannot but be struck by the wonderful unanimity which pervades them.

The holy rest in Me.

Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful.

To these, ever harmonious, worshipping in love, I give the *Yoga* of discrimination (*Buddhiyoga*) by which they come unto Me.

(*Gītā. X. 10*)

A Peep into the Illustrations.

1. The Three Divine Exiles.

This picture shows Śrī Rāma, Sītā and Lakṣmaṇa roaming about in the woods of Chitrakūṭa during their sojourn on that mountain-peak. Śrī Rāma, the Divine Prince, is seen pointing to some wondrous object in the distant horizon and inviting the attention of His divine consort to the same. The devoted Lakṣmaṇa is standing behind the divine couple in dutiful submission to the latter, meek and innocent as a child. Service of his divine Brother and Sister-in-law is the sole absorbing thought of his mind.

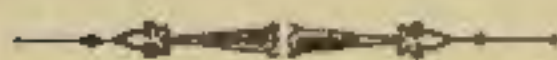
2. In the Clutches of the Demon King.

This picture illustrates a famous incident of the *Rāmāyaṇa*. Rāvaṇa, the mighty Demon Chief of Lankā, at the instigation of his wicked sister Śūrpaṇakhā and in order to avenge the death of his cousins, Khara and Dūṣaṇa, who had been killed in battle along with his thousands of followers by Rāma, resolved to kidnap Sītā at a time when she might be all alone in her cottage at Pañchavaṭī. He prevailed upon his maternal uncle, Mārīcha, who was a great adept in sorcery and deceptive tricks, to assume the form of a golden deer and roam about in the vicinity of Pañchavaṭī. The wondrous deer attracted the notice of Sītā who requested her Lord to fetch it for her. The wily deer eluded the grasp of Śrī Rāma for a long time and succeeded in enticing Him to a considerable distance from His abode. He was at last killed by Rāma and, while dying, shouted the names of Sītā and Lakṣmaṇa in a piteous tone and in imitation of the voice of Śrī Rāma. This led Sītā to suspect that her Lord was in trouble and she sent away Lakṣmaṇa who had been left in the cottage to look after her, in spite of his remonstrances, to rescue her Lord. Sītā was thus left all alone and Rāvaṇa, who had concealed himself near her cottage, made his appearance before Sītā and carried her away by force. He is seen in the picture, clad in the garb of an ascetic and committing the dastardly outrage, and Sītā is seen frantic with fear.

THE KALYANA-KALPATARU.

or

The Bliss.

(*English Edition of the Hindi Kalyan*)

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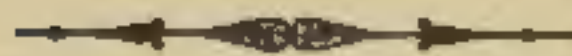
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The Goal

When we have passed beyond knowings, then we shall have knowledge. Reason was the helper; Reason is the bar.

When we have passed beyond willings, then we shall have Power. Effort was the helper; Effort is the bar.

When we have passed beyond enjoyings, then we shall have Bliss. Desire was the helper; Desire is the bar.

When we have passed beyond individualising, then we shall be real Persons. Ego was the helper; Ego is the bar.

When we have passed beyond humanity, then we shall be the Man. The Animal was the helper; the Animal is the bar.

Transform reason into ordered intuition; let all thyself be light. This is thy goal.

Transform effort into an even and sovereign overflowing of the soul-strength; Let all thyself be conscious force. This is thy goal.

Transform enjoying into an even and objectless ecstasy; Let all thyself be bliss. This is thy goal.

Transform the divided individual into the world-personality; Let all thyself be the divine. This is thy goal.

Transform the animal into the Driver of the herds; Let all thyself be Krishna. This is the goal.

—*Sri Aurobindo.*